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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, JANUARY 5, 1956 NUMBER 1

Elon College Library X

"Heaven's Music at Your Door"

THERE WAS ONCE a German prince who wished to possess a Cremona violin; and he offered a princely sum to purchase it. For months he had no success. Then one day an old man appeared at the door of the castle with a worn case under his arm. The servants at first refused to admit him to the prince, but at length they agreed to carry to their master the old man's message.

This is what he told them to say: "Heaven's music is waiting at your door."

So he was received by the prince. He drew from its shabby case a perfect violin, and created such marvelous music as to win the prince's ardent praise. He was offered any price he might name for the instrument; but the man shook his head. "The violin may only be yours," he said, "on condition that I pass my life within your castle, and use the instrument every day." So the prince accepted the violin on the man's terms.

That story is a parable. We have been hearing again at this Christmas-tide the music of heaven, proclaiming the Saviour's birth and love and abiding presence in hearts that welcome and trust him. Shall we not receive the Master Musician into our hearts and homes, so that his beauty and joy may illumine our lives? "In all thy ways acknowledge him, and he shall direct thy paths."

—W. Francis Gibbons.

N-E-W-S B-R-I-E-F-S

The Christian Sun wishes for all of you a New Year filled with joy, happiness and peace that comes from close association with him who makes such possible.

The Rev. George Tally, Sr., is undergoing treatment at Watts Hospital, Durham, N. C. Mr. Tally was quite ill when he entered the hospital, but according to the latest report he is much better. His many friends in the Southern Convention will join us in wishing for him a speedy and complete recovery.

Service of Installation

The Rev. H. V. Harman will be formally installed as pastor of the Haw River Congregational Christian Church on Sunday evening, January 15, 1956. The Service of Installation will be held in the church at 7:30 p. m. Dr. Henry E. Robinson, president of the North Carolina and Virginia Conference of Congregational Christian Churches will preside. The Rev. Dr. Charles A. Maddry, pastor of the Temple Baptist Church of Durham, N. C., will preach the Installation Sermon. Ministers and members of neighboring churches are invited.

Interdenominational Religious Work Foundation, Inc., to Hold Annual Meeting

The Interdenominational Religious Work Foundation, 320 West Cary Street, Richmond, Virginia, has recently received an anonymous gift from a Christian layman to provide for a new staff member, to be known as Staff Evangelist and Bible Teacher, it was announced by the Rev. R. Cary Montague, D. D., president of the foundation. The person chosen to fill this post is Mrs. Elizabeth Etchison, a long-time resident of Richmond and a recent graduate of Union Theological Seminary, Richmond. Mrs. Etchison who is a Methodist, is highly recommended by Dr. Walter C. Gum, district superintendent of the Methodist Church and a member of the Executive Committee of the foundation. Mrs. Etchison studied at Union Theological Seminary and became the first woman to graduate from that institution.

The foundation will hold its annual meeting on January 12 at the Central Y. M. C. A., 2 West Franklin Street, Richmond, Virginia.

The Board of Directors will meet at 10:00 a. m. and conclude their business meeting with luncheon.

At 2:00 p. m. the board, members of the staff and representatives of the State institutions and cooperating denominations will meet at the "Y" for a devotional period in the Chapel, followed by an afternoon conference on the religious program in Virginia institutions, including hospitals, T. B. sanatoria, prisons, and training schools. The staff members will make their reports.

A dinner meeting at 6:00 at the Y. M. C. A. will conclude the 35th Annual Meeting of the foundation.

Special features of the dinner meeting will include the reading of a citation and awarding a plaque to Dr. J. J. Scherer, Jr., vice-president and one of the founders of the foundation, naming him "Honorary Chaplain of the Foundation for 1956." This will be the first time this award has been made by the foundation but is expected to be an annual award for outstanding service in the field of institutional ministry. Another feature will be the introduction of three new members of the staff, the Rev. Henry Lee Robinson, Jr., as executive secretary, Miss Elizabeth Massie, office secretary and administrative assistant, and Mrs. Elizabeth Etchison, staff evangelist and Bible teacher.

The dinner meeting will conclude with an address on Institutional Ministry by an outstanding authority yet to be named.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date................................, 1954

Dr. Wm. T. Scott, Supt.,
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News from the Churches . . .

United Church of Chapel Hill Confers Honorary Title on Rev. B. J. Howard

The United Congregational Christian Church of Chapel Hill, on Sunday, January 1, 1956, conferred on the Rev. Brittain J. Howard the title of Honorary Deacon of the church for life. The following tribute was read as a part of the service:

A Tribute.

Reverend Mr. Howard, today the church which you have served for many years, by order of the Board of Deacons and by vote of the church, wishes to honor you by making you an honorary deacon for life.

Some of our members have known Mr. Howard through many years. There are perhaps few men for whom so many opportunities for acquaintance have been offered. People in Lee County, North Carolina first knew him as one of a large family who was born and reared on a farm there. Later they knew him as a cable splicer, a machinist, a railroad enthusiast, a teacher of 7 grades in a one-room country school, and still later as a preacher.

On his own initiative, Mr. Howard enrolled at Elon College in 1914 and later in the University of North Carolina. These were formative years for him, not only for actual knowledge acquired, but because of associations which grew into lasting friendships with students and teachers alike. The late Horace Williams was his professor of Philosophy. Mr. Howard has always considered it a high honor that he was asked to officiate at the funeral of this distinguished scholar and renowned teacher.

It was while Mr. Howard was a student in Chapel Hill that he first became pastor of this church in 1917. Another student who played the piano for the service, John Harden, is now vice-president of Burlington Mills. Except for a couple of short intervals during which he returned to Lee County to pastor several rural churches, Mr. Howard remained minister of the Chapel Hill Church for 12 years. It was during his ministry that the present parsonage was built. In addition to his serving as pastor here, he also supplied as minister for several rural churches.

His friendships grew. In 1937, Mr. Howard was elected and served two terms as the "Gentleman from Orange" in the North Carolina House of Representatives. For the following fourteen years, he was a Parole Supervisor for his native state, and although he no longer actively preached in the pulpt, his love for man tempered with an understanding and awareness of facts and circumstances made those years fruitful and rewarding ones. His earlier passion for "soul-saving" found experession in the rehabilitation of people who had transgressed society's laws.

Upon retirement from the state, he accepted the position which he now holds — that of Clerk of the Chapel Hill Recorder's Court.

Mr. Howard holds another job, too—that of teacher of our Adult Sunday school class, and some of you more recent members of our church family know him in this capacity. For a man to whom life is one big succession of interesting experiences and for a man who knows God and is ever mindful of the glory of his friendship with him, teaching, as well as everything else he does, is preaching.

Mr. Howard, we are deeply grateful for the contribution you have made down through the years to our church and to the Kingdom of God. We are happy to confer upon you the office of honorary deacon, and we pray that your life may be spared for many years to come that you may continue to serve God, your church and your fellow men.

"Bought and Paid For"—the First Unit of the Elon College Community Church

Sunday, December 11, 1955, is a date that is sure to "stick" in the minds of both pastor and people of the Elon College Community Church, for a long time to come. It was in the evening of that day that the church members and friends gathered for an unusual service of worship. It was a service of praise, thanksgiving and dedication for a "Meeting House"—the Parish House—the one in which the service was held that very evening.

For many months, yea years, the members had made their offerings toward the cost of the building. Finally, on November 11, 1955, the last installment was made, and the church and the community had won the right to declare ownership in a "place set apart" for church and community activities. It was an occasion for rejoicing! It was a day for gratitude! It was a time of dedication! It was a service of challenge! Unto God was rendered the rightful title to His House, for it would be used in His Name, that His work might be accomplished—to that purpose, the Parish House was dedicated.

It is my guess that many Christian Sun readers will be interested in these further details:

Rev. William J. Andes, the pastor, prepared the program and served as moderator for the meeting. (Anytime would seem a proper time to praise my pastor, hence please forgive the parenthetical privilege of expressing the feeling that we have the "right man" at the helm. Mr. Andes is doing a splendid work, and to him much credit is due for bringing us through the debt days. Thanks to you, pastor, for those gentle proddings!)

Joyous Christmas anthems, carols and solos were sung throughout the service. Mrs. T. H. Mackintosh was the director of the senior and youth choirs, and Mrs. Louis Roshelli directed the junior choir. Mrs. A. I. Braxton sang "Bless This House," by Brahe. Mrs. H. D. Lambeth, Jr., served as pianist. All in all, the music was beautiful and helped greatly to express the happiness of the occason, as well as to keep the heart in tune with things spiritual. Never had the Doxology seemed to mean so much.

The Call to Dedication was given by Mr. J. Mark McAdams, the chairman of the Board of Deacons.

Dr. W. W. Sloan, professor of Religion of the Elon College faculty, gave the invocation prayer.

The Scripture Lesson was read by Miss Meryle Mauldin, a senior at Elon College.

An Historical Resume of the Building Program was given by Mr. A. L. Hook, professor of Science at our college. Prof. Hook surprised and delighted his audience by giving, from memory, every date and event connected with the Parish House. He told of the negotiations and purchase of the Army Chapel form Camp Davis, of the dismantling of the building, of the hauling, of the re-erection, of the many labors of love, et cetera.

(Continued on page 6.)

Editorial . . .

Take the Second Thought

New Year's resolutions have become a joke to a great many people. Something about the beginning of another year suggests the taking stock of what has happened during the year that is closing and the making of definite plans for the year that lies ahead. It is the failure to keep New Year's resolutions, and not the making of them that has made them a joke.

It is advisable to always take the second thought about the plans and decisions one has made. The Bible contains many incidents which bear this out. It is the point of the Parable of the Two Sons. Jesus said, "What do you think? A man had two sons; and he went to the first and said, 'Son, go and work in the vineyard today.' And he answered, 'I will not;' but afterward he repented and went. And he went to the second and said the same; and he answered, 'I go, sir,' but did not go. Which of the two did the will of his father?" They said, "The first." Matt. 21:28-31.

If we review our lives during the year that is closing, we will probably find that sometimes we have played the part of the first son, but that we have also frequently followed the course of the second son. It was the second thought, on the part of the boy who flatly refused to do as his father had said, which put him on the right course.

There is an Old Testament story which throws a very interesting light on what the second thought may do. It is recorded in Numbers 10:29-32. It is not as familiar to the average Bible reader as it deserves to be. We will give it as the Revised Standard Version renders it.

And Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which the Lord said, 'I will give it to you;' come with us, and we will do you good; for the Lord has promised good to Israel." But he said to him, "I will not go; I will depart to my own land and to my kindred." And he said, "Do not leave us, I pray you, for you know how we are to encamp in the wilderness, and you will serve as eyes for us. And if you go with us, whatever good the Lord will do to us, the same will we do to you."

The author of Numbers does not record Hobab's decision. But the record of subsequent events makes it clear that Hobab did go with Moses, that his advice was valuable, and that his family found a home in Canaan.

The story of Moses and Hobab (called Jethro inExodus 3:1) raises some interesting questions. Why did Hobab at first flatly refuse to accept the invitation to accompany Moses? There are two possible answers. He may have been offended by the implication that the Israelites were a superior people and that it would be good for Hobab to associate with them. Or it may have been that the suggestion to leave his former home and kindred and go to a strange land awoke a longing to go back at once.

Moses expressed his second invitation in entirely different words. Hobab was perfectly acquainted with wilderness country. He had grazed his flocks in desert country, and knew how to find the necessities of life in a country where most people would perish. When Moses said, "Do not leave us, I pray you, for you know how we are to encamp in the wilderness, and you will serve as eyes for us," the issue rested upon an entirely different basis.

Moses added another gracious touch when he said, "And if you go with us, whatever good the Lord will do to us, the same will we do to you." That saying completely identified Hobab with the children of Israel. Hobab could then accompany his son-in-law as one who could make a valuable contribution toward meeting the difficulties which the Israelites were going to face. He was to be accepted as a member of the group, and was to share, by right, in all the blessings which God might bestow upon the chosen people.

The truths which are implicit in the Moses-Hobab relationship operate in human relationships in all ages. They apply to all peoples everywhere. People do not desire good handed down by others who are sure they occupy superior position in the world. We are convinced that the strained relations between the East and West are rooted in the lack of the sense of human brotherhood.

Unless we are mistaken, the first invitation which Moses extended to Hobab was tinged by a sense of superiority. Hobab was aware of this feeling and did not care to go along on that basis. People who have a justifiable pride and a sense of the human dignity which God ordains for all mankind, desire some thing more than to be patronized.

In this modern world a barrier has been erected between the rich and the poor. There are strained relations between those who call themselves Christians and the people whom they think of as sinners. Nationalism has become infected with that smugness which is a deadly poison.

The glory and the mystery of the Christian Gospel is that Christ completely identifies himself with the needs of all humanity. Those who call themselves by his name have been slow to learn this truth. It is time to take the second thought.

"The Answer Is God"

By REV. CLYDE FIELDS, Pastor
Hunterdale Christian Church, Franklin, Virginia

"The Answer Is God" is both a slogan and a conviction as plans are being made for the Simultaneous Evangelistic Services in our churches of the Southern Convention of Congregational Christian Churches. This affirmation is a result of the recent meeting of the chairmen of Committees on Evangelism of the several conferences as they met at Elon College to pray and plan for the Simultaneous Evangelistic Services in North Carolina, March 3-11, and in Virginia, March 18-25. These Evangelistic Services are to be undergirded and preceeded by a week of Lay-Visitation Evangelism, held in each church of the Southern Convention prior to the Simultaneous Services.

The several conferences making up the Southern Convention of Congregational Christian Churches, in their fall meetings, endorsed and pledged their support to this united effort in evangelism. The need to make our Christian Witness more effective in the lives of people was acutely felt by the various conferences. Rev. Fred P. Register, secretary of Stewardship and Evangelism, brought the Simultaneous Evangelistic Services to the attention of the conferences.

The idea grew out of the recent Conference on the Ministry held at Moonelon, the Southern Convention Conference Center. The chairmen on Evangelism of the several conferences were to act as a planning committee for this tremendously vital effort to make Christ known to the people outside the church and better known by the people only nominally in the church. One day of planning was spent at Elon College in December and another in January will be given to prayer and planning by the chairmen of the Committees on Evangelism, under the leadership of Rev. Fred P. Register.

These Simultaneous Evangelistic Services will begin in North Carolina on Sunday, March 3, and will continue through Sunday, March 11. The North Carolina Services will be preceeded by a week of Lay-Visitation Evangelism conducted by the local church, with the pastor or some layman leading. The Virginia ministers will serve as the evangelists for the North Carolina campaign.

Then, on March 18, the Virginia Simultaneous Services will get under way and continue through Sunday, March 25. The Virginia campaign will also be preceeded by a week of Lay-Visitation Evangelism in each local church. The North Carolina ministers will serve as evangelists for the Virginia campaign.

The importance of the Lay-Visitation program was stressed very highly by the committee. In this program, the laymen will meet at the church for training and assignment to go out into the community and seek decisions for deeper dedication, the transfer of letters of membership to the local church, and decisions for Christ.

Workshops on Evangelism will be held in various strategic areas in each conference during the week of February 6-10. The workshops will be one-day concentrated sessions for training in Visitation Evangelism, information concerning the Simultaneous Services, announcement of assigned evangelists, discussion and inspiration. The workshops will begin at 12:00 noon, with a luncheon for ministers and interested laymen at the host church wherever possible. Rev. Fred P. Register of the Convention Staff, Dr. W. C. Timmons of the Church of Wide Fellowship at Southern Pines, N. C., and other leaders in the field of Evangelism will be resource leaders.

The Colony Plan, Fellowship Evangelism, the Pastor's Class, Discovering Prospects, Tools and Materials, and Assimilating New Members, will concern the afternoon session, concluding with dinner at 6:00 in the host church. The evening session of the workshop will begin at 7:30. The minister and a large representation from each church in the area are invited and urged to attend the evening session. This will be vitally important to the success of our united effort.

At this session Rev. Fred P. Register will speak on "The Why and How of Visitation Evangelism." After his address, Mr. Register will present tools and materials to help the local church conduct a Lay-Visitation program. After hearing the address and securing the tools and materials, any good layman can lead his church in a venture in lay-visitation.

The committee on planning is working to secure a nationally known evangelistic minister to close the evening sessions of the workshops with an inspirational address. The response of the churches to the Workshop on Evangelism in the sectional areas will make the difference between success or failure for the Simultaneous Evangelistic Services in the churches concerned.

Letters to ministers and to secretaries of churches having no minister were mailed out to all churches in each conference by the chairman of the Committee on Evangelism of that conference. These letters contained information concerning the Simultaneous Evangelistic Services, together with a Questionnaire seeking the extent of the cooperation of each local church in the Southern Convention. It is hoped that each local church will take such action as needed with due haste and return the information to the conference chairman of the Committee on Evangelism. This information is vitally needed in order for the planning committee to make assignments of ministers as evangelists during the Evangelistic Campaign.

First consideration will be given in assigning evangelists to churches which share the services of one minister. Full-time churches will then have the second consideration in being assigned a minister. Churches may desire to have their own minister as evangelist, or to secure an evangelist from outside the Southern Convention, or from the Evangelical and Reformed Church.

The members of the first planning session, held at Elon College on December 15, 1955, were: Dr. W. C. Timmons, Rev. Fred P. Register, Rev. Winfred Bray, Rev. Thomas Madren, and Rev. Clyde Fields. These men feel that the following statements set forth the purposes of the Simultaneous Evangelistic Services for North Carolina and Virginia during March 1955:

1. Seek to win those who know not Christ as Saviour and Lord, to commitment to Christ and active church membership.
2. Seek to win those already committed to Christ, but not actively affiliated with a local church, to membership and active service in a local Congregational Christian church.
3. Seek to lead the indifferent

(Continued on page 12.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Elon College Community Church Laymen Have New Officers

At the final meeting for 1955, the laymen of the Elon College Community Church elected officers for 1956. Dr. H. H. Cunningham of the Elon College faculty was elected president; Dr. N. F. Brannock, vice-president; W. E. Lowe, Jr., secretary, and Waverly Hughes, treasurer.

* * * * *

N. C. and Va. Conference Laymen Elect Officers

At a recent meeting of the North Carolina and Virginia Conference Laymen's Fellowship, officers were elected for 1956. W. P. Mahan of the Union Ridge Church was elected president; Herman Truitt of the First Church, Burlington, was elected vice-president, and Marsh McLelland of the Elon College Community Church was selected as secretary-treasurer. Truby Vincent of the Beverly Hills Church had served as president of the Conference Fellowship for the past two years, with S. L. Mauldin of Winston-Salem serving as vice-president, and W. P Mahan as secretary-treasurer.

* * * * *

Conference Laymen's Fellowship to Meet

The Laymen's Fellowship of the Eastern North Carolina Conference will hold the first quarterly meeting of 1956, Tuesday evening, January 10th at seven o'clock, at Vance School. The Laymen of Wentworth Church will be hosts at this meeting.

Vance School is located about one mile from Wentworth Church on the same road. Going from Raleigh follow 15A to first crossroads after passing Sauls Barbecue Place, turn left and follow this highway until you come to Vance School on right of road.

The plates will be $1.25 each as usual, and you are to send your reservation to Mr. John Hines, Route 3, Raleigh, N. C., not later than January 4th. This is very important in the preparation for the meal, so we ask your cooperation.

Carl Ray,
Secretary.

Pleasant Union Organizes Laymen's Fellowship

On November 27, 1955, at 7:00 p. m., Mr. H. V. Cox, Jr., president of the Western North Carolina Conference Laymen's Fellowship, along with his pastor, the Rev. Max Vestal, and a large group of laymen from the Pleasant Ridge Church, met with the men at Pleasant Union Church. The purpose of the meeting was to discuss the workings of the Laymen's Fellowship groups in our conference and also in our convention. This was very ably done by Mr. S. H. Pell. Mr. Pell gave an interesting talk on what laymen are doing in our churches and what laymen's groups are doing together. He told what some of the possibilities are for the future.

The result of this meeting was the organization of a new Laymen's Fellowship with ten members. The first meeting was to be at the church on December 18, at 7 p. m.

The officers chosen are the following: Dallas McDowell, president; Ira McDowell, vice-president; Clarence Snider, secretary, and Dannie Garner, treasurer.

I. L. McDowell.

* * * * *

Laymen's Day at South Norfolk

The laymen of the Congregational Christian Church in South Norfolk took over the morning worship service on Sunday, December 11.

Henry Seymour led the worship and introduced the speakers. The theme revolved around the question, "How?" Six laymen spoke on topics answering different phases of that question. They were Eugene Tull, "Being a Better Churchman, How?" Herman King, "Being a Better Father, How?" Pete Chappell, "Doing My Job Better, How?" Charlie Robinson, "Being a Better Christian Citizen, How?" Dwight Holland, "What the Church Means to Me, How?" and James Hare, "How the Onward Friendship Bible Class Can Help Our Church."

Twenty-five male voices from the choir loft sang "In the Garden" as the special music selection directed by Dan Jones, church choirster. T. R. Eason led the scripture response followed by the morning prayer offered by E. E. Henley. Lee Hanbury read the scripture lesson, James 1: 19-27.

The evening worship at 7:30 p. m. climaxed Layman's Day with the showing of a film depicted how the men of the church could help in the building of the kingdom of God for Christ and His Church.

NEWS FROM THE CHURCHES.

(Continued from page 3.)

Prof. Hook read warm and friendly greetings from Dr. Jesse H. Dollar, who was pastor at the time of the erection of the Parish House, and who directed every step of the program of the building. He is so familiar with the physical structure that he wrote, in effect, "If there is a certain nail that you would like to find, let me know and I think that I can help you locate it."

The church treasurer, Mr. Bill Williams, presented the cancelled Deed of Trust to the representative officers of the church, namely: Mr. J. B. Long, chairman of the Board of Trustees; Mrs. T. E. Gilliam, president of the Woman's Fellowship, and Dr. H. H. Cunningham, president of the Laymen's Fellowship and also History professor at Elon College.

A symbolic burning of the Deed of Trust followed. It was amusing when Mr. Long suddenly became afraid of having the wrong deed; but there was Attorney Marsh McClelland on hand to assure him that everything was in order and that the copy which had already been placed on the tray was the proper one to be destroyed. Accordingly, fire was set to the piece of paper, and it burned to black ashes. During those last flickers of the flame which were interpreted to mean "paid in full," my thoughts wandered a bit. There sat Mrs. J. L. Foster, Mrs. W. P. Lawrence, Dr. Ned F. Brannock, and others of the early Elon Church. How glad their hearts must have been to have a part in the service and how proud we were to have them present. Then the flowers for the occasion, large golden chrysanthemums, were given as a memorial to Mr. J. C. McAdams. So many times, Mr. McAdams had "pulled for" a new church, and it seemed appropriate that this service which cleared the way for a new sanctuary should be held on "Mr. Mack's" birthday.

As the fire went totally out and only the smoke remained, Mr. Long expressed the mind of the people

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

In Appreciation . . . The Elon College Choir

"That really put Christmas where it belongs . . . in the heart!" This was but one of many appreciative comments in response to the splendid rendition of George Frederick Handel's immortal oratorio, "The Messiah," following its presentation by the Elon College Choir in the Suffolk Christian Church on Sunday afternoon, December 11. For a number of years, the choir has made an annual Christmas-season tour into Eastern Virginia. This year "The messiah" was enjoyed by audiences in Holland, Suffolk, Norfolk and Franklin, Virginia, and Henderson North Carolina, enroute.

There were folks from a dozen neighboring churches of our own and other denominations present for the Suffolk concert, which I am sure was true in each of the other communities visited this year, but even if the audiences were limited to the members of the few local churches which played host to the choir, there could be no finer ambassador of good will than this outstanding group.

Under the most capable direction of Professor John Westmoreland, and with the equally splendid accompaniment of Professor Fletcher Moore, head of the Music department at Elon, the choir consists of 60 voices drawn exclusively from the student body of the college. Indeed, in this year's group, there are thirty-one students who had never seen the music of Handel's most familiar work until they began rehearsals for the Christmas program. This is all the more reason for us to marvel at the consistently professional calibre of work being done by the choir.

Having heard the "Elon Singers," as they are frequently called, a number of times on the campus and elsewhere, I had no hesitancy about presenting the group to the Suffolk audience as "one of the best college choirs in America." The privilege of hearing many other college choirs from coast to coast gave me some real basis for comparison, and I am happy to say that the young people bore me out, beautifully! Over the past fifteen years or so, I suppose that I have sung "The Messiah" fifty times and have played in orchestras accompanying the chorus and solists many times when I was not singing, but this was the first "live" performance I can remember in which I was not a participant. I could hardly have been more pleased or inspired!

One intimately familiar with the traditions of fine choral music cannot help but wonder if the majority of those privileged to hear the Elon College Choir from time to time really appreciate all that it means. Our young people are receiving the very finest training in singing together, to say nothing of their opportunity to become acquainted with the best of sacred music, nor of the deep and abiding spiritual satisfactions which come from performing it.

Such acquaintance and satisfaction will stay with them for as long as they live! And they will go on to take a rightful place in the musical enterprises of church and community wherever they may be, likewise transmitting a portion of this immeasuable heritage to their children and their children's children. Truly, when you stop to think about it, there is great music being enjoyed and loved in all corners of this land because, in days gone by, Elon College was training and leading students in this direction.

Elon is our college. So long as this is true, the Elon College Choir is "our choir." We in the churches should recognize its worth and its stature. It is always a facet of the college's life of which we may justly be proud. Perhaps you may be excused for sounding a bit boastful when you say, "At Elon College we have one of the finest choirs in America," for you will be speaking the truth. GEORGE D. ALLEY.

* * * * *

One-Half Billion Dollars

That is a lot of money. It is entirely beyond my comprehension, and to think of one foundation giving away that much money is unheard of generosity in our generation. We can hardly conceive of one concern owning that much money, to say nothing of one foundation being in a position to distribute that much money gratis. Yet, the Ford Foundation has recently announced the distribution of $500,000,000 to the privately endowed colleges, universities, and hospitals in the United States. In this contribution, Elon College is to receive $125,700. I am informed by the proper authorities that one-half of this amount will be paid to the college by July 1, 1956, and the remaining half will be paid by July 1, 1957. We are fortunate and certainly grateful to the ones who have made this contribution possible.

That there may be no misunderstanding about this gift and the purpose for which it is made, it should be clearly understood that the gift is conditional and the conditions must be complied with. They are: First of all, the principal is not to be spent but invested. Second, that the income from this investment must go to supplement faculty salaries. That is, the college must pay out of its own funds the salaries that are now being paid, and the income from the Ford Foundation contribution must be used to supplement faculty salaries. The college administration or the Board of Trustees may direct that the income from these invested funds be allocated to selected members of the faculty or prorated to all members of the faculty. Third, the principal must be kept intact for the above purpose for ten years. After ten years, the college is at liberty to use the funds according to its own judgment and for its best interest.

Since Elon College's endowment is comparatively small and our faculty salaries are low, I am sure that the authorities of the college will want to add this $125,700 to the permanent funds of the institution, that only its income may be used for the current requirements for the college from year to year.

The following statement was prepared and presented to the faculty and students at a faculty service by the president, L. E. Smith:

The Ford Foundation's gift of $500,000,000 to the privately endowed colleges, universities, and hospitals of our country is amazingly startling. A gift to our colleges is a gift to civilization. It underwrites the American way of life, justifies the profit system, refutes the arguments that the day of large gifts to colleges is over, and also that no business should be allowed to accumulate large sums of money.

It is convincing evidence that the big business has a heart, and this gift opens the way of magnanimity to concerns of equal or lesser resources.

It is useless to say that Elon College is most gratefully appreciative of its

(Continued on page 13.)

Missions at Home and Abroad

A Letter from Ed Riggs

Kilanjunai P. O.,
via Salaigramam
Ramnad District, So. India
December 15, 1955

Dear Friends:

We were planning to make this letter a routine report of our progress during the last few months here. But all "ordinary" matters have been knocked out of our minds by the excitement of the storm and floods that occurred here during the first three days of this month. Of course similar disasters, probably much worse, have been affecting various parts of India all year. But this is the first time we have ever been in the midst of anything like this—the first time in my career, in fact, that I have been able to see such a dramatic event actually happening, instead of visiting the scene afterwards or reading about it in the papers.

The storm was a "cyclone," the equivalent of an American hurricane, and consisted of moderate wind, and fairly heavy rain which fell steadily for three days. Twenty-three inches of rain fell, compared to a normal average of twenty-five inches for this area—and we had already received more than our normal quota this year. On this impervious clay soil, with the landscape as flat as a pancake, quite a lot of water managed to collect during this three days. As I watched the pond next to our house overflowing till the waves lapped within ten feet of our house, I couldn't help thinking of Noah's flood, which must have occurred in similar conditions. And as we sat huddling in the cold wind during those three days, trying to keep dry and wondering when it would stop, the assurance of the Promise of the Rainbow took on a new meaning.

The fourth day the sun finally did come out and the wind died down, and the people began to move about and inspect the damage. In Kilanjunai itself there was not much loss—two mud houses had collapsed and several back yard walls and a number of trees were knocked over. In general the pattern throughout the area was that the water from the fields gradually made its way into the irrigation reservoirs, which were already pretty well filled from previous rains. Then the mud bund on the lower side of each of these so-called "tanks" would breach in several places and the water would pour thru the breach, across the fields to the next tank down the line, and so successively till it reached the sea. Heavy damage was done only in the fields directly in the path of the breach, where the swiftly flowing water would wash away the crop, or in the occasional village directly behind the breach, whose mud houses would melt in the resulting flood like so many sugar lumps.

During the storm and for the next several days, Kilanjunai and all the other villages were completely cut off from each other and from the outside world by the difficulties in getting around thru the water. Everyone was stranded wherever he happened to be. In-patients in the hospital couldn't get home when they were discharged. Their relatives couldn't bring food for them. Sick patients couldn't come to the hospital, and I couldn't get to them—or even get any information as to where I would be likely to find them. Our messenger with our weekly food supplies was stranded in Paramagudi, and when he waded the twenty miles to get back to us, he was almost hysterical and sick from exhaustion. Dr. Martin, the Indian doctor who comes from Ramnad every week to help us, was stranded for five days in Rajasingamangalam, a town half way between here and Ramnad, and could not help the people around him because he had no medicines with him. (My personal assistant literally swam across a tank to come back and give me that information.) The Indian pastor at Kilanjunai was stranded in Ramnad; and returned after a week, walking forty-five miles in two days, to tell how the house he was staying in there was washed away and he and the others escaped thru four feet of rushing water. Miss Brown, the American missionary who travelled with us when we came home on furlough, had gone from Madura to Ramnad for a meeting and was stranded there for ten days, helping with relief work there while waiting for train or bus service to be restored.

Gradually, bit by bit, the picture began to become clear, as travellers came thru from various directions, and mail service was resumed, bringing Madras papers with much-delayed news from the stricken regions. Madura itself was just on the fringe of the storm, which extended along the coastal regions to the north and south of us. All roads were washed out and telegraph lines down; and some towns and countless villages are still "out of communication" with the outside world. Probably only a few hundred people were killed in the entire area, but thousands of cattle and goats were lost thru drowning and exposure. Crop loss in general was surprisingly light, because grain was high enough not to be submerged but not yet ripe enough to rot. The Government moved in quickly with relief, after news of the damage finally got out. The Chief Minister of Madras personally visited Ramnad and other stricken areas. Bags of rice were dropped by plane to villages whose food stores had been washed away. Thirty rupees compensation ($6.40) has been promised to all families whose houses collapsed. The church too is active. The Bishop and all the pastors are moving about, visiting all the village congregations, checking on losses and helping the people get their relief. Damage to Diocesan property will have to be met from private gifts. Two church buildings, for example, collapsed in the Kilanjunai area; and the doctors' and nurses' quarters of the Mission Hospital in Ramnad, and the teachers' house and lower-grade pupils' dormitory in the same compound, were washed away when the big Ramnad tank breached near them.

The impressive thing is how poor the people actually are here. I wan't easily forget the sight of one of my in-patients, an old man, squatting at the door of his ward, sobbing and blubbering all afternoon when he heard the news that his mud hut and team of bullocks had been lost. That loss, like most of the others, only amounted to a few dollars, but it represented a life-time of unremitting hard toil for him. Village houses collapsed because they were built of mud. Our house was quite safe, like the homes of the few rich people in each village, because it was built of bricks, which common people could not afford. The tank bunds would not have given way if they had been lined with stone, or protected by concrete spillways. But the villagers couldn't even reinforce threatened breaches with sand bags, because—even tho most of the world's gunny sacking comes from India—there were no bags available.

(Continued on page 13.)

MINISTERIAL DIRECTORY OF THE SOUTHERN CONVENTION

ORDAINED MINISTERS WITH FULL STANDING

Name and Address	Conference Membership	Churches Served during 1955-56, or Other Status
Akin, Jack T., Great Bridge Station, R. 3., Norfolk, Va.	EVA	Great Bridge.
Alley, George D., Suffolk, Va.	EVA	Suffolk.
Allred, C. Fred, Rt. 4, Reidsville, N. C.	NCVA	Kallam Grove, Mt. Bethel, New Lebanon.
Andes, Mark W., 708 Marshall Ave., So. Boston, Va.	NCVA	South Boston.
Andes, William J., Box 625, Elon College, N. C.	NCVA	Elon College Community Church.
Apple, J. Frank, 427 Rowland St., Henderson, N. C.	ENC	Henderson.
*Bowden, Daniel J., 613 E. 3rd St., Bloomington, Ind.	NCVA	Indiana School of Religion.
Bowers, Thurman F., Rt. 4, Box 132, Greensboro, N. C.	NCVA	Calvary (Greensboro).
Brady, E. Carl, Box 26, Robbins, N. C.	WNC	Flint Hill (M.), Teacher.
Bray, H. Winfred, Box 484, Randleman, N. C.	WNC	Randleman.
Brickhouse, Ernest F., 426 Rhode Island Ave., Norfolk, Va.	EVA	Bayside.
Brittle, R. E., Rt 3, Suffolk, Va.	EVA	Bethlehem (Nans.), Eure.
Britton, Thomas H., 1057 Leckie St., Portsmouth, Va.	EVA	Shelton Memorial.
*Brooks, Arthur, Asheville Boys School, Asheville, N. C.	NCVA	Teacher, Chaplain.
Carnes, Harvey L., Franklin, Va.	EVA	Franklin, Johnson's Grove.
Carter, Emory M., Youngsville, N. C.	ENC	Fuller's Chapel, Good Hope, Youngsville.
Clapp, Rosser Lee, 506 Hilltop, Garner, N. C.	ENC	Auburn, (Hayes Chapel) Garner.
Clark, Ellis N., Cypress Chapel, Va.	EVA	Cypress Chapel, Oak Grove.
Cosby, B. R., 4415 Boonsboro Rd., Lynchburg, Va.	NCVA	Co-Pastor, Lynchburg, Business.
Cox, H. Vance, Ramseur, N. C.	WNC	Brown's Chapel, Business.
Crutchfield, Gaither C., Box 337, Elon College, N. C.	NCVA	Bethlehem, Business.
Crutchfield, Henry E., Wakefield, Va.	EVA	Barrett's, Burton's Grove, Dendron, Wakefield.
Dollar, Jesse H., 2308 Roanoke Ave., Newport News, Va.	EVA	Newport News.
Dollar, Melvin, 3507 Bainbridge Blvd., So. Norfolk 6, Va.	EVA	Rosemont.
Farrell, Earl T., Fuquay Springs, N. C.	EVA	Wake Chapel 3-1-55; Cypress Chapel, Oak Grove to 3-1-55.
Farrell, W. Clay, Rt. 5, Sanford, N. C.	WNC	Grace's Chapel, Zion.
Fields, Clyde L., Hunterdale, Franklin, Va.	EVA	Union (So.).
*Fisher, Park W., Methodist Home, Rt. 8, Box 533, Charlotte N. C.	WNC	Retired.
Fogleman James U., Rt. 6, Burlington, N. C.	WNC	Business.
*Fuller, Walter B., 272 Franklin St., Harrisonburg, Va.	VVA	Retired.
Granger, A. Lanson, Jr., 15 Newport Ave., Warwick, Va.	EVA	Warwick.
*Graves, John S., Elon College, N. C.	NCVA	Southern Convention—Sec'y. Christian Education and Young People's Work.
*Griffin, Johnson L. (Capt.), 8th Cav. Regt., 1st Cav. Div., APO 201, San Francisco, Cal.	EVA	U. S. Army Chaplain.
Grissom, Raymond T., Holland, Va.	EVA	Holy Neck.
Grissom, William A., Windsor, Va.	ENC	Isle of Wight, Windsor.
Hardcastle, Howard S., Chuckatuck, Va.	EVA	Berea (Nans.), Oakland.
Hall, W. W., 162 Third Ave., Danville, Va.	NCVA	Danville.
Harman, Henry V., Haw River, N. C.	NCVA	Haw River.
*Harrell, Stanley C., 1507 Oakland Ave., Durham, N. C.	NCVA	Editor, *The Christian Sun*.
Hamilton, Frank R., 300 W. 33rd St., Norfolk, Va.		Norfolk, Temple.
*Hartshorne, Hugh, 305 Sycamore St., Chapel Hill, N. C.	ENC	Retired.
Hayes, Cameron D., Gore, Va.	VVA	Timber Ridge.
Helfenstein, Roy C., 3206 Grove Ave., Richmond, Va.	EVA	Richmond.
*Hess, James M., Elon College, N. C.	NCVA	Elon College Faculty.
Heyman, C. M. Box 1207, Hendersonville, N. C.	NCVA	Hendersonville.
*Howard, Brittain J., 230 McCauley St., Chapel Hill, N. C.	ENC	Retired.
Humphries, Tucker G., 609 Montgomery St., Reidsville, N. C.	NCVA	Reidsville.
*Hurdle, Allen L., 214 Watson Drive, Burlington, N. C.	NCVA	Business.
Jackson, Richard L., 232 McCauley St., Chapel Hill, N. C.	ENC	Chapel Hill.
*Johnson, J. Lee, Fuquay Springs, N. C.	ENC	Retired.
*Jones, Charles M., Rt. 2, Chapel Hill, N. C.	ENC	Community Church.
*Jones, Elwood W., Homewood Apts., Baltimore 18, Md.	EVA	Retired.
*Key, Carl R., 1421 Ruffin St., Durham, N. C.	NCVA	National Council of Churches.
Koon, Clyde O., Rt. 3, Burlington, N. C.	NCVA	Hopedale.
Lackey, John R., 637 S. Sunset Dr., Winston-Salem, N. C.	NCVA	Winston-Salem, Pfafftown.
*Lankford, G. Otis, Elon College, N. C.	WNC	Retired.
Leebrick, Bland A., Rt. 1, Gibsonville, N. C.	NCVA	Apple's Chapel.
Lester, Fletcher C., 840 Sunset Ave., Asheboro, N. C.	WNC	Asheboro.
Lightbourne, James H., Jr., Holland, Va.	EVA	Holland.
*Lindner, Kenneth M. (Capt.), 804 2nd Army Unit, APO 613, San Francisco, Cal.	ENC	U. S. Army Chaplain.
Loy, W. M., Rt. 6, Burlington, N. C.	NCVA	Long's Chapel, Business.
*Lucas, A. L., Rt. 5, Asheboro, N. C.	WNC	Business.
McCauley, Joseph E., Waverly, Va.	EVA	Centerville, New Lebanon, Spring Hill, Waverly, Teacher.
Madren, James W., 3003 Sherwood Lane, Hopewell, Va.	EVA	Hopewell.
Madren, Silas E., 1124 Carolina Ave., Albemarle, N. C.	WNC	Albemarle.
Madren, Thomas W., Rt. 2, Clayton, N. C.	ENC	Amelia, Lee's Chapel, Plymouth, Student Duke Divinity School.
Madren, Weldon T., Vernon Hill, Va.	NCVA	Ingram, Liberty, Pleasant Grove.
*Marr, S. Wade, Security Bank Bldg., Raleigh, N. C.	ENC	Business.
Matthews, A. Warren, 1202 Commonwealth Ave., Alston 34, Mass.	NCVA	Student at Harvard Divinity School.
*Morgan, William H., Appalachian State College, Boone, N. C.	NCVA	Teacher.
Meuller, William R., 212 Tate St., Greensboro, N. C.	NCVA	Monticello, Teacher.
*Neese, Joseph L., Bradenton Trailer Park, Bradenton, Fla.	NCVA	Retired.
Neese, J. Everette, 1041 Bayview Blvd., Norfolk, Va.	EVA	Bayview.
Newton, R. E., Rt. 3, Luray, Va.	VVA	Dry Run, Joppa, Leaksville, Mt. Lebanon.
Noyce, Gaylord B., United Church, Raleigh, N C.	ENC	Raleigh.
O'Neill, Will B., Box 242, Sanford, N. C.	ENC	Sanford.
*Parker, William L., Box 143, Chapel Hill, N. C.	ENC	Business.
*Pearce, George A., Franklin, Va.	EVA	Business.
Pendleton, Olin B., 129 Hardy Ave., Norfolk, Va.	EVA	Norfolk (First).
*Perkins, James C., 1941 Potter St., Eugene, Oregon	NCVA	Education.
Petersen, Richard M., Rt. 2, Elon College, N. C.	NCVA	Shallow Ford.
Phelts, H. Raymond, Rt. 1, Suffolk, Va.	D.C.	Liberty Spring.
*Phillips, Slade W., Dillon, S. C.	EVA	Business.
Pollard, Marvin A., Rt. 2, Liberty, N. C.	WNC	Pleasant Hill.
Powell, Elmore M., Box 395, Henderson, N. C.	ENC	Damascus, New Elam, Oak Level, Pope's Chapel, Business.

MINISTERIAL DIRECTORY—Continued

Name and Address	Conference Membership	Churches Served during 1955-56, or Other Status
Powell, Odel J., 904 Wentworth St., Reidsville, N. C.	NCVA	In Transit.
Poythress, O. D., 1109 Decatur St., South Norfolk, Va.	EVA	So. Norfolk.
Presnell, Lacy M., Liberty ,N. C.	WNC	Bailey's Grove, Liberty.
*Pugh, John Q., Rt. 1, Asheboro, N. C.	WNC	Retired.
Ratzell, Frank E., 308 Merrimon Ave., Asheville, N. C.	NCVA	Asheville.
*Raymond, C Rexford, Rt 3, Frederick, Md.	ENC	Retired—Pastor Emeritus of Southern Pines.
*Register, Fred P., Elon College, N. C.	ENC	Southern Convention—Stewardship & Evangelism Secretary.
Register, Kenneth D., Rt. 2, Burlington, N. C.	NCVA	Union (N.C.).
Reynolds, Ferris E., Elon College, N. C.	NCVA	Graham; Professor of Religion Elon College.
Rich, William A., 1612 Buffalo St., Greensboro, N. C.	NCVA	Greensboro, (Palm St).
*Roberts, Jesse M., Windsor, Va.	EVA	Retired.
*Robinson, Allyn P., National Conference of Christians and Jews, 21 Ridgeway Blvd., Bay Shore, N Y.	ENC	Secretary Conference of Christians and Jews.
Robinson, Henry E., 415 S. Church St., Burlington, N. C.	NCVA	Burlington, (First).
Rohart, Emerson J., Rt. 2, Box 49, Harrisonburg, Va.	VVA	Antioch, Beulah, Mayland, New Hope, Linville.
*Scott, Wm. T., Elon College, N. C.	EVA	Southern Convention—Superintendent.
Scott, Wm. T., Jr., 811-813 W. Main St., Durham, N. C.	NCVA	Durham.
Simmons, Lewis Bill, Pittsboro, N. C.	WNC	Hank's Chapel, Lee's Chapel, Turner's Chapel, Student Duke Divinity School.
*Sloan, W. W., Elon College, N. C.	NCVA	Prof. of Religion Elon College.
Shepherd, D. W., Virgilina, Va.	NCVA	Hebron, Virgilina.
*Smith, H. Shelton, 2721 Dogwood Road, Durham, N. C.	NCVA	Prof. at Duke University.
*Smith, Leon Edgar, Elon College, N. C.	EVA	President of Elon College.
Smith, William P., 117 Greenway Dr., Portsmouth, Va.	EVA	Portsmouth, First.
Snyder, Walstein W., 721 N. Church St., Burlington, N. C.	NCVA	Burlington, Bev. Hills.
*Sorrell, Matthew T., Blairs, Va.	NCVA	Superintendent of Faith Home.
*Steininger, William R., 2122 Cooper St., Raleigh, N. C.	ENC	Chaplain.
*Stevens, W. Millard, Southington, Connecticut	EVA	Congregational Church.
Stubbs, Irving R., 4415 Boonesboro Rd., Lynchburg, Va.	NCVA	Co-pastor, Lynchburg; Teacher.
Sutton, Thomas D., Rt. 3, Burlington. N. C.	NCVA	Bethel, Concord, Mt. Zion.
Tally, George M., Rt. 3, Sanford, N. C.	ENC	Christian Light, Ebenezer, Mt. Pleasant, Piney Plain, Pleasant Hill.
Tally, R. Eugene, Rt. 1, Louisburg, N. C.	ENC	Beulah, New Hope.
*Thelen, Mary Frances, Randolph-Macon College, Lynchburg, Va.	NCVA	Professor.
Timmons, Wofford C., Southern Pines, N. C.	ENC	Southern Pines.
*Titcombe, Harry G., Norfolk, Va.	EVA	Business.
*Truitt, John G., Elon College, N. C.	EVA	Superintendent, Christian Orphanage.
Veazey, Guy H., Elon College, N. C.	NCVA	Lakeview, Moonelon Resident Manager.
Vestal, Max, Rt. 1, Ramseur, N. C.	WNC	Pleasant Ridge, Spoon's Chapel, Student, Duke Divinity School.
Wallace, Carl E., 1011 Stamper Rd., Fayetteville, N. C.	ENC	Fayetteville.
*Wehrenberg, E. L., Woodsdale, N. C.	NCVA	Teacher.
Welch, Mack V., Rt. 1, Bennett, N. C.	WNC	Pleasant Grove, Pastor-at-large WNC Conference.
White, Orville H., Tryon, N. C.	NCVA	Tryon.
Whitten, Robert A., 108 W Clifford St., Winchester, Va.	VVA	Winchester.
*Williamson, Robert L., 2316 Fontaine Ave., Charlottesville, Va.	VVA	Retired.
Wisseman, William E. 400 Radiance Drive, Greensboro, N. C.	NCVA	Greensboro (First), Pleasant Ridge.
*Wood, William L., Box 55, Long Eddy, N. Y.	ENC	Retired
Wright, T. Fred, Rt. 1, Norlina, N. C.	EVA	Antioch, Bethlehem, Mt. Auburn.
MINISTERS WITH LOCAL CONFERENCE ORDINATION STANDING		
Bowers, John T., Rt. 4, Box 567, Greensboro, N. C.	WNC	Antioch, Smithwood, Business.
*Burgess, Lunnie W., Ramseur, N. C.	WNC	Business.
Fogleman, Martin L., Rt. 2, Liberty, N. C.	WNC	Needham's Grove, Pleasant Cross, Business.
Gallo, John, Rt. 2, Disputanta, Va.	EVA	Bethlehem (Disp.).
Loman, J. Harold, Box 1, Denim Station, Greensboro, N. C.	NCVA	Hopedale, Howard's Chapel.
*Nash, Durant D., Box 791, Hopewell, Va.	EVA	Business.
Rice, G. Julius, 509 E. Main St., Jonesboro Hghts., Sanford, N. C.	ENC	Shallow Well, Duke Divinity School.
Stanley, J. Lester, Rt. 1, Elon College, N. C.	NCVA	Gibsonville, Business.
Taylor, Morris E., 3200 Shore Dr., Norfolk, Va.	EVA	Little Creek.
*Waller, W. T., 1155 Montgomery St., Winston-Salem, N. C.	NCVA	Boy Scout Executive.
LICENTIATES		
Askew, Reuben, Elon College, N. C.	EVA	Berea, Student, Elon College.
*Bage, Joheph S., Dendron, Va.	EVA	
Bennett, Garland B., Box 778, Elon College, N. C.	NCVA	Zion, Student at Elon College
Brady, Gale, 911 Tryon St., High Point, N. C.	WNC	High Point, Student at Elon College.
*Brill, Walton E., Lehew, W. Va.	VVA	Business.
Brown, Avery, Box 39, Sophia, N. C.	WNC	Flint Hill (R), Sophia, Union Grove.
*Chang, Timothy S., c|o Poultry Dept., Ohio State University, Columbus, Ohio.	NCVA	Student.
Dixon, Carl J., Benson, N. C.	ENC	Christian Chapel, Lebanon, Moore Union, Wentworth, Business.
Garrett, Glenn, Rt. 3, Burlington, N. C.	NCVA	Carolina, Student at Elon College.
*Gleason, H. Allen, Jr., 55 Elizabeth St., Hartford 5, Conn.	EVA	Faculty, Hartford.
*Henderson, John A., Shenandoah, Va.	VVA	Supply.
*Johnson, Herman L., Rt. 3, Reidsville, N. C.	NCVA	Business.
Littiken, John P., Rt. 1, McLeansville, N. C.	NCVA	Hines' Chapel, Monticello, Student, Elon College.
*Medlin, Curtis, Elon College, N. C.	WNC	Student at Elon College.
*Nelson, Samuel D., 1416 Chesapeake Ave., So. Norfolk, Va.	EVA	Assistant pastor, South Norfolk, Teacher.
*Painter, Page, R. F. D., Luray, Va.	VVA	U. S. Army.
*Phillips, George M., Rt. 7, Burlington, N. C.	NCVA	Student at Elon College.
Shearin, William B., 211 Aycock St., Chapel Hill, N. C.	ENC	Martha's Chapel, Student at U. N. C.
Thomas, Gene, 1603 W. Davis St., Burlington, N. C.	WNC	Big Oak, Ramseur, Student at Elon College.
*Truitt, John G., Jr., Brookside, N. J.	EVA	Student, Union Theological Seminary, New York.
*Twiddy, C. Baxter, Jr., Elon College, N. C.	EVA	Teacher.
*Underwood, I. T., Yanceyville, N. C.	NCVA	Business.
Walker, Clifton, 3005 Chapel Hill Rd., Durham, N. C.	NCVA	Mt. Gilead, Morrisville, Student at Duke University.
*Walters, James, Rt. 4, Raleigh, N. C.	ENC	Business.
MEMBER OF BIBLICAL CLASS SERVING CHURCHES		
Bennett, J. Robert, 202 Macy St., Greensboro, N. C.	NCVA	Belew Creek, Lebanon, Salem Chapel, Student at Elon College.

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*Indicates not engaged as pastor within the Southern Convention.

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

Youth Week

Youth Week, under the auspices of the United Christian Youth Movement, is the largest Protestant youth observance on our continent.

The history of Youth Week dates back to 1944 when a group representing the International Society of Christian Endeavor and the United Christian Youth Movement made plans for an annual week of emphasis on youth work and unity in Christ. Youth Week is now observed annually from the last Sunday in January through the first Sunday in February. The choice of this week is based on February 2, 1881, the founding date of Christian Endeavor, which has been celebrated by that organization for over thirty years. This year will mark the thirteenth annual observance of Youth Week.

Theme and Purpose.

Through the 1956 Youth Week theme, "Our Citizenship Under Christ," the nations' youth are challenged to discover their responsibilities as Christian citizens.

The purposes of Youth Week are:

1. To strengthen the unity of Christian youth across the nation.
2. To develop in young people the awareness of their responsibility in the church and the church's responsibility to its youth.
3. To explore Christian concepts of citizenship as they relate to all phases of life.
4. To provide opportunity for young people to study and participate in the functions of government in the community in which they live.
5. To relate the Christian gospel to the major issues in our nation and world today.

Projects for Youth Week.

1. Participate in the church service during Youth Week by reading the Scripture, praying, speaking on "Christian Citizenship" or serving as an usher.
2. Have special worship services in your Youth Group both Sunday evenings. (See Youth Week Packet)
3. Have Community Youth Service on February 5. (Use as theme, "Our Citizenship in the World Community." Invite an international student to speak on the subject; use a filmstrip such as "I Found a New World;" or obtain an outstanding speaker in your community.
4. Do a radio play. ("Christmas First" is a part of the Youth Week Packet.)
5. Have a radio program on your local station sometime during the week or sponsor a devotional program.
6. Have group discussions or debates on timely subjects such as "How Does Our Community Serve Its Young People;" "How Wide is our Circle?"; or "Being a Christian in Politics."

Prayer for the New Year

O God our Father, it has been said that a thousand ages in thy sight are but as yesterday when it is past, or as a watch in the night. But we, O Father, cannot see with thy eyes. We see only this day, which is rapidly drawing to a close, and with it a whole year of our lives seems also to be ending. We wonder what lies ahead for us, and for all people. We look forward to a new year joyfully and yet not without some sense of question, even fear, at what unknown days will bring in these times.

Give us, O God, the sure faith in thee and thy ways which will keep us brave in times of difficulty, and humble and gentle in times of ease and success. Give us the sense of joyful dependence on thee which brings the true security of knowing that the eternal God is our dwelling place, and underneath are the everlasting arms.

In the name of thy Son, through whom we know thee best, we pray. Amen.—From God in Our Lives by Frances W. Eastman.

7. Work Projects in your community such as leveling off a place for a community playground or volunteering your services to local community service agencies.

These and many more projects can be done by our Young People January 29-February 5, 1956. Observe Youth Week in some way in your Youth Group. If you do not have a Youth Week Packet, you may secure one by writing the Rev. John S. Graves, Box 336, Elon College, N. C. The price is 50c.

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News from the Junior High Department

From the Durham, N. C., "Congregational Newsletter:" The following officers were elected in the Junior High Department: Lawrence Smith, president; Frances Glenn, vice-president; Jean West, secretary. Jean West, Paul Key, Jimmy Kimrey, Frances Glenn, Lawrence Smith, Becky Harward, and Barbara Jones have led the Junior High Department in splendid devotions during the past two months.

The annual Christmas party was held Monday evening, December 12th, in the Recreation Room. This year the Junior High Department of the Sunday School and the Junior High Pilgrim Fellowship held their party jointly. Mr. Jeffries led the troup in games and gifts were distributed. Refreshments of lighted "snowballs" and cake squares were served to teachers, the students, the Rev. and Mrs. Wm. T. Scott, Jr., and Mr. and Mrs. Wm. Jeffries.

NEWS FROM THE CHURCHES.

(Continued from page 6.)

when he said, "I'll not be happy until something is started on that corner," nodding toward the proposed site for the new Elon College Community Church. He concluded, "A load of brick piled out there would make me feel better."

Mr. Andes led in a litany of dedication to the nurture of little children, to the comradeship of youth, to the ministries of men and women, that tables may be laid in genrosity for the needs of the community, that its doors may be hospitality and its walls a sheltter, in gratitude for all those who have given, labored and shared, to the glory of God. The people responded in prayer, "We dedicate this House."

Dr. J. E. Danieley, Dean of the College, gave a prayer of dedication.

Mr. Ralph Oxford presented "A Look into the Future," pointing out the ideal advantages of our rapidly growing community. We are told that there are more than a thousand students at our college, more than a thousand students in the combined high school and elementary school, and nearly a hundred children who live at our Elon Orphanage. The college is now building three fine new buildings, a new super-modern elementary school is now being built, and the Christian Orphanage has already completed a beautiful new chapel. Many new homes have been built within the last few months. The Southern Convention office, too, is located at Elon, thus staging many important meetings in this area.

All of these give added value to our community, our church and our

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus Calls for Repentance

Lesson III—January 15, 1956.

Memory Selection: *"Except ye repent, ye shall all likewise perish."* Luke 13:5.

Background Scripture: Luke 13:1-35.

Devotional Readings Romans 2:1-16.

A terrible thing had happened. While a group of worshippers had been offering sacrifices in the Temple, a group of soldiers under Pilate's orders had fallen upon them and killed every one of them. And another calamity, of a natural kind had overtaken eighteen other men and women. A tower had fallen upon them, killing them all. And the people had an easy answer as to why these things had happened: these people were all sinners and these things had happened to them as punishment for their sins. It was as simple as that. To them, but not to Jesus. He repudiated the idea, the popular idea, that such calamities were the direct consequences of sin. To be sure, sin does bring punishment. But natural calamities are not always direct punishment for sin. "No," said Jesus, "these things did not happen to these people because they were worse sinners than other men. Except ye repent, ye shall all likewise perish." It was a call to individual and national repentance. The gospel was not all sweetness and light. It was not sweet sentiment. It involved an "about face," it demanded repentance on the part of all, it demanded a repentance that found expression in changed living.

Then Jesus told a story which emphasizes this point. It is the story of a man who had a vineyard, who tended it with care, but who got nothing from the vineyard. He told his hired helper to cut it down. Fig trees are to bear fruit, not simply to serve as ornaments. But the hired man pleaded for a litttle more time. He said he would dig around it, fertilize it, and tend it for a year. Then if it did not bear fruit, it should be cut down. Here is *the divine expectation, the divine judgement.* God expected of the Jewish nation, fruitage worthy of its heritage. He had been most patient with the nation. But in due time, his judgement would fall upon the nation. It actually did. Not many years after he spake these words, Rome laid waste Jerusalem and thus the divine judgement was executed. It is thus with the Christian. God expects us to bear fruit; he is patient with us and gives us every chance; but in due time his judgement will fall upon each one of us. Every one of us must give an account of himself to God.

"Get thee out, and depart hence; for Herod will kill thee." This was not the first time, nor was it the last time, that a gang tried to scare the man of God. From the time of the prophets down to this present day, there are those who would silence the preacher by the threat of bodily harm. Sometimes it is done quietly and subtly; sometimes it is done openly. And of course preachers are not the only ones who are thus intimidated. Anybody who espouses an unpopular cause, anybody who attacks special privilege, anybody who questions the status quo, is sticking out his neck. And in many instances, he does suffer for his loyalty to convictions. Not always by death, or physical punishment, but in other ways as vicious.

Jesus was not intimidated. "Go tell that fox. . . ." "Sorry old fellow, but I'll just keep on doing my divine work, bearing my divine witness, obeying the divine word." One suspects that Herod did not like it, but one suspects that he respected Jesus all the more because of it. Fact is, people rather expect a minister or teacher to stand by his convictions, even if they do not agree with his convictions. A man need not keep silent on moral and spiritual issues. He is not meddling when he tries to apply the ideals and spirit of Jesus to the practical problems of our modern world.

And then comes in this lesson, the divine compassion. How Jesus yearned for his people. When he looked around at the sacred city, dear to him and to his people, he exclaimed with a great sigh "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent to thee; how often would I haxe gathered thy children together as a hen doth gather her brood under her wings, and ye would not." What a picture! Here is a mother hen, clucking and calling her baby chicks to come under her wings as the shadow of a hawk or eagle falls upon the scene. But alas, the Jewish people "would not" and time was running out on them. Their house would soon be left desolate to them. God does not punish men and nations for their sins, so much as men bring the divine judgement upon themselves by their flouting of divine law and the moral order.

Here is a picture of a yearning God, one who loves his children, one who is eager to give them good things, one who wants them to have a richer, fuller life. And here we are, selfish, blind, callous, refusing to come to him that we might have life. We are like the woman who did not go to the door because she thought the knock on it came from the landlord who had come to collect the rent, when it was by a friend who had brought to her a big supply of groceries as a gift. We think too much of God's demands, and too little of his gifts. and life is the poorer for it.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"THE ANSWER IS GOD."

(Continued from page 5.)

members of the local church into real dedication and Christian service.

4. Seek to deepen the spiritual life of us all and prepare us for a greater service to Christ and His Church.

We believe "The Answer Is God" can be more than a slogan; it can very well be the answer to the heart-cry of our distraught world. A spirit of evangelism pervading our Southern Convention would be the means of many persons finding experientially that "God is the Answer" to every need of human sin and misery. Simultaneous Evangelistic Services in North Carolina and Virginia during March 1955 can have a powerful impact for Christian decisions in the states and in each local community. The Committee on Evangelism will do all within its power to furnish mechanics and plans for the program.

Undergirded with prayer and enthusiastic support on the part of ministers and members in each local church, we feel confident that many will discover the joy of finding, "The Answer Is God."

NEWS OF ELON COLLEGE.

(Continued from page 7.)

share in the helpful distribution of this unprecedented sum. We rejoice for the increase of our faculty salaries, which is badly needed.

* * * * *

Apportionment Giving

This is the last report for 1955. All churches and Sunday schools that have paid their apportionments in full should congratulate themselves, and are happy in a job completely and well done. Those who have not, I am sure have good reasons and are happy that they have been able to do what they have for our college during this year of comparative peace and unusual prosperity along most lines. Elon College wishes to express its greatful appreciation for every contribution received, small or large, and to assure all contributors that the funds received will be used strictly for the development and advancement of higher education as promoted by our college.

We wish, also, to express the hope that 1956 may bring to the individuals of all of our churches and to our churches as local organizations, good peace, good progress, and good successes in the spirit of Christ.

Previously reported	$ 27,555.35
Eastern N. C. Conference:	
Fayetteville	$ 5.00
Eastern Va. Conference:	
Shelton Memorial	$ 10.00
Union (So.)	166.00
N. C. anl Va. Conference:	
Apple's Chapel	$ 69.00
Elk Spur	13.00
Monticello	25.00
Greensboro, First	63.88
Lynchburg	7.50
Virginia Valley Conference:	
Dry Run	$ 25.00
Winchester	10.00
Total	$ 394.38
Grand total	$ 27,949.73

A LETTER FROM ED RIGGS.

(Continued from page 8.)

Here lies the key to the "relief" needs of the people here. When I asked myself, while I was waiting during and after the storm, what this hospital should be doing to help, I realized that the needs I see around me now are actually the same needs that are present here all the time. With people cut off from markets I knew that even tho they had rice they would be eating an unbalanced diet, because other foods are not available. But for the past five months I have been examining them in the clinic and finding abundant evidence of malnutrition. I would ask them what they custtomarily eat besides rice and millet and most of them would mention vegetables, meat, fish, and eggs—which sounds too good to be true. So finally I asked one man what vegetables he ate. He hesitated a moment and finally said, "Well, brinjal."—a kind of eggplant with practically no food value. Then it developed that he had it only during the few weeks each year that it was available in the local market. So I asked him how many times a week he had meat, fish, and eggs. He looked completely blank and I finally found out that he considered himself lucky if he had an ounce of one of them as often as once a month! That is why their bodies are so small, (average weight of a pregnant woman at full term: ninety pounds; average weight of her newborn baby: less than six pounds), and why they have so little resistance to disease.

Therefore we are challenged afresh to accomplish the same sort of thing I felt before we went on furlough needed to be done—a job of health-building which would be more than just prescribing medicines at the clinic. What do we have to show for the first five months' effort in that direction? A thriving leprosy clinic again, the beginnings of a well-baby clinic and two pre-natal clinics—and that is about all. A new maternity ward is to be built as soon as the rainy season is over. A one-year training course for rural health workers is being planned for, to start next June.

What are the possibilities and opportunities for the future? Well, the sky is the limit—and it is a pretty broad sky we see here over this South Indian plain!

At least we can say that this cyclone has served to keep us from becoming complacent!

Best regards,

Ed Riggs.

"THE LIVING WORD"

The Meaning of "Discover"

First of Second Series

By Dr. Luther A. Weigle.

In the King James Version of the Old Testament the word "discover" is used thirty-four times, and always in the now obsolete sense of uncover or lay bare. It is retained by the revised versions only once—in I Samuel 22·6. "Saul heard that David was discovered." It is replaced by "uncover" thirteen times. Other typical renderings are: "exposed your iniquity" (Lamentations 2:14); "do not disclose another's secret" (Proverbs 25:9); "The foundations of the world were laid bare" (II Samuel 22:16); "Strips the forests bare" (Psalm 29:9); "we will show ourselves to them" (I Samuel 14:8). Instead of "I will discover thy skirts upon thy face" (Nahum 3:5) the Revised Standard Version has "I will lift up your skirts over your face." Where the King James Version says concerning liviathan "Who can discover the face of his garment?" (Job 41:13) the revised versions read "Who can strip off his outer garment?"

In other passages containing the same Hebrew words the King James Version shows that in 1611 the older sense of "discover" was tending to become obsolete. For example, where Wyclif had "His heed he shal not discover" the King James Version has "he shall not uncover his head" (Leviticus 21:10). It uses "uncover" thirty-five times as translation for these Hebrew words, and is followed by the revised versions in most of these cases.

In both cases where "discover" is used in the King James Version of the New Testament it is an inexact translation of the Greek. The meaning of "had discovered Cyprus" (Acts 21:3) is "had come in sight of Cyprus;" and in place of "discovered a certain creek with a shore" (Acts 27:39) the Revised Standard Version reads "noticed a bay with a beach."

The Epiphany—"shining through"—of Christ was for all humanity; this fact is symbolically set for th in the visit of the Magi to his manger-cradle. These Magi were learned Persians from distant Iran, steeped in the lore of Zoroastrianism, the other great monotheistic religion of ancient times, whose followers also had a tradition that in due time the One Only God would send to men a mediator who would lead them to himself. In the Epiphany story, therefore, we have evidence of the solidarity of mankind, of the witness that God has maintained among all who seek him in sincerity and truth, and of his willingness to receive all without distinction.—*M. C. C.*

The Christian Orphanage

John G. Truitt, *Superintendent*

Dear Friends:

This is the time, my friends; this is the time for you to remember the orphanage. We hope to be able this January 10, to pay all the many repair bills as well as the bills for regular running expenses. We need a contribution from just as many good friends of homeless, needy children being well-trained and cared for, as we can get. We need a generous offering from every church. We have worked hard throughout the year. This is the harvest time. May it be bounteous. It is never too late to send in that contribution.

We are so grateful for all you are doing. We thank you on behalf of each child here. We thank our generous heavenly Father for laying it upon the warm heart of so many of you to help us at this time with this work.

Dr. T. E. Powell of the Carolina Biological Supply Co., Elon College, N. C., we thank for the very generous gift of ten two-year-old white-faced Herford heifers. Adding these ten fine cows to our herd makes it a beautiful sight and guarantees that we shall have plenty of beef in days to come and some to go to the market. We are grateful for this encouraging gift.

Last night, the president of the Home-Coming Society, Mr. Coy Franklin, and Mrs. Lawrence Fields called on me with a gift of $100 from the faithful alumni of the orphanage living in Durham. They gave generously toward the $4,000 cold storage equipment installed this past summer, and now they have sent this gift to say ''Merry Christmas'' to their old home. How good and fine of them. There are more of our alumni living in Durham than any other city of our Southern Convention area.

School closed today—December 20—for the holidays, and already some of our children are off to see sponsors and friends. Many of them will have the joy of visiting in our fine, interested homes. May they, and every child in our care, have a good Christmas and a year of joy and advancement.

Since this is the last of my 1955 letters, I close with the prayer that if it be God's will, I may have the joy of finishing up this year without a current deficit.

John G. Truitt,
Superintendent.

REPORT FOR DECEMBER 21, 1955.

Sunday School Monthly Offerings.

Amount brought forward		$24,753.32
Eastern N. C. Conference:		
Mt. Auburn	$ 6.00	
New Elam	10.00	
		16.00
Eastern Va. Conference:		
Berea (Nans), Thanksgiving	$ 58.98	
Bethlehem (N), Thanksgiving	170.00	
Eure, Thanksgiving	25.00	
Spring Hill S. S., Thanksgiving	10.86	
		264.84
N. C. and Va. Conference:		
Belew Creek S. S.	$ 14.78	
Bethlehem	62.10	
Burlington, First	630.23	
Monticello	34.00	
New Lebanon, Thanksgiving	110.50	
Union (Va.), S. S.	5.00	
		856.61
Western N. C. Conference:		
Bailey's Grove	$ 7.00	
Brown's Chapel, Thanksgiving	9.27	
		16.27
Virginia Valley Conference:		
Antioch, Thanksgiving	$ 42.35	
Bethel S. S.	42.00	
		84.35
Total		$ 1,238.07
Grand total		$25,991.39

Special Offerings.

Amount brought forward		$38,222.44
Ladies' Bible Class, Henderson Church	$ 25.00	
Cone Foundation, Greensboro, N. C.	100.00	
Ladies' Society, Cong. Ch., Kinsley, Kans.	10.00	
So. Plainleld Friends Ch.	12.00	
Reliable Bible Class, Portsmouth, First Church	10.00	
A. P. Truitt, Jr., Memorial	100.00	
In Memory of Grace Gibson Johnston	5.00	
In Memory of Mrs. Ada Atkins	5.00	
Thanksgiving Offerings:		
Frank E. Collier, Burlington, N. C.	10.00	
G. Marvin Holt, Burlington, N. C.	20.00	
V. R. Holt, Burlington, N. C.	100.00	
Miss Nellie May Holt, Burlington, N. C.	25.00	
Newlin Hardware Co., Inc., Burlington, N. C.	25.00	
Sykes Foundry & Machine Co., Burlington, N. C.	75.00	
Burlington Rotary Club	1520.50	
Haw River Christian Ch.	70.00	
Union (Surry) Church	50.20	
Unon (Surry) S. S.	50.20	
A. P. Strickland, Louisburg, N. C.	10.00	
Christmas Offerings:		
Mr. & Mrs. Wm. J. Cobb, Asheville, N. C.	15.00	
Kindergarten, Cong, Ch., Walley, Ala	4.00	
L. E. Carlton, Paces, Va.	200.00	
Mrs. L. E. Carlton, Paces, Va.	15.00	
D. M. Davidson, Jr., Gibsonville, N. C.	10.00	
Mr. & Mrs. C. M. Fields and family, San Leandro, Calif.	10.00	
J. L. Powell, Ruffin, N. C.	5.00	
Mr. & Mrs. C. B. Ellis, Jr., Burlington, N. C.	25.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....	....	....
(Name of Deceased)	**(City)**	**(Date of Death)**

....	....
(Survivor to be Written)	**(Address)**

Name..

Address..

In Memoriam

LEWIS.

God in his wisdom saw fit to call one of our oldest and beloved members of Mt. Carmel Christian Church, Mrs. Beedie Joyner Lewis to her eternal home on her seventy-fifth birthday, November 13, 1955. Her home and her church were her major interests and she gave herself with diligence and devotion to both.

Therefore be it resolved:

1. That we bow in humble submission to the will of our heavenly Father, who doeth all things well.

2. That we extend to her family our deepest sympathy and commend them to God who can heal the wounds of sorrow.

3. That a copy of these resolutions be sent to the family, a copy placed on the record of the church and a copy sent to The Christian Sun for publication.

Miss LOUISE ROSE,
Mrs. LOYD BRADSHAW.

CANNADA.

Mr. Benjamin C. Cannada, 75, retired Durham fireman, died on September 6, 1955, after four years of declining health. Mr. Cannada had been connected with the Durham Fire Department since 1897, as a volunteer, and then as a regular. At the time of his retirement he was assistant fire chief and had been singularly honored for his outstanding and lengthy service. He was a life long member of the Durham Congregational Christian Church.

In memory of Mr. Cannada the following resolutions are presented:

That his character as a devoted and genial husband and kind father be held in remembrance.

That his kindly spirit, consideration for others and patience in suffering be an inspiration and example to all who knew him.

Mrs. J. M. SAUNDERS,
Mrs. ROBERT S. SMITH.

HASLETTE.

On September 6, 1955, our Heavenly Father who doeth all things well, saw fit to call home our oldest, and one of the most beloved members of the Holy Neck Congregational Christian Church, Mrs. Essie Crosse Haslette, at the age of 87.

She united with the church at an early age and was a faithful member as long as her health permited. We sorrow that we have lost from our church and community a valued friend and yet we take confidence in the eternal hope that she has entered upon a fuller and more complete fellowship with God.

Be it, therefore resolved:

First: That we thank God for her long and fruitful life and submit to his will.

Second: That we express appreciation for the privilege of having known a woman who was friendly and kind and so patient in affication.

Third: That we extend to her family our deepest sympathy and commend them to God who doeth all things well.

Fourth: That a copy of these resolutions be sent to the family, a copy placed on the church records, and a copy sent to The Christian Sun for publication.

Mrs. HARVEY WORRELL,
Mrs. EMMETT PILARD.

PERRY.

Mr. William P. Perry, 83, retired transfer operator died on October 1, 1955. He had been a member of the Durham Congregational Christian Church since 1888. For over fifty years, Mr. Perry was a deacon and served as chairman of the Board of Deacons for many years. He was a church school teacher and song leader for Men's Bible Class. He was a leader in the Laymen's Christian Federation of Durham.

In memory of Mr. Perry we present these resolutions:

That his devotion and loyalty to the church and its activities, to his family and to his friends serve as an example for others.

That we express gratitude for the privilege of knowing him and working with him.

That the memory and influence of his long and useful Christian life be continuous and prove a benediction to his family and to our church.

Mrs. J. M. SAUNDERS,
Mrs. ROBERT S. SMITH.

KRAMER.

Whereas, on December 1, 1955, Mr. Frank T. Kramer, 83, a member of the Waverly Christian Church, a faithful deacon, a Sunday school teacher and a friend to all who knew him, passed away in the home of his daughter in Reading, Pa. We, the Waverly Christian Church wish to record our appreciation for all that he has meant to the church and community, and our sorrow in our loss.

1. Be it therefore resolved, that the congregation of the Waverly Christian Church has suffered a loss in its membership, and the loss of a sincere friend and neighbor who was always willing to lend a helping hand when needed.

2. Be it further resolved, that the members of the Waverly Christian Church, extend to the family their sincere sympathy in the passing of this member, a faithful deacon, a helpful and a faithful friend to all.

3. That a copy of this tribute be sent to the family, a copy to The Christian Sun and a copy be entered in the church records.

S. E. COPELAND,
A. PAUL HARTZ,
LEE B. CARPENTER,
Committee.

NEWS FROM THE CHURCHES.

(Continued from page 11.)

Convention. Moreover, these advantages present greater responsibilities. The church, too, must grow and administer to our Elon Community. Who, besides Mr. Long, will dump a good load of brick on our church property? This is the sort of picture which Mr. Oxford allowed us to see.

Mrs. Wm. T. Scott.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

O'Kelley Bible Class, Greensboro, First Ch.	50.00	
Lloyd U. Noland, Jr., Newport News, Va.	100.00	
Charles Apel, Morehead, Kentucky	10.00	
Mrs. June K. Henderson, Kansas City,	5.00	
Jr. Baraca Class, Holy Neck Church	6.56	
Miss H. Scarborough's S. S. Class, Youngsville Ch.	11.00	
Sr. Woman's Guild, Portsmouth, Shelton Memorial	10.00	
Mrs. Golden Carter and Miss Catherine Carter, Winchester, Va.	25.00	
Edward Gary, Air Force Base, San Marcos, Tex.	7.70	
Mrs. E. H. Morris, Asheboro, N. C.	5.00	
Miss Gertrude Herring, Richmond, Va.	5.00	
Dr. W. H. Stratforl, Winter Park, Fla.	25.00	
R. P. Overman, Liberty, N. C.	5.00	
Burlington Skating Club	60.00	
Orphanage Alumni of Durham, N. C.	100.00	
Mr. & Mrs. Walter Bain & Nancy, Burlington, N. C.	100.00	
J. R. Carter, Ruffin, N. C.	5.00	
Special Gifts	75.04	
		3,112.20
Grand total		$41,334.64
Total for the week		$ 4,350.27
Total for the year		$67,325.83

Dates to Remember

1956	
January 10-11	Annual Meeting of the Southern Convention Mission Board Elon College, North Carolina
January 30-February 2	Mid-Winter Meeting Buck Hills Falls, Pennsylvania
May 1-3	Centennial Session of the Southern Convention Union Ridge Congregational Christian Church Route 2, Burlington. North Carolina
June 20-27	General Council of Congregational Christian Churches Omaha, Nebraska

Our Heritage--Thoughts for a New Year

Our heritage came to us from those who saw visions and dared greatly. Their courage, their creed, reached out for new frontiers, new hopes, for freedom and independence as a nation.

Our forefathers pioneered for a civilized world, a world of order and progress for the human race. In view of the turn of events and the failure so far to bring about a lasting peace, we believe that it is time to revive our pioneer spirit and give it world dimensions, if we hope to win a constructive program for all the nations of the world.

In the time of war, we dwell quite naturally upon the measurable, tangible power of the weapons that are necessary for the destruction of our enemies. But we are inclined to forget about the immeasurable intangible spirit that animates those weapons—the spirit of the men who design and build them, and the men who use them. It is that spirit, and that alone which will achieve a peaceful world. And that can only be obtained by the spirit of a free and loyal people.

The Declaration of Independence was to our forefathers "a prayer and a promise."

The peaceful world for which we are working and striving is also "a prayer and a promise." It can be fulfilled if we can sustain the spiritual strength to meet and master the unlimited challenge of the future, and, again, know a revival of the good old spirit of independence.

The Continental Congress of 1776 gave to us our independence, and ever since that time and down through generations, we have had to fight to retain it as a nation.

The men who were instrumental in signing the Declaration of Independence were daring, resourceful, and had one distinguishing quality above all others, that of faith. They realized "the substance of things hoped for, the evidence of things not seen."

It was Carl Sandburg who wrote: "The republic is a dream, nothing happens unless first a dream." Those two lines contain the very essence of our faith. We know all too well in our hearts that "nothing happens unless first a dream."

The signing of the Declaration of Independence was a solution to a major problem, which at that time seriously affected our country. However, at the present time no single written document will solve the problem which confronts the world today.

A living standard is not created by laws, by promises or words, or by anything except the goods and services that are produced by the people of a nation working in harmony and in productive peace.

The peace of the world is something to be labored with, understood, and sacrificed for in the years to come.

Need we be afraid of the future? We think not. Not one country, nor one person, can sell us short. The future of our country, our independence, as well as the future of the world, is in our hands. We shall need courage, energy, and determination; but above all, we shall need faith—faith in God, in ourselves, in our communities, and in our country—to help bring about our dream of a peaceful and productive world.

—Masonic Chronicler.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Elon College Library

The CHRISTIAN SUN

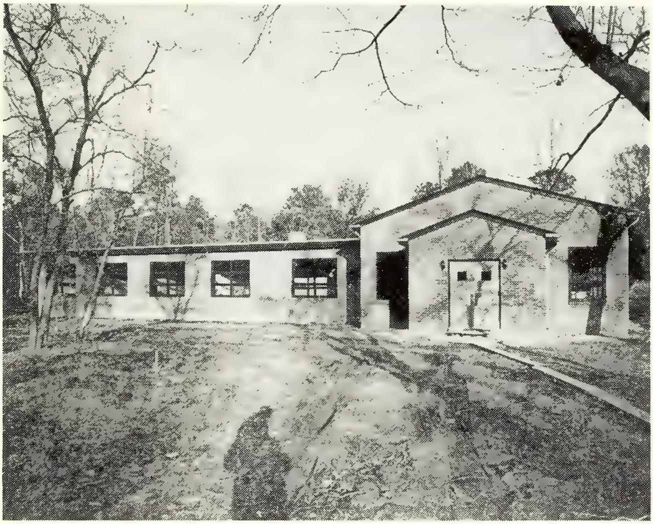
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, JANUARY 12, 1956 NUMBER 2

Elon College Library X

Bayside Church Consecrated



The Service of Consecration of Bayside Congregational Christian Church, Bayside, Virginia, was held at 3 o'clock on the afternoon of Sunday, December 11, 1955. Bayside is one of the churches which have recently been organized in the Greater Norfolk area. It is located in a growing residential section of attractive homes. President L. E. Smith of Elon College preached the Consecration Sermon. The Consecration Solo, "How Lovely Are Thy Dwellings," by Liddle, was sung by Mr. Roy E. Smith. Superintendent Wm. T. Scott of the Southern Convention, extended greetings and felicitations from the Convention. The Rev. Ernest F. Brickhouse is the minister of the Bayside Church.

N-E-W-S B-R-I-E-F-S

We congratulate Dr. Truitt on the Wonderful financial report made by the Christian Orphanage this week.

The Rev. Fred P. Register held a week of evangelistic services recently in the Bayside Church, in the Norfolk area. The meetings were reported very helpful and inspiring, several new members being received into the membership of the church.

Dr Henry E. Robinson, pastor of the First Congregational Christian Church of Burlington, N. C., was recently elected president of the Community Council of Alamance County for 1956. Dr Robinson served as first vice president during the past year.

Center Church Receives Pulpit Bible

A Pulpit Bible was presented to Center Congregational Christian Church, South Boston, Virginia, on Sunday, January 1, by Mr. T. S. Earp. The presentation was made in behalf of his family.

This Bible was given in memory of Mr. Earp's uncle, the late Rev. Ben Joe Earp, who served forty years in the Congregational Christian ministry. The Bible was gratefully received by the pastor, Mark W. Andes, in behalf of the church. A service of dedication followed.

The Bible is a copy of the Revised Standard Version, with a black Morocco binding.

The church greatly appreciates this gift.

Annual Institute of Religion at Raleigh Church

The seventeenth annual Institute of Religion to be held at the United Church in Raleigh, North Carolina, opens on Monday, January 24, the theme being "A Mature Approach to Modern Problems." Speakers for the first two Monday evenings of the six-week program are Mrs. James D. Wyker, head of the United Church Women, a nationally known minister, churchwoman and speaker, and Ira Gabrielson, a leading conservationist.

The speakers for February include Patrick Malin, Bishop Riches from England, Gilbert Seldes, and George Denny.

As in the past, fellowship dinners will be served at six o'clock, classes will meet at 7, and the feature speakers will appear at 8 p. m.

The public is invited.

North Carolina Council of Churches to Hold Pastors' Conference

The Second Annual Pastors' Conference, held in conjunction with our Annual Meeting in Burlington, will be held January 24th. Registration begins at 9:30 a. m. and sessions will close at 4:00 p. m. Conference will be held at First Presbyterian Church, Burlington. Our first conference in Charlotte last year met with an enthusiastic response. We have arranged a program this year which we feel is worthy of the support and attendance of any of our pastors. Briefly, this is the program:

Two lectures by Dr. John A. Mackay, (morning and afternoon) president of Princeton Theological Seminary, world renowned Presbyterian and ecumenical leader. A lecture by Dr. Lee J. Gable, professor of Christian Education, at the Evangelican and Reformed Seminary, Lancaster, Pennsylvania (formerly Director of Leadership Administration, National Council of Churches) on the subject "Enlisting and Developing Lay Workers." A panel on "Opportunities for the Churches in North Carolina in the area of Industrial Relations" led by Rev. Harold Yoder of Goldsboro, with leaders in the field of industrial and church relations.

Registration is only $1.00. Luncheon will be served in Front Street Methodist Church, Burlington.

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c/o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date................................, 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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To .... Church ....

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Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

On Paying Without the Money

The first payment on the Moonelon debt came due January 1; the payment had to be made and it was—*but,* how? It is a story which needs to be told to all of our laymen in the Southern Convention so here it is.

The financial facts were these:

Payment due on principal	$ 1,750.00
Interest payment due	374.06
Total amount due	2,124.06
Cash on hand to make payment .	1,560.99
Deficit	$ 563.07

In order to make the payment the First Christian Church of Greensboro advanced $575.00. The payment was made and this left $11.93. Since the first of the year a total of $381.81 has been received which is yet not enough to pay back the Greensboro Church the $575 which was advanced.

We cannot afford this type of financial "rope-walking." We must get busy and give our men the opportunity of paying off the indebtedness on Moonelon. A committee, under the chairmanship of Russell Powell of Greensboro, is hard at work. They have prepared some excellent publicity and are now in the process of distributing it. You should be hearing from them soon. Be sure that your group is organized and that every man has had and accepted an opportunity of doing his part. Working together the job can be done in a short time without any great sacrifice on the part of anyone. The goal is a worthy one; let's give it our best.

* * * * *

Plan Now to Attend the Rally

February 19—afternoon and evening—Elon College.

A good program—a good dinner—Real Christian Fellowship.

Make it your goal to have someone from every church and several from your church!

Make your plans now to attend.

Relevant Religion

In one of his last sermons, our friend Dr. Edwin McNeill Poteat commented on the fact that despite much of its statistical and financial success, the church is even now less and less consulted in the decisions that matter. When the course of history itself may be altered—by dropping an a-bomb, by voting technical assistance programs, or setting up immigration laws—there are advisors aplenty, military, economic, and sociological, but no commanding moral or spiritual voice is heard.The weakness is not institutional—that the church needs more "power." It is in the minds of men where these very decisions are made without consulting the professed moral and spiritual fundamentals. And this weakness is traceable back to a similar divorce of decision from faith in your mind and mine.

The fault is partly in our preversity—and partly in a lack of know-how about applying our principles to these social concerns. A remedy to both is sought through the Institute of Religion, bringing to us this year outstanding leadership in a fine variety of concerns — churchmanship, conservation, the public arts, civil rights, adult education—and in the classes on mental health, housing, social change, and foreign affairs. If you have friends who know little of this program, give them a brochure and invite them.

GAYLORD B. NOYCE.

* * * * *

A Letter from Annabelle and Timothy Chang

January 2, 1956

Dear Southern Convention Friends:

We are very grateful to have the Scotts and Jacksons to officiate at our wedding—only they could make our wedding complete. It was an unforgetable occasion for us and this will always remain in our memory.

Since we came back to Columbus, all our time has been occupied doing numerous arrangements in our new home, located behind the Poultry Department of O. S. U. It consists of two spacious rooms, but we feel this is adequate. Believe me, we have the most interesting neighbors — a farm manager's family, geese, Leghorns, and Rhode Island Reds!

We have just returned from the Ecumenical Student Conference on the Christian Mission at Athens, Ohio. About 3500 students representing some 80 nations and noted speakers,

(Continued on page 10.)

Officers and Standing Committees Eastern Virginia Conference for 1955-1956

President—W. B. Williams, 1253—24th St., Newport News, Va.

Vice-President — Rev. George D. Alley, Suffolk, Va.

Secretary — Rev. James H. Lightbourne, Jr., Holland, Va.

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Stewardship—Jesse H. Dollar, O. L. Pendleton, J. E. McCauley, H. W. Lee, Mrs. M. F. Sherrill.

Social Action—T. H. Britton, Roy C. Helfenstein, Harvey L. Carnes, Mrs. George Cornell, P. D. Howell.

Program—Executive Committee.

Place—Mrs. R. E. Brittle.

Memoirs—R. E. Brittle, Mrs. L. W. Stagg, Mrs. Frank H. Lewis.

It is reported of vultures, that they will fly over a garden of sweet flowers, and not so much as eye them; but they will seize upon a stinking carrion at the first sight. Thus many there are that will take no notice of the commendable parts and good qualities of others; but if the least imperfection appear, there they will fasten.—*Spencer.*

Editorial . . .

"You Shall Be My Witnesses"

The words used as a title of this editorial are from the last recorded sentence spoken by Jesus before he ascended into heaven. The sentence of which they are a part is richly significant. As recorded in Acts 1: 8, it reads: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and in Samaria and to the end of the earth." (RSV.) This sentence is a reminder of the Great Commission which Jesus had given unto the disciples.

The Church is ordained to carry the Gospel to those who know it not and to bring them to a saving knowledge of the Lord and Saviour, Jesus Christ. As long as the Church is actively engaged in evangelistic work it grows in spiritual strength. When the Church forgets its evangelistic task it begins to die.

The churches of the Southern Convention are engaged in a united evangelistic effort which has already begun and which will continue through Easter. We hope that it will continue indefinitely. There should be special sessions of evangelistic activity, when certain phases of the work are stressed. But evangelism requires constant rather than sporadic consideration.

Evangelism is motivated by love. Those who had a part in the experience of Pentecost loved Christ so passionately that they spoke out of the very depths of their hearts in telling of the saving power of the Risen Christ. They wanted every one of their hearers to share in the blessings which Christ had bestowed upon them.

They had lost themselves in the love of Christ. They had learned what Christ had worked so hard to teach them about the love of God which planned the salvation of the whole world. They were true witnesses for Christ because they reflected the same concern for others that Christ had shown for them. True evangelism is always rooted in unselfish love.

In the proposed plans for the present evangelistic effort, the laity of the churches is to have an active and important part. That is as it should be. Jesus said, "You shall be my witnesses." As we understand that saying, it means that every professed follower of Christ is a witness to Christ's saving power. As a matter of fact, that is the actual situation at the present time. The professed follower who is living an inconsistent life is witnessing to the ineffectiveness of the Gospel. The consistent Christian is the world's best witness of the saving grace of Christ.

Christ is the center of the testimony which the lay visitor is to bear. Unless the visitor is very careful the conversation is likely to center around the church, the church's program, and the advantages of being affiliated with the church. These are important considerations, but they are not the main point of the issue. The purpose of the visit is to influence the person to accept Jesus Christ as Saviour and to make the revealed will of Christ the rule by which life is to be lived.

Man's greatest need is to know God, to love God, and to do the will of God. Christ said, "Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works." Men come to God through Christ. That is the Gospel to which we bear witness. We invite men to accept Christ as the perfect revelation of God.

There is no higher privilege than to be a witness for Christ. We have but recently celebrated the birth of Christ. Christians believe that his coming to earth is the most important event that ever occurred in the annals of time. We have thought much about what Christ means in our own individual lives. Now we have the opportunity to tell others that they may be born anew in Christ.

There will probably be many who will hesitate to undertake so momentous a task. That is quite understandable. But those who go in the name and in the Spirit of Christ will not go alone. The Holy Spirit will go with them to take the things of Christ and to reveal them not only to the witness but to those to whom the testimony is given. That is the promise of Christ himself.

Prayer should have a large place in the work which is being undertaken. It should mean a new prayer experience in the life of the participating churches. Every member should share in the responsibility, certainly to the extent of praying earnestly for those who are to make the visitation and for those who will be visited.

Our churches need a deeper concern for more spiritual power. God gives spiritual power to individuals and to churches when they are dedicated to spiritual tasks. Evangelism is definitely a work of the Holy Spirit. Those who are evangelists are truly workers together with God. What higher honor could a Christian desire?

"The Answer Is God"

By REV. FRED P. REGISTER

Convention Secretary of Stewardship and Evangelism

No matter what the question, just as long as it deals with man's basic needs or desires, the Answer is God. As a nation, God is the only solution we can trust. As a church, we know that God alone can make our church an arsenal for sharing life and love. As an individual, each one of us knows that in him alone do we find the reason for our being and the power to fulfill our purpose.

Evangelism seeks to help individuals discover through experience, that God is the answer to all the important questions and perplexing problems of life. This is the *general* goal of Evangelism. The *specific* purposes of Evangelism are:

1. To win those who know not Christ as Saviour and Lord, to a definite commitment to him, involving regular worship and service through membership in the Church.
2. To win those who have committed their lives to him, but who are not actively affiliated with a local church, to membership in a church where they can worship regularly and through which they can both serve and be served.
3. To lead those members of our local churches who have become indifferent, into real dedication and Christian living.
4. To deepen and strengthen the spiritual life of us all and to prepare us for greater service.

These basic purposes should lie at the very heart of the program of any church, small or large. Evangelism is basic. It is fundamental. If it is missing, you have, at best, only a distorted image of a church.

The Convention-wide Workshops on Evangelism, February 6-10, 1956, have been planned with two fundamental purposes in mind: (1) To create in us all a burning desire to evangelize. (2) To share methods and "knowhow" that have been used by God to win man to himself.

The program of Lay Visitation Evangelism, to be participated in by our churches in North Carolina, February 27-March 2, 1956, and in Virginia, March 12-16, 1956, is concerned with all four of the basic purposes of Evangelism. However, its primary concern is with the first two purposes. This method of Evangelism is built upon one of the oldest, most used and most honored of methods, namely, that of one person, in his own way, sharing Christ with a friend. This principle or method is probably basic to all methods and is an intricate part of even an apparently far-removed method as so-called "mass-evangelism." Our program of Lay Visitation Evangelism adds to this basic principle only the following: (1) Special training for those who witness; (2) Definite prospects to be visited; and (3) A specified or limited time in which to visit. These seem necessary for our times.

These four basic purposes are at the heart of our planned Simultaneous Evangelistic Services. These are to be held in North Carolina, March 4-11, and in Virginia, March 18-25. The hymns, the messages, the prayers in the services and preceding them, will all be designed to achieve these purposes.

Many of us believe that God has a great blessing which he wanted to pour out on us for a long time. We have been so busy about many important things that we have not given enough thought and prayer to this most important business of Evangelism. Let us claim God's blessing. We can become the channel through which his love flows into the lives of those in our community. The requirements are simple: First, we must become men of *prayer;* second, we must be willing to be ambassadors for God as we have the opportunity.

We know "The Answer Is God." Let's help someone else to discover this.

Evangelism in a New Church

LETTER TO THE EDITOR OF "THE FAYETTEVILLE OBSERVER"

Dear Sir:

After talking with you the other day over the telephone about our Program of Evangelism, I have rethought some of the ideas we discussed. I was impressed with your feelings of the importance of Evangelism in a church program. To be sure Evangelism is the heart-beat of any Christian church. Without it, all else suffers and eventually dies. Having agreed at the outset, please allow me now to disagree.

I received the impression from you that you thought Evangelism was an item of a church program that could be entered and called forth at certain times of the year. I feel that you have confused Evangelism and Revivalism. Will you not agree that Revivalism is only one expression of Evangelism and does not nearly tell the whole story? Evangelism is an attitude of heart and mind—an attitude which is a part of one's thinking at all times and which finds many ways of expressing itself. What is this attitude? Jesus defined Evangelism to Peter when he said, "Feed my sheep." Evangelism is the spiritual recruiting and feeding of men for the Master's Kingdom wherever they may be found.

Now what are we doing in this respect, you ask? Every area of our church program has the definite reminder at its base, "Feed my sheep." The classroom, the chapel, the youth program, the adult fellowships, the scouting, the kindergarten, are all evangelistic agencies with the Kingdom of God as the primary basis for existence. To this end we are dedicated as a church.

What about special evangelistic efforts? Yes, we are conscious of high seasons of the year, and increasingly we are trying to use these times for an even greater effort to recruit and feed. Christmas has just passed, and special services were in order. Soon church membership classes will begin, and as Easter approaches we have a restatement of our Faith in a forceful manner in a series of services. Our community must be visited and non-Christians given the opportunity of accepting Jesus Christ and his Way. This visiting should be done by the members of the church, because of the value recruiting offers the recruiter. Have you ever talked to a man about his Spiritual Life and his Purpose for Living? There is no greater satisfaction than feeling that

(Continued on page 13.)

The Dangers of Bibliolatry

By **ROY C. HELFENSTEIN**
Richmond, Virginia

Part I.

The word "Bibliolatry" is self-explanatory. However, Webster's International Dictionary tells us that "Bibliolatry is an excessive regard for the Bible." Other etimologists have put it this way: "Bibliolatry is claiming for the Bible what it does not claim for itself, making the Bible an end in itself in using it as a defense mechanism to support pet beliefs and doctrines; making it in fact an object of worship, dogmatically cherishing theories about its origin, its nature and its purpose which do not square with reason, with facts or with common sense; mistaking defense of mistaken theories of its basis of inspiration as being the major responsibility of believers in the God of the New Testament."

Bibliolatry, in the final analysis, is "Making an idol of the Bible," attaching supernatural significance to the Book and denying all naturalness in its origin and formation—giving the Bible an appraisal which history and irrefutable facts will not substantiate. Ministers who have had no seminary training sometimes embrace the claims of bibliolatry. Occasionally you will hear such a minister boast of "preaching nothing but the Bible," when in fact every minister was ordained to preach "The Christ of the Bible."

Bibliolatry looks upon the Bible as being a book of magic and wonderment—a fetish having a sort of inherent charm and power—and that the Book within and of itself has a mystic power of protection and assistance for its possessor. Bibliolatry furthermore contends that the authority of the Bible rests upon its verbal inspiration instead of upon the fact that its authority is based upon the power of its truths to inspire men of every age with the challenge to know God who is a personal God, having a Divine Plan for the world and for every life, and "whom to know aright is life eternal"—and with the challenge of "a good life"—a life lived in a filial relationship toward God and in a brotherly relationship toward mankind.

The inspiration of the Bible rests upon a far more substantial and a far more significant basis than any theory of its inspiration. The fact that its truths inspire its readers is the basis of the Bible's inspiration.

But bibliolatry insists that every part of the Bible is equally inspired and of equal importance—that the Old Testament is as much inspired and as valuable to seekers after religious truth as is the New Testament, and that the whole Book is rejected if any part of it is not accepted as a "thus saith the Lord." Bibliolatry thus rests its untenable claim for "the infallibleness of the Scripture"—a claim which would require for its substantiation that the men who wrote its verious parts were infallible; that the men who translated it were infallible; that the men who printed it were infallible—all of which, if true, would presuppose that only infallible readers are qualified to read it aright.

Bibliolatry reflects its anti-Christian aspect in the contentions and suspicious attitudes of its victims. They put a big red question-mark after all other professors of faith. But "by their fruits you shall know them." Bibliolatry causes biblioleters to suspect and to discount and to deny the religious sincerety of the most devout and the most circumspect Christian men and women who believe that the Bible grew out of the experiences of the people over centuries of time. Bibliolatry totally ignores the human equation involved in the writing of the Bible and in the canonizing of the books of the Bible as we have it today. Bibliolatry rests its case upon the strange belief that in some miraculous manner the Bible was given to mankind undefiled by human participation in its making.

Christianity unites people in the bonds of love and faith. Bibliolatry is divisive. Bibliolatry makes its victims contentious, cantankerous, unsocial and unchristian in their attitude toward others. From the beginning of the Christian Era, the most scholarly and the most devout leaders in the Church have warned devotees of the Christian Faith against the dangers of bibliolatry, because they believed that, though posing as friends of the Bible, biblioleters in actuality have been and are the most dangerous enemies of the Bible—indeed greater enemies of the Bible than are skeptics, agnostics, infidels and atheists.

Christian Faith is based not upon a theory but upon "A Life." Christian Faith recognizes and deplores bibliolatry in its every form and phase, because Christian Faith knows the dangers of bibliolatry. Christian Faith says to all men, "If your heart is as my heart, then give me your hand." Bibliolatry says, "If your views about the Bible are as my views, then let us fraternize; but if not, then you are out." Christian Faith does not restrict its fellowship to "those who think alike" but to "those who love and serve alike."

Informed Christians love the Bible above all other books, not because they think the Bible is supernatural or infallible, but because within the Bible are religious truths which point the way to fellowship with God and to "supernatural living," to "Christian living"; and because the Bible, if rightly understood and appreciated, introduces men and women and boys and girls to their loving Heavenly Father, and to Jesus Christ, "who taketh away the sins of the world" and the sins charged to our personal accounts. Never will informed Christians worship the Bible. They will worship only God, who knows every person better than one can know oneself, who cares about every person, and who can help every person who calls upon Him in faith, believing. Informed Christians are eternally committed to the worship of the God of the Bible as revealed in the Life and Teachings of Jesus Christ. They worship only God, our Heavenly Father—the God whom Jesus loved, worshipped and served.

We should read the Bible understandingly and discriminatingly, recognizing those parts that are void of spiritual and inspirational value and appreciating its naturalness and the relative spiritual values of its various parts, thus also recognizing that much of the Old Testament has only historical and social significance, being absolutely void of spiritual value. For instance, the books of Leviticus, Numbers and Judges, and others, with their shockingly inhuman pronouncement of cursings, their archaic orderings of animal sacrifice, their demonic animosities and unethical portrayals of God and of human conduct is absolutely revolting to the modern mind. Such data could well be omitted from the Bible without any spiritual loss whatsoever to "The

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Campaign for Elon College in the Church

By vote of the Southern Convention and the several conferences in the Convention, the churches of the Convention are requested to secure in cash, pledges, or commitments, a total of $300,000 as part payment on Virginia Hall, a dormitory for girls, and Carolina Hall, a dormitory for boys. The churches in Virginia are undertaking to secure $150,000 for Virginia Hall, and the churches of North Carolina are undertaking to secure $150,000 for Carolina Hall. Quotas have been determined for each local church and the churches have been notified.

It should be clearly understood that this campaign is being conducted by the local churches under the guidance of the committees set up by the Church, with Superintendent W. T. Scott as chairman of the organization.

It should also be understood that this campaign is being conducted on a voluntary basis. That is to say that no church is compelled by any action of the Convention or conference to pay the amount allotted. It is hoped, however, that every church will have a feeling of compulsion, since the undertaking has been approved and authorized by the Convention, and since Elon College is our churches' college and is in need of the assistance requested.

If any church should fail to assume its full obligation, then other churches will not be expected to come to the rescue and make up for the failure. In other words, this is the plan of the Convention to give the needed financial assistance to our college, and should anyone fail, it has no other plans. The contract has been let, the buildings are being erected, and the cost must be paid one way or another.

Yet again it should be understood that the present plans call for no immediate cash, but do call for a "Declaration of Purpose," whereby a local church, through its officials authorized by the church, may sign such a "Declaration of Purpose" stating that it will accept the quotas, and sign, giving information as to how and when the amount obligated will be paid, when the payments will begin and end. In other words, the church is at liberty to assume its obligations and to meet these obligations on its own terms as to the frequency of payments, the amount to be paid, and the time in which the obligation is to be completed.

This is a request to local churches of the Convention for each church to sign its "Declaration of Purpose" and forward the same to the Convention Office, Elon College, North Carolina, as quickly as possible.

* * * * *

Elon News Flashes

Elon College opened following the holidays, January 2, 1956, at 8:00 o'clock a. m. Faculty members and students are on the campus beginning the new year in earnest and with hope.

Dean Danieley and Dean Zink were both ill and unable to be present at the opening. Dean Danieley was back at his post on Thursday, January 5. Dean Zink is expected to return, ready for work, on January 9.

The weather is beautiful, and scores of workmen are busy constructing the new buildings. Workmen are busy with interior finishings in the McEwen Memorial Dining Hall, and are ready to begin the finishings in Virginia Hall. It is expected that the walls for Carolina Hall will be completed by the end of the week of January 8, 1956.

The Elon College basket ball team is making a good record. They lost the first game, a non-conference game, but have won seven straight games since. If you have not seen the 1956 basket ball team in action, you certainly should if you have the slightest opportunity.

Committees of all districts of the Convention for the Elon College campaign are busy giving local churches an opportunity to sign their "Declaration of Purpose," and thus give support to our college.

The Board of Trustees of Elon College will meet in mid-year session on January 17, 1956, at 10:00 o'clock a. m.

President Smith left on Friday of last week to attend the meeting of the Congregational Christian College Council and the Association of American Colleges. Both meeting are being held at the Jefferson Hotel, St. Louis, Missouri.

Apportionment Giving

The report for this week begins with a new year, 1956. We got along very well with receipts from the Sunday schools and churches for the college on conference apportionments in 1955. While we congratulate ourselves, we know that we are planning now to strive for a better record by the close of 1956. We do not want to lose ground. We do not wish to stop where we did in 1955. We do plan to raise our full quota for 1956. The best way to succeed in our plans is to begin in earnest at the first opportunity and to stay right with the obligation all through until it s completed.

In 1955, we received a total of $28,631.25 from the Sunday schools and churches of the Convention, including late payment from the Christian Temple, Norfolk, Virginia, of $681.52. Superintendent Scott reports that this contribution is to be counted on the 1954-55 payments for the Temple. This is the largest amount ever received from the Sunday schools and churches in the Southern Convention for the support of Elon College. The college is most grateful and takes courage as it faces the tremendous responsibility of conducting a program of Christian higher education today with insufficient funds from other sources.

Our report for the new year carries contributions from the following churches:

Eastern N. C. Conference:		
Hope Mills	$	3.00
New Hope		29.00
Eastern Va. Conference:		
Dendron	$	3.95
Richmond, First		60.00
Spring Hill		3.50
N. C. and Va. Conference:		
Elon College	$	3.50
Hines Chapel		42.50
New Lebanon		20.80
Western N. C. Conference:		
Flint Hill (R)	$	10.00
Virginia Valley Conference:		
Beulah	$	6.00
Linville		12.83
Total	$	195.08

Last Chance

He was a young cragsman away in the North; and one day, when gathering sea-birds' eggs, he let himself down by a rope, over the brow of a precipice, to a ledge far below. As he stood on that ledge the rope slipped, and there it swung far out above the abyss. It swung toward him again. My God! It is nearer now than

(Continued on page 15.)

Missions at Home and Abroad

A Letter from the American Marathi Mission

American Marathi Mission,
Rahuri, Dist. Ahmednagar
Bombay State, India.

The Rev. Dr. William T. Scott,
Supt. Southern Convention,
Elon College, N. C., U. S. A.

My Dear Dr. Scott:

I have yours written on the 19th September, and thank you for it. It is always a great joy to hear from you and to receive news of yourself, your dear family and of the Southern Convention Churches. THE CHRISTIAN SUN comes pretty regularly these days, and it gives me a great delight to read through its pages. I am particularly interested in the Laymen's activities in your convention area. Since my major interest at present lies in promotion of lay leadership in rural churches, I am generally on the look-out for material that will help me in my work here, and I find activities of your lay people most challenging and helpful.

I realize that I should have written to you oftener than I have been doing. I am always aware of your interest in my humble work here, and your loving prayers have continued to strengthen me in my efforts. I thank you very sincerely for them and for the concerete expressions of your interest in my work in sending funds for it.

I am not a good reporter of events, as you must have seen from my previous letters to you, but you have been good enough to accept them for your information, the thing I deeply appreciate.

In this letter I want to give you a brief account of the Lay People's Refresher Course we just finished about a month ago. About 45 lay church leaders attended this course for four full days right here in Rahuri. All of them represented village congregations — and when I say this, you will know that most of them were either illiterates or semi-literates, and practically every one a farmer. We had arranged this course, purposely during the second week of September hoping that by that time, the first Monsoon rains would be over and the farmers would be free to come after they had finished their sowing. But the rains were late this time, and this course came just about when every farmer was needed at home to do the delayed sowing. We had given up hopes of a good attendance at this Refresher Course, but we had requests for many more for permission to attend the classes. Weren't we delighted about it?

Another thing you ought to know about the people who attended the Refresher Course is that many walked for miles and miles to attend this course. Some walked over twelve miles to come here—and that too in deep mud and heavy rain. A couple of them walked over fifteen miles, because there is no easy transportation for them in the rains. And all of them gave up their important work in the fields and their wages for six days to be here. Considering their poverty, we think it was a very great sacrifice they made, but they thought it worthwhile to come here to listen to the message of the Lord and be trained for leadership in their own churches.

During the course, we offered them a good program indeed. Apart from the Bible Study and addresses, we set aside plenty of time for discussions. If you were here, and seen these village people talk and express their deep faith in Jesus Christ, knowing their background and the difficulties in which they are at present living, you would have praised God with us for that very inspiring experience. Ignorant and poor though they are, their faith in the Christian religion is admirable. "We will never turn our back to Christ" one man said, "even if we have to die for his sake. We have found a very valuable spiritual treasury in Christ, and we will keep it in our hearts and lives." Another man said, "Our children might as well stay poor and illiterate in the Christian Church, rather than to accept fees and scholarships from enemies of the Christian Church demanding that we deny Christ to accept such aid." This was the tone in which practically every body expressed his feelings over the present situation in which most of the rural churches find themselves. We were greatly thrilled to listen to such an out-pour of Christian faith and witness. How we do need to strengthen such a faith by doing all we can for them! Please pray with us that our good Lord may keep these leaders in his grace and power for his mighty witness.

At the end of the above conference, we were discussing how best we all can impliment the suggestions made during the course. There was a good response from many. Two village laymen offered to conduct regular Sunday school classes in their own villages. Two others offered to walk a few miles each Sunday to near-by villages to help in the Sunday school work there. A few others offered to help conduct Sunday worship services either in their own Village Church or in the neighbourhood congregations. And so on. We have proofs already with us which show that they are doing their best in the responsibility they have taken upon themselves. Not long ago, I had an opportunity to attend a rural worship service. I had been to that village many times before, but I saw a great change in the whole set-up this time. There was strict discipline in the congregation. Men, women, and children sat in a row, very reverently and quiet during the worship service. The congregation had made a strong effort to learn more by heart from the Bible than any time before. The children could tell Bible stories in a far better way than they used to before. In fact, I discovered that more children wanted to take part in the program. The lay leader who had attended the conference mentioned above had indeed taken up the challenge and done this good job. There are other places where the same things have happened and we indeed praise God for the new life the rural churches are beginning to get. How we need to be thankful for the great privilege that is ours to serve in this kind of a situation! And there is so much to be done yet! Please pray that we may receive power and guidance to do all we can. We know that will be given us if we entirely wait upon him who is the Source of all power and wisdom.

Christmas is drawing near, and the churches all over are planning for the joyous festivities. Once again all Christians will unite in their witness for the great Prince of Peace and glory, and thousands will sing "Will You Come with me to Bethlehem to meet the Prince of Peace" telling our non-Christian brethren that Christ is our Lord and Master and in him lies the hope of the world.

This letter also carries with it cordial greetings on behalf of myself,

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Fran Riggs Writes

Dear Friends:

The trip to the village where Ed got his sick call was pure fun for me. It was just after one of our rains and the air was clear and the sky blue for good pictures. We got within about a mile of the village we were going to, and then had to leave our cycles and walk across rice field edges the rest of the way. I think it was the first time since China days that we had done any walking together like this, and it surely brought up old memories. I always walk in front so that I can set the pace and keep Ed from going too fast and tiring me. This time, tho', I kept stopping to take pictures, so slowed the party down even more.

In that area they were just transplanting the young rice shoots which is a very colorful process. The women do the work, while the dignified landowner stands by and watches.

Ed found the little boy with fever still very sick. But the other patient was well and out working, and came running in to see Ed just about the time we left.

We went to two different villages on foot, and then back to our cycles for the six mile ride home. Our guide and translator thru most of the walking was a young teacher who spoke excellent English. He said he had once dreamed of being a doctor, but couldn't afford the expensive education. He looked about twenty-five or thirty years of age so I asked him if he was a family man. Yes—and he smiled wistfully—he had five children. I guess his chances of being a doctor now are very slim.

Our children keep well. Today they are all in a dither because tomorrow is not only Louis' birthday, but we go to Madura for the first time since July. I will have to do all my Christmas shopping, besides taking part in the Thanksgiving celebration. It will be a wonderful chance to see all our missionary friends relaxing for once, all in one place. They have real turkey, so it will be a grand affair. There will be something like fifty of us all together, including the English and Australians,

FRAN RIGGS.

Pleasant Ridge (R) Presents Christmas Program

The Pleasant Ridge Missionary Society held its December meeting at the home of Mrs. Sybrant Pell. Mrs. V. C. Cox had charge of the program, "Christmas in the Heart."

The Christmas story was given by scripture reading and the group sang carols in connection with the scripture. "Away in a Manger" was sung by Emma Allen. The deepest meaning of Christmas was explained by Mrs. Cox. If Christmas is to mean anything at all, it must find an abiding place within our hearts and lives. Jesus appreciates the gift of ourselves most of all.

Helpful Suggestions for 1956

To get the most out of life you need
First a heart of cheer,
Then every wish to share your joy
With others who are near;
Then you need unbounded faith
And trust that things in life
Will come to you if you have strength
To face each care, each strife.
And you need a heart full of courage,
You need the will to do
Your very best, the urge to meet
The tasks that come to you;
You need a soul filled with hope,
The hope that grows each day
To strengthen hearts who find the road
A long, long, weary way.

—Seclected.

Following the program a Christmas game was played after which the hostess served delicious refreshments.

VELMA ALLEN,
Reporter.

* * * * *

Ramseur Missionary Society Sends Baskets of Fruit to Shut-ins

Mrs. Sherman Maness and Mrs. Ward Trogdon were hostesses to the Womens' Missionary Society of the Ramseur Christian Church for their December meeting.

The devotions were led by Mrs. C. E. Brown. The program, "Christmas in the Heart" was presented by Mrs. Virgil York and Miss Dorothy Craven. Mrs. Brower Smith was guest soloist. She sang "Away in a Manger" and "O Little Town of Bethlehem,"

It was voted that the society send baskets of fruit to the shut-ins at Christmas.

There were 18 members and one visitor present.

During the social hour the hostesses served a delicious salad plate with coffee.

MRS. WALTER COPPEDGE,
Reporter.

* * * * *

Report of Treasurer of North Carolina Women

Following is the Quarterly Report of the Treasurer of the North Carolina Fellowship of Congregational Christian Women:

Quarter Ending December 15, 1955.

RECEIPTS

Women's Socities.

Albemarle	$ 44.40
Amelia	14.18
Antioch (R)	13.00
Apple's Chapel	88.09
Asheboro	99.03
Belews Creek	37.50
Berea	20.00
Bethel	18.00
Bethlehem (A)	30.10
Bethlehem (W)	9.55
Burlington, Beverly Hills	27.44
Burlington, First Church	491.40
Burlington, Lakeview Community	15.00
Carolina	5.00
Chapel Hill	101.35
Church of Wide Fellowship	120.75
Concord	28.25
Damascus	25.00
Danville, Va., Third Ave.	51.74
Durham	120.75
Elon College Community	247.66
Flint Hill (R)	16.25
Ether	12.00
Fuller's Chapel	25.00
Gibsonville	13.30
Grace's Chapel	11.75
Greensboro, Calvary	12.00
Greensboro, First Church	222.88
Greensboro, Palm Street	51.93
Hank's Chapel:	
Lizzie Farrell Circle	37.20
Edith Thrift Circle	25.20
Happy Home	47.00
Haw River	42.50
Hebron, Va.	17.00
Henderson	78.00
Hendersonville	10.00
High Point	47.50
Hines' Chapel	84.54
Ingram, Va.	35.00
Kallam's Grove	7.50
Lebanon	19.00
Lee's Chapel	5.00
Liberty, N. C.	5.00
Liberty, Vance	86.50
Long's Chapel	21.00
Monticello	66.66
Moore's Union	17.50
Mount Auburn	48.50
Mount Bethel	13.15
Mount Zion	8.00
New Hope	36.00
New Lebanon	65.00

(Continued on page 13.)

Each one of us from our Youth Fellowship hope each of you had a very Merry Christmas and will have the Happiest of New Years.

JUDY EDWARDS,
Reporter.

* * * * *

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

Youth Week Observance

Attention of all Youth Groups is called to National Youth Week, which has been designated each year by the United Christian Youth Movement under the National Council of Churches of Christ of America. Youth Week is to be observed this year beginning with Sunday, January 29th, and ending with Sunday, February 5th.

The theme for consideration and study on this special emphasis is "Our Citizenship Under Christ." A great deal of fine information and program materials have been assimilated and produced by the United Christian Youth Movement.

All Youth Groups who obtained a Youth Packet will find in this packet material to be used for this special week. Included in the Youth Week Packet are two church orders of worship which can be used for each Sunday during this period. In addition will be found a Manual For Youth Week, a guide for Worship Services and a Radio Play entitled, "Christians First."

If additional copies of the Youth Week Packet are desired, they may be had by writing the Rev. John S. Graves or Miss Ruth Dunn at the Southern Convention Office.

It is hoped that all of our young people's groups will take advantage of this week set aside each year to afford a particular opportunity for their witness.

* * * * *

Christmas at Pleasant Ridge (WNC)

The Junior Pilgrim Fellowship group from Pleasant Ridge Congregational Christian Church had a busy Christmas Season. They fixed a box of canned vegetables and fruit, nuts, and candy for an elderly couple of the church. They also decorated a Christmas tree and gave it to the couple.

On Christmas morning the group opened Sunday school with a short worship service for the entire church. Mrs. Robert Burgess was organist. The call to worship, Isaiah 9:6-7, was read by Franklin Allred. The congregation sang "Joy to the World," and Jeanette Dunn led in prayer. As Charles Hodgin placed a creche before the congregation, Jane Craven introduced the play. The actors portrayed the figures in the creche. Mary was Evon Cox; Joseph, William Brown; Balthazzar, King of Ethiopia, Milton Grose; Caspar, King of Tarsus, William Beane; Melchior, King of Arabia, Gene Joyce; Shepherds, T. J. Chaney, Ernest Hill and Doyle Allred; Angel, Patricia Richardson. As the play ended, Toni Cox put away the creche. Martha Cox read Luke 2:1-20 and the congregation sang "Silent Night, Holy Night."

The play pointed out that we should know why we place the creche at Christmas time. In the holiday atmosphere of the house, the mood of devout Christmas spirit should have meaning for us all. We should prepare ourselves to receive God's great gift to men, Jesus Christ.

MRS. J. C. NEWELL,
Counselor.

* * * * *

News From Bethlehem (Nansemond)

The Youth Fellowship of the Bethlehem Christian Church has been divided into two groups: a Senior and Junior group. Ours is the Senior group.

So far we are doing very well as a new organization. We are responsible for the choir on the fourth Sundays and we are very proud to report that we had a very nice Christmas Service on December 25th.

On Wednesday, December 21st, we went Christmas Caroling with the Junior group. We went to the homes of all the members of our church who are sick and shut-in and took each of them a poinsettia.

At our last meeting, we decided to give five dollars to the Christian Missionary Association and ten dollars for the Thank Offering.

We also collected thirty-two dollars and fifty cents for our Work Day for Christ.

All of us are looking forward to feeding the Ruritan Club in January.

We are very proud of our leader, Mrs. T. A. Pool, and we think she is doing a wonderful job with her eighteen members.

New Filmstrip Available

"A Time to Build Up," a new filmstrip, sequel to "Good Voice and Grandmother River," is now available from the Southern Convention Office, Box 336, Elon College, N. C., free except for postage one way. It tells of the Settlement of these Indian Americans as they moved from the lowlands which were to be flooded by a new dam. If you have used "The Good Voice," you may wish to use the new one to see what has been done for our Indian American neighbors in North Dakota.

RUTH H. DUNN, *Director,*
Visual Aids.

* * * * *

Important Notice

The presidents, secretaries and advisors of all of our youth groups are asked to forward to Rev. John S. Graves items of news and interest relative to their local groups.

Many times groups have special programs and projects which, if they were known to other groups, would prove to be most helpful. Every group is interested in the programs and activities of other young people within the church. Please forward this information that others may share with interest the work you are doing.

A LETTER FROM THE CHANGS.

(Continued from page 3.)

plus the enthusiasm of these students gave each one of us a great challenge on the personal responsibility to the Gospel of Christ.

Timothy will be concentrating on French and German to meet the requirements of his "last?!!" degree besides working with young people at First Community Church every Sunday morning and evening. I'll be working full-time and attending night school for extra credits.

Before I close, Timothy and I would like to thank the Southern Convention and friends in the Southern Convention for their most generous wedding gifts to us. We have found these gifts useful now and in the future, too.

Sincerely yours,
ANNABELLE & TIMOTHY CHANG.

Refugee Family Marks First Christmas Here

A Dutch family, political refugees from Indonesia, arrived in the United States Just in time to celebrate their first Christmas in their new home in Buffalo, New York.

Mr. and Mrs. Dirk De Ruyter and their three young sons were among the earliest arrivals in this country of the special quota of 17,000 Dutch nationals who may enter the United States under the Refugee Relief Act of 1953.

Arrangements for their entry were made through Church World Service, international relief wing of the National Council of Churches. Their sponsor was Mrs. Franklin D. Roosevelt.

The saga of the family's trip to this country began many months ago when Mrs. De Ruyter wrote to Mrs. Roosevelt telling her they had named their youngest son Franklin Delano in honor of her late husband and of their desire to start life anew in the United States. Mr. De Ruyter had operated his own service station and transport company in Indonesia until 1953 when the family was forced to flee the country as political refugees, following the declaration of Indonesian independence.

The New York State Governor's Commission for the Refugee Relief Act helped secure a job for Mr. De Ruyter as a machinist. The Buffalo Council of Churches arranged housing for them and collected toys for the children and cash gifts of $200 as Christmas gifts from the church people of the community.

Church World Service, through its 35-member Protestant and Orthodox communions is engaged in securing assurances for at least 2,000 more of these Dutch families eligible to enter the country before the Refugee Relief Act expires on December 31, 1956.

—*Religious Newsweekly.*

THE DANGERS OF BIBLIOLATRY.

(Continued from page 6.)

Biblical Treasury" or to those who rightly prize "The Book of Books." What religious value for modern folk can there possibly be in the gruesome recountings of the wholesale murderings by the Israelites of "all the men, women, children and suckling babes" of the Jebuzites, the Hittites, the Moabites, the Amalikites, the Cananites, the Midianites, and all the other enemy "ites"? And yet these hideous recountings are given as if it all were the ordering of God that these other members of God's Family of Nations should be exterminated from the face of the earth. All such data is absolutely without inspirational value to any seeker after divine guidance. It is not strange that many honest people in our enlightened age have with great confusion wondered how such portions of the Old Testament were ever included in the Bible. Merely to show "the Pit from whence we have been digged" is not sufficient reason. We should all realize that the Old Testament books were selected out of a much larger list of Judaist writings by the leaders of Judaism many years before Christianity came upon the scene. Christian leaders selected the books that were to be included in the New Testament. And though many of the Psalms contain marvelous inspiration for faith, no intelligent person could claim inspirational value for the imprecatory Psalms just because they were written by one of the Psalmists, or on the grounds that they are in the Old Testament.

Indeed, an abridgement of the Old Testament to the size of the New Testament or smaller, would be welcomed by many ardent lovers of the Bible. Such an abridgement is long over-due.

One contentious and obstinate biblioleter, with exploding rancor, dogmatically contended that all the books in the Bible were equally inspired. But when he was "put on the spot" with the pertinent question: "If you had to spend the rest of your life alone on a desolate island, having your choice of only one of two books of the Bible to take with you—and if those two books were Leviticus and The Gospel of Saint John, which of the two books would you choose?" He impetuously replied: "That's simple, The Gospel of Saint John, of course. What good would the book of Leviticus do anybody in such a plight?" That illustration speaks volumes!

There have been literally thousands of sincere souls who have lost their way in their pilgrimage of faith in trying to square parts of the Old Testament with the Christian idea of "a loving God who is the loving Heavenly Father of all mankind" and who is "the same yesterday, today and forever." Literally thousands of sincere seekers after truth have thus been confused and lost to the Church down through the years because of the false and pernicious claims of bibliolatry which they had heard given by misguided leaders within the churches, leaders who were in fact biblioleters leading uninformed and misinformed folk astray. How different their reaction might have been to the Bible, to the Church, and to life, if they had known the truth about "how we got our Bible," "who wrote it," and "why it was written"; and if they had been told that the authority of the Bible does not rest upon any theory of its inspiration in its making, but upon the truth it contains about God, about man, and about life as it portrays the story of man's advancement from thinking of God as being a tribal deity concerned only about one race (and with questionable ethical demands), to the understanding of God as the loving Heavenly Father of all races and having the highest ethical demands. That story reads like a thrilling romance; and no intelligent person can be indifferent to it—no person can call himself educated who is unacquainted with the Bible and with its "Greatest Story Ever Told"—the story of man's climb toward God!

Literally thousands and hundreds of thousands of good men and women have been prejudiced against the Bible and against the Church forever because of having been taught in childhood or in youth erronious notions about "how we got our Bible" and "what the Bible really is." And then, when later in life they read certain parts of the Old Testament, they were confused by being unable to harmonize those parts with the Christian idea of a loving God or with reason and common-sense, and hence resolutely discarded religion from their lives, indifferent to the Bible and estranged from the Church, and forever to be indifferent to its message and its fellowship—often to be thought by church folk as being indifferent to the Church and to God because of their sins, when the truth has been that their indifference was because of their misunderstanding of the Bible. God have mercy upon those responsible for their misunderstanding!

(To be concluded.)

There are two ways of attaining an important end—force and perserverance. Force falls to the lot only of the privileged few, but austere and sustained perseverance can be practised by the most insignificant. Its silent power grows irresistible with time.

—*Swetchine.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Parables of Discipleship"

Lesson IV—January 22, 1956.

Memory Selection: *"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."* Luke 14:11.

Background Scripture: Luke 14.

Devotional Reading: Matthew 10: 24-42.

There are at least two aspects to discipleship. In the first place a disciple is a learner. The word comes from a Greek word meaning "to teach." A disciple is one who has learned from another, one who receives instruction from another, one who comes to believe in the doctrine or teaching of his teacher. A disciple of Jesus is one who learns from Jesus, one who listens to Jesus, one who believes in the truth that Jesus teaches him. And this teaching is life-long. There is always something new to be learned from the Master and his Holy Spirit. The disciple of Jesus should ever be eager to learn new truth.

In the second place, a disciple is a follower, an adherent to the doctrine which he has learned. The disciple of Jesus not only learns from Jesus; he follows Jesus. He tries to walk in the light of the truth which he receives from Jesus, his Teacher. Discipleship thus means learning and following, knowing and doing.

Jesus Tells a Story.

Jesus was always telling stories to illustrate the truth. He wanted to impress upon his followers or disciples the virtue of humility, of being willing to take second place, of refraning from seeking social prestige. So he told the people a story.

It was the story of a man who was invited to a wedding, and who went in and sat down in the chief place. The story grew out of Jesus' observation of what really took place at weddings and on other important occasions. There was always a scramble for the chief seats and the chief rooms and the chief places. Then, as now, protocol had to be considered. What a bad thing it was if somebody was seated below somebody else at a state dinner! There are hostesses in Washington whose hair turns prematurely gray over this matter of protocol, of seeing that the guests are seated in the proper order and in the proper places. To seat a Lieutenant above a Captain would be an unpardonable sin.

Jesus saw the sham and the shame of the whole thing. A true disciple of his will be humble, he will not be a pusher or a social climber. He will be willing to take an humble place at a feast or banquet. Recognition will come in due time. Such a spirit is its own reward, and finds its own reward. In due time, the proud are brought low, and the humble are exalted. Vanity is a cardinal sin, and it has no place in the Kingdom. And this does not put a premium on false humility. But it is the meek who shall inherit the earth.

Jesus Tells Another Story.

Jesus told the first story to warn against a false sense of importance and to encourage a true sense of humility. He told the second story in today's lesson to show the price of forfeited privilege. It is the story of a man who "threw a big party" and who invited all of the important people of the village to it. The invitations were properly delivered by the servant, who reminded the folks at the last minute that "all things are now ready." But strangely enough, nobody came. "They all with one consent began to make excuse." One fellow had bought a piece of ground, and he just had to go to take a look at it. Another fellow had bought some oxen, and he just had to hook them up and see how they would do at the plow. And another fellow had just been married, and he just could not leave the dear girl at home, even for one evening. The man who had planned the party was behind the eight ball, sure enough. Here he had a lot of delicious food already prepared for a big crowd, and nobody came. What could he do?

He called his servant to him and told him to go out on the streets and invite the poor, the lame, the blind and the halt to come to the party. And they came; they came in droves. It was probably the first chance they had had for getting a good meal in a long time. But even after these folks were in the banquet hall, there was still room, and the servant went out into the alleys and almost dragged folks into the great supper. It must have been a great sight to see that nondescript crowd, some of them in rags and tags, sitting at the gaily decorated and heavily loaded tables, going to it! The big guy who was giving the party must have had a lot more fun out of the thing than if the folks first invited had come.

What did Jesus mean by this simple story? It was a graphic portrayal of forfeited privilege, of spurned opportunity. It was leveled first at the Jews and the Jewish nation. God had spread before them a feast of good things in the teachings of his Son, and the principles of the Kingdom. But they had spurned and rejected it. And God's grace would be bestowed on the Gentiles and other peoples. This, of course, became literally and tragically true later in the history of the Early Church. Going first to the Jews, the gospel was uniformly rejected, and Paul and the other Apostles turned to the Gentiles. It was as the Prologue of John says, "He came unto his own, and his own received him not."

Here, too, is the old, old, and the ever-new custom of making excuses." "They all with one consent, began to make excuses." Ask people why they do not come to church, and listen (with a straight face, if you can) to their excuses: "I don't like the new preacher"; "The church is full of hypocrites"; "My parents made me go to church when I was young"; "The church is always asking for money"; "I have to work all the week, and I'm too tired on Sunday"; "I have so much to do around the house"; "I can worship God at home as well as in the church"; "I can worship God on the golf course, or along the trout stream, or in the woods"; "A guy in the church gave me a bad deal"; "I am as good as the folks who go to church"; "I listen to the radio (or look at television) and hear a good sermon"; and so on ad infinitum, and it might be added ad nauseam. Some of these excuses sound mighty thin and weak to us. One wonders how they sound to God. The fact is that in most cases it is simply a matter of having lost the appetite for God. A fellow who is so good at making excuses is usually better at that than at any other business.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

Those who hope for no other life are dead even in this.—*Goethe.*

EVANGELISM IN A NEW CHURCH.

(Continued from page 5.)

one is responsible for redirecting a life that was lost.

After Easter what then? Our program goes on! Each sermon, each class, each visit must keep reflecting the act of recuriting and feeding of sheep.

So there it is—our program of Evangelism. Not just an occasion but an attitude which finds numerous occasions for accomplishing the greatest mission on earth, the winning of souls to be partners with God.

Your interest and help in this great task convinces me of your acceptance of the opportunity to be an Evangelist.

Respectfully yours,
CARL WALLACE, *Pastor.*
The Eutaw Community Church.

A LETTER FROM MARATHI MISSION.

(Continued from page 8.)

my wife and our son to all the members of the Southern Convention, for Christmas. We deeply appreciate the interest shown by you all in us and our Christian efforts in this area. We thank all concerned for their prayers and gifts for our work. We crave for your continued support in this great work for our Lord and Master. May God bless you all.

Faithfully yours,
PRAKASH S. BHONSLE.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Oak Level	13.00	
Pfafftown	19.25	
Pleasant Hill	50.00	
Pleasant Grove, N. C.	22.35	
Pleasant Grove, Va.	30.57	
Pleasant Ridge (G)	45.00	
Pleasant Ridge (R)	31.10	
Plymouth	7.69	
Pope's Chapel	16.00	
Raleigh	65.50	
Ramseur	36.40	
Randleman	10.00	
Reidsville	185.50	
Salem Chapel	45.00	
Sanford	50.00	
Shallow Ford	50.00	
Smithwood	10.00	
Sophia	12.50	
South Boston, Center	39.50	
Spoon's Chapel	18.75	
Tryon Cong. Church of Christ	250.00	
Turner's Chapel	41.09	
Turner's Chapel, Lee Redding Circle	20.00	
Union Grove	7.50	
Union Ridge	82.25	
Union, Va.	37.00	
Winston-Salem	40.00	
Zion	5.00	
		4,064.00

Young People.

Ingram, Va.	$ 5.70	
		5.70

Junior Societies.

Durham	$ 9.03	
Elon College Community	17.75	
Greensboro, First	12.95	
Hank's Chapel	5.00	
Henderson	9.00	
Ingram, Va.	1.40	
		55.13

Cradle Roll.

Durham	$ 6.66	
Elon College Community	5.00	
Greensboro, First	12.95	
Ramseur	5.00	
Reidsville	10.00	
		39.61

Miscellaneous.

Conference Offering at Durham for Woman's gift	$142.65	
		142.65
Total receipts		$ 4,307.09

DISBURSEMENTS.

United Church Women, World Community Day Offerings	$ 46.70	
Dept. of United Church Women, N. C. Council	50.00	
Dept. of United Church Women, Va. Council	5.00	
Treasurer of Youth Fellowship	5.70	
		107.40
Expense of Fall Conf.	$ 21.74	
Supplies, Report Book	24.30	
Conference Speaker	10.00	
Conference Panel Members	10.00	
Travel Expenses, Mrs. T. S. Newbold	5.00	
Literature for New Societies	4.80	
Study Books for Reviewers	7.25	
Expense of Fall Board Meeting	56.90	
Expense of the President	26.00	
Expense of Interdenominational Cooperation Committee	29.71	
Expense of Literature Chairman	3.00	
Expense of the Secretary	7.39	
Expense of District Chairman	8.18	
		214.27
Women's Fellowship of The Southern Convention for:		
Thank Offering	$1,722.33	
Life Memberships	20.00	
Memorial	10.00	
Woman's Gift	142.65	
Christian Orphanage	10.00	
Rachanyapuram School	9.00	
Missions, General	2,071.44	
		3,985.42
Total disbursements		$ 4,307.09

Respectfully submitted,
SUSIE V. ALLEN,
Treasurer.

"THE LIVING WORD"

The "Devotions" of the Athenians

Second of Second Series

By DR. LUTHER A. WEIGLE.

The translation of Paul's speech at Athens, as contained in the King James Version, began with two misleading expressions (Acts 17:22-23). Paul did not insult his audience by calling them "too superstitious;" he won a sympathetic hearing, and laid a foundation for his appeal, by saying "I perceive that in every way you are very religious."

The statement, "as I passed by and beheld your devotions," which the King James Version attributes to him, implies that he beheld a group of Athenians engaged in the act of worship. But this is not implied by the Greek, which is correctly translated by the revised versions, "as I passed along and observed the objects of your worship."

The Greek word *sebasma*, "object of worship," is used in one other passage (II Thessalonians 2:2-4) where the King James Version refers to "the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." That is a strangely confusing translation. The first "God" should not be capitalized; the expression "as God" is a gloss or copyist's insertion which does not appear in the ancient manuscripts; and "shewing himself" means "proclaiming himself." The Revised Standard Version reads: "The son of perdition, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God."

Philanthropy

It is an old saying, that charity begins at home; but this is no reason it should not go abroad; a man should live with the world as a citizen of the world; he may have a preference for the particular quarter or square, or even alley in which he lives, but he should have a generous feeling for the welfare of the whole.

—*Cumberland.*

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

How I wish I could see each one of you and thank you personally for the good reports we have had each week during the past year! We have worked hard here, and you have graciously responded. The year before this past one we collected in our months of November and December $23,196.03. This past period of November and December we tried for $25,000.00 and reached $26,605.41. Wasn't that just wonderful! Thanks, thanks to everyone of you for helping us to reach our goal and to go over the top. Total for the year of 1955 was $71,900.21.

The churches sent in through the Convention Office $28,588.62. The remainder, $43,411.59, came from other sources. Some of it came from members of our churches and has been accredited to their respective churches. A goodly portion came from many friends and enterprises outside our denomination.

Now, furthermore, let me speak endearingly and descriptively and add gratefully that the sum of $1,323.04 came from "Yankee Congregationalists." I appreciate this very much and I feel sure that there are many good friends in our churches across the United States who, if they knew the fine spirit of our work and its progressive measures, and of our need, would be glad to share with us.

We pray for wisdom and guidance to do a really good Christian service for the children who may come under our care.

We at the orphanage thank you for your help, and wish for all of you a prosperous and happy New Year.

JOHN G. TRUITT,
Superintendent.

REPORT FOR DECEMBER 31, 1955.

Sunday School Monthly Offerings.

Amount brought forward		$25,991.39
Eastern N. C. Conference:		
Fayetteville	$ 5.00	
Henderson, Special	37.00	
Henderson	289.00	
Mt. Auburn S. S.	29.43	
Morrisville	7.60	
		368.03
Eastern Va. Conference:		
Cypress Chapel, Thanksgiving	$ 38.85	
Dendron, Thanksgiving	14.10	
Holland	539.00	
Liberty Spring S. S.	10.00	
Liberty Spring	203.00	
Newport News	277.00	
Rosemont, Special	60.00	
Portsmouth, Shelton Mem.	10.00	
Union (So.), Thanksgiving	72.00	
Wakefield	45.95	
Waverly	50.00	
Windsor S. S.	10.00	
		1,329.90
N. C. and Va. Conference:		
Apple's Chapel	$ 41.00	
Bethel, Thanksgiving	7.10	
Burlington, First	125.00	
Elk Spur	6.00	
Greensboro, First	56.72	
Greensboro, First, Thanksgiving	200.10	
Lebanon	73.00	
Mt. Zion S. S.	13.24	
Reidsville S. S.	50.00	
Tryon	50.00	
Lynchburg	6.50	
		628.66
Western N. C. Conference:		
Asheboro	$ 15.00	
Ether, Thanksgiving	16.50	
Flint Hill (M)	20.00	
Pleasant Cross S. S.	8.68	
		60.18
Virginia Valley Conference:		
Dry Run S. S., Thanksgiving	$ 30.00	
Linville S. S., Thanksgiving	32.25	
Newport S. S.	25.41	
Timber Ridge	25.00	
Winchester S. S.	10.00	
Winchester	62.80	
		185.46
Individual—Ralph Foushee, Asheboro, N. C.		25.00
Total		$ 2,597.23
Grand total		$28,588.62

Special Offerings.

Amount brought forward		$41,334.64
Philathea Class, Suffolk Christian Church	$ 5.00	
Beacon Ave. Cong. Christian S. S., Columbus, Ga.	7.12	
New Hope Christian Ch., Roanoke, Ala.	9.65	
Vanceville S. S., Tifton, Ga.	3.00	
Henry V. Harman, Haw River, N. C.	2.00	
Pisgah Con. Christian Ch., Ala.	15.00	
Thanksgiving Offering:		
Antioch Christian Ch., E. Va. Cong.	16.88	
Christmas Offerings:		
Zimmerman Lumber Co., Burlington, N. C.	100.00	
Mr. & Mrs. V. E. Rawles, Jr., Henderson, N. C.	25.00	
Mr. & Mrs. J. E. Branch & Dottie, Garner, N. C.	50.00	
The Ladies' Sunshine Class, Palm St. S. S., Greensboro, N. C.	50.00	
Engineered Plastics, Inc.. Gibsonville, N. C.	50.00	
Circle II, Suffolk Christian Church	10.00	
Mr. & Mrs. J. D. Strader, Burlington, N. C.	150.00	
Mr. & Mrs. Hubert L. Beane, Asheboro, N. C.	10.00	
Mr. & Mrs. O. G. Fleming, So. Norfolk, Va.	100.00	
Mr. & Mrs. J. C. Webb, Suffolk, Va.	10.00	
W. Dennis Madry, Burliington, N. C.	10.00	
A Friend, Burlington, N. C.	10.00	
The Earnest Workers' Class, Monticello Ch.	12.00	
Mrs. Annie Ruth Stinson, Winston-Salem, N. C.	25.00	
Miss Mickey Tuttle, Winston-Salem, N. C.	25.00	
Mr. & Mrs. J. H. Alford, Tarboro, N. C.	20.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name...

Address..

In Memoriam

VANN.

Whereas, God has in his infinite love seen fit to call to his reward our friend and member, Otha Lee Vann on Friday, September 2, 1955, and we as a church, wish to record our appreciation and sorrow in our loss.

Therefore, be it resolved:

That the Holy Neck Congregational Christian Church has lost one for whom it mourns.

That we commend to the love and care of God, his wife and children, praying that in their sorrow they may find peace and comfort in God's love.

We desire that a copy of this token of our appreciation be sent to his wife, a copy placed on the church records, and a copy sent to The Christian Sun for publication.

Mrs. HARVEY WORRELL,
Mrs. EMMETT PILARD,
Mrs. W. JOHN NORFLEET, SR.

KEY.

Mrs. Nettie B. Cockman Key, aged 64, of Route 1, Star, N. C., died in a hospital in Asheboro, October 23, 1955. She had been ill for one week.

Mrs. Key is survived by her husband, John R. Key; five daughters, Mrs. Harvey Britt of Greensboro, Mrs. Clyde Hussey of Robbins, Mrs. Herman Humble of Asheboro, Mrs. Wilburn Scott of Greensboro, and Mrs. Lindo Brewer of Robbins; five sons, the Rev. Carl R. Key of Durham, Astor of Robbins, J. Athus of Greensboro, Graham of Greensboro, and Noah of Asheboro; 21 grand-children and one great-grandchild; two sisters, Mrs. Mitchell Davis of Robbins, and Mrs. Walter Hasty of High Point; two brothers, Noah, and Gonslee Cockman both of Rockingham.

Mrs. Key was a member of Brown's Chapel Christian Church near Robbins. The funeral was held at Brown's Chapel, October 25, by the Rev. John Q. Pugh. Internment was in the church cemetery.

LAST CHANCE.

(Continued from page 7.)

it will ever be again; and that is not very near. What is to be done? Yonder, slowly the rope comes back. If you lose this chance the next will be worse. There is less hope if you loose this chance. He braced himself for the spring: he leaped, and laid hold of the rope; and he nigh fainted on the ledge as he bound himself again firmly to the rope to be swung up.

Christ has been near you, perhaps many a time nearer to you than he has been this night—I do not deny that—but this is God's truth that Christ is nearer to you now than he ever will be again. If you let him go there is less chance, less hope for you tomorrow than to night.

—*John Robertson.*

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Eugene Neu, Charlotte, N. C.	10.00	
D. H. Howell, Suffolk, Va.	5.00	
Mrs. Vallie M. Myrd, Durham, N. C.	35.00	
Mr. & Mrs. M. W. McPherson, Burlington, N. C.	25.00	
T. M. Stroud, Sr., Greensboro, N. C.	5.00	
Rev. J. A. Henderson, Henderson, N. C.	15.00	
Maj. & Mrs. Marvin J. Wood, A. P. O., N. Y.	20.00	
Smith Electric Repair Co., Burlington, N. C.	50.00	
Mr. & Mrs. R. L. Williamson, Charlottesville, Va.	5.00	
Mrs. E. B. Rawles, Suffolk, Va.	5.00	
Cyrus Shoffner, Liberty, N. C.	5.00	
Mrs. Bertha J. Boyce, Winchester, Va.	10.00	
Dr. Wm. H. Stratford, Winter Park, Fla.	50.00	
Celanese Corp. of America, Burlington, N. C.	25.00	
Coble Hardware Co., Burlington, N. C.	150.00	
Mrs. C. E. Newman, Virgilina, Va.	5.00	
D. L. Boone, Durham Christian Church	50.00	
A. L. Owen, Smithfield, Va.	10.00,	
R. C. Craven, Greensboro, N. C.	100.00	
Primary Class, First, Cong. Christian Ch., Randleman, N. C.	9.00	
South Cong. Ch. Women's Association, New Britain, oonn.	5.00	
Clyde W. Rudd, Greensboro, N. C.	25.00	
Mr. & Mrs. Lyman R. Brothers, Suffolk, Va.	25.00	
Percy Smith Newport News, Va.	10.00	
Truitt Bible Class, Greensboro, First Ch.	10.00	
Mr. & Mrs. J. L. Owens, Suffolk, Va.	50.00	
Mr. & Mrs. Harry E. Ollerhead, Warwick, Va.	50.00	
Mr. & Mrs. R. P. W. Seaman, Henderson, N. C.	50.00	
J. H. McEwen, Jr., Burlington, N. C.	200.00	
Dr. & Mrs. Charles Rawls & Family, Suffolk, Va.	5.00	
Willing Workers and Friendship Classes, Oakland Church	20.00	
In Memory of Earl Gordon Malone, Jr.	10.00	
In Memory of Earl Gordon Malone, Jr.	7.50	
In Memory of Earl Gordon Malone, Jr.	5.00	
In Memory of Earl Gordon Malone, Jr.	15.00	
In Memory of Earl Gordon Malone, Jr.	25.00	
In Memory of Earl Gordon Malone, Jr.	5.00	
In Memory of Earl Gordon Malone, Jr.	5.00	
In Memory of Earl Gordon Malone, Jr.	5.00	
In Memory of Earl Gordon Malone, Jr.	10.00	
In Memory of Earl Gordon Malone, Jr.	10.00	
In Memory of Dr. C. E. Newman	5.00	
In Memory of Mrs. Ada Adkins	25.00	
In Memory of Dr. Frank H. Lewis	10.00	
Special Gifts	85.00	
		1,977.15
Grand total		$43,311.79
Total for the week		$ 4,574.38
Total for the year		$71,900.21

REPORT FOR JANUARY 4, 1956.

Sunday School Monthly Offerings.

(No Report This Week)

Special Offerings.

Chester H. Roth Co., Inc. (interest)	$ 15.00	
Mrs. Iris H. McEwen McCrary, Burlington, N. C.	300.00	
Martha & Spencer Love Foundation, Greensboro, N. C.	250.00	
In Memory of Earl Gordon Malone, Jr.	10.00	
In Memory of Earl Gordon Malone, Jr.	5.00	
Special Gifts	283.08	
		863.08
Total for the week		$ 863.08
Total for the year		$ 863.08

Dates to Remember

1956	
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

"What Can One Do?"

Last Sermon of THE LATE REV. ROBERT LEE HOUSE, Editor of The Christian Sun and Minister of the Church of Wide Fellowship, Southern Pines, North Carolina

"What are they among so many?"—John 6:9.

We are confronted with the helplessness of the individual. It is one of the perrennial problems of society. The individual has a feeling of inadequacy, he is lost in the crowd as life becomes complex and impersonal.

Today we need a new Declaration of Independence. We have found cooperation to be advisable and choose it as a rule of life. In Christian democracy all mastery of life is not taken away. Freedom, which may be limited, prevails daily on every hand. Each of us is a free moral agent within reasonable limits, and some self-imposed limits help us to become creative and victorious.

January is a great time for preaching. The year lies before us. Let us take heart in new beginnings. As we begin the New Year, what can one lone individual do?

1. He can **listen intently** to the best; turn a deaf ear to idle gossip; listen and learn from elders; give an ear to those who differ; enrich his soul by listening.
2. He can **think** and **study** profoundly:
   Public opinion is the sum total of private opinion. First think, then voice opinions after study, investigation and meditation.
3. Each individual can keep an **open mind.**
   A closed mind is the stronghold of tyranny and a foe to progress. Closed minds crucified the Saviour who came to bless the world.
4. He can **read widely.**
   We have access to the news of the world as no other generation had. We have much to read and in our free land it is uncensored. By turning to books in the church, library or bookmobile we can find the wisdom and thinking of men through the centuries.
5. One individual can **spend wisely.**
   We produce what we buy. Every man can patronize the good or the evil. We can create markets for that which is best. If we spend wisely, we will give regularly and generously to our church. Our money, like the loves and fishes can help feed the multitude.
6. Live **magnanimously.**
   Every American has the opportunity to make democracy work. It is easy to practice the Golden Rule. We should defend the right of minorities. It was the Lord's command that we go the Second Mile in helpfulness.
7. Let each church member cooperate.
   The officers of this church have just been installed. Let them cooperate with the members to the best advantage of the church.
8. Be the **Leaven** versus the **Lump.**
   So few of us want to be the leaven—we want to be the lump! We want to be the whole, the it, the all! Each should be content with being God's leaven.
9. **Labor** and **pray** unceasingly.
   It is the birthright of man to do God's toil. It is a gift to each of us to be able to pray for, not just ourselves and our families, but for others. Our greatest joy will be found in laboring.
10. **God will bless** the individual's efforts.
    You should exercise your birthright as an immortal soul.

I knew a minister in Richmond, Dr. John McLain, who had a dream about the bombed city of Hiroshima. He preached a sermon one Sunday morning about building a hospital there. His suggestion went to the newspaper, and from his dream grew no a hospital but the International Christian University in Japan. The women of this church and of our Convention gave their "Thank Offering" to its work last year. It was the dream of one, lone individual.

Even in an atomic age, there is greater power which dwells in the hearts of men of faith.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Elon College Library

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, JANUARY 19, 1956 NUMBER 3

Elon College Library X

The Church Must Make a Difference

I SHOULD like to see our denomination have the reputation of being outstandingly community minded; concerned for a strategic churching of the city and the countryside; an advocate for slum clearance and soil conservation; a spokesman for the dignity of labor and the sanctity of the soil; enemy of juvenile delinquency wherever it exists; loyal supporter of the public schools and all other agencies making for community health; articulate in praise of good government and in denouncing flagrant dishonesty and corruption. The list is merely illustrative. What I am saying is that the Church must be vital, must make a difference, must be informed, bust be intelligent, must bear witness. For we shall commend ourselves to the community by what we are—not by what we claim to be.

—Stanley U. North

NEWS BRIEFS

Dear Brother Minister, Church Reporter, Sunday School Superintendent or others who might be interested: shall we take this head, "News Briefs," out of our church paper? It is rather useless, unless someone sends in the *briefs*. What do you think?

Stronger Religion-Ethics Ties Are Forecast

Top business, labor and farm leaders have predicted Americans will rely increasingly upon their Christian faith in solving their day-to-day, on-the-job problems during the coming year.

The strengthened interest in religion and practical ethics is forecast in a spot-check poll by the National Council of Churches and Economic Life Week, January 15-21.

A summary review of responses indicates general agreement with C. G. Parker, president of the National Association of Manufacturers, in his belief that "our country is turning to God in increasing numbers in the search for guidance and courage to meet the problems of economic life which come to all of us."

Labor leader Walter P. Reuther, president of the United Auto Workers, noted that while some progress was made last year, the United States still has a long way to go. "Too many well-meaning people in high places still pay lip service to lofty ideals but fail to apply them in day-to-day activities," he commented.

Varying recommendations as to the right path economic leaders can take were offered by several industry leaders. Marshall Field, Jr., publisher of the Chicago *Sun-Times,* urges a constant striving to put the golden rule into economic practice.

Twentieth Century-Fox moviemaker Darryl Zanuck thinks leaders "ought to set an example of tolerance in human relations" in their respective industries.

Charles E. Wilson, chairman of the board of W. R. Grace & Company, asserts that businessmen will get nowhere in their search for ethics unless they first recognize that "the blessings we Americans enjoy are unquestionably God-given. Universal dependence upon the Fatherhood of God and the brotherhood of man will reduce the selfishness which minimizes . . . the potential progress of our blessed American system."

George Meany, president of the newly merged AFL-CIO, points out that organized labor is devoted to improving the conditions of the nation's workers "in accordance with basic religious and ethical principles." He cited specific tenets in his organization's constitution which attack race creed discrimination, corruption in unions, and encourage movements for needed social legislation.

Farm leader Herschel D. Newsom, master of the National Grange, thinks leaders in the nation's economic life "by virtue of their frequent opportunity of expressing their views publicly have a continuing responsibility to help their fellow-citizens identify present-day ethical issues and to define possible and practical standards of ethical conduct."

Church and Economic Life Week will be observed in the churches of the nation with sermons, prayers and special mid-week adult discussion groups. Various civic, business, labor and farm organizations are also expected to hold "business ethics" discussion meetings. Charles P. Taft, mayor of Cincinnati, Ohio, is chairthe of the sponsoring National Council department and also chairman for the national observance.—*Religious Newsweekly*.

Christianity has in it the elements of its own destruction. When a man becomes a true Christian, he becomes industrious, trustworthy and prosperous. Now, if that man, whilst he gets all he can and saves all he can, does not give all he can, I have more hope of Judas Iscariot than of that man!—*John Wesley*.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun

( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

"Genuine Stewardship"

PROGRAM FOR THE MONTH.

SUGGESTED HYMNS: "The Church's One Foundation," "Work, for the Night Is Coming."

SUGGESTED SCRIPTURE: St. Luke, 12: 22-34.

PRAYER: Our Heavenly Father, we thank Thee again for every blessing which Thou hast given us. Accept the commitment of our lives, all we now have, are, or hope to be to be used solely in Thy Service. Amen.

MEDITATION: Genuine Stewardship.

Christian Stewardship to my way of thinking can be the salvation of mankind. In the New Testament, Christ made many references to stewardship in its various forms and I believe that the very foundation of Christian living is found in the kind of stewardship "Our Master" exemplified in his own life.

Stewardship is not just sharing some of our material possessions with the Lord but sharing with him our special talents and abilities as well. Too often many of us go to church on Sunday morning, put a few pennies into the offering plate and feel that we are doing something for God. Nothing could be further from the truth. God does not want just a part of us; he wants all of us. He wants us to use all of our special abilities and talents to further the work of the Kingdom here on earth. If we are salesmen he wants us to go out and sell others on the value of the church. He wants us to go out and sell others on the value of the church. He wants us to go out and be fishers of men. He wants us to live Christian lives so that others may take strength from us and become better Christians. I feel that there is a staggering amount of talent available in all churches that is going to waste because men have failed to realize the very power and ability they have within their selves that for the moment is unused.

Getting men to realize that they have the potential and the ability within themselves to make the world we live in a peaceful one is not an easy task. I know that anything worth while does not come easy and never will. Therefore, I feel it is worth all of the time and energy that Christian leaders can put forth to get every Christian man to use all of his talent ability no matter how great or how small to the end. That by doing this the Kingdom of God will truly inhabit the earth. How can this be accomplished? I feel that if one man in every Christian church would dedicate himself to the task of developing and training two men in Christian Stewardship and having those two men train two others we would have, in a short space of time, churches compossed of men who would truly be stewards. The program would take time and effort but with God's help it could be done.

I mentioned earlier that the giving or sharing of our material possessions with God is also a part of Christian Stewardship. It is difficult to believe that there are thousands of Christians who believe they are giving the Lord his rightful share when in truth they are only tipping him. When we pray "Our Father who art in Heaven" we must really mean it I believe that God owns all and like a captain of a ship, who must report to the owners, we as captains of God's ship must report directly to God. The world today has become too materiallistic for its own good. Too many people put all of their faith in their ability to make money and acquire property. These individuals will learn one day the hard lesson that learning how to live as Christians and learning how to share with others is more important than placing their faith in acquiring wealth and possessions. Christ pointed this fallacy out in his story of "The Rich Fool."

I believe that Christian giving is an educational process. Some people learn almost at once its importance to themselves and to the church. There are others who learn the principle over a period of a few years and some who never do. I feel that dedicated Christian leaders and teachers can accomplish a great deal in the business of teaching others to give by setting an example to others. If we have the will and the enthusiasm to see the job through, it can be done. I am an idealist in the sense that I feel someday all Christian men will learn to give proportionately to God of their time, talents and possessions. What a wonderful day it will be when all men become stewards of God. It will mean an end to war and the beginning of an era of peace. The road ahead is steep and rocky. There are many detours along the way. It will take courage, determination and fortitude to accomplish our objective but with God's help it can be and must be done. This I Believe.

—*Edward J. Sickles, Jr.*

Questions for Discussion.

1. Why is stewardship most generally thought of only in terms of money?
2. What is real Christian stewardship.
3. How is the Old Testament Tithe related to stewardship?
4. When can a good steward feel that he has given sufficiently?
5. What can be done now to improve general stewardship of laymen?

Special Note.

Edward J. Sickles, Jr., of Park Ridge, New Jersey, was the author of this meditation. Mr. Sickles, chairman of the Laymen's Fellowship for the Middle Atlantic Conference which includes New Jersey, Delaware, Maryland and Washington, D. C., is a Marketing Assistant for the Socony Vacuum Company in Newark, New Jersey.

December Thirty-One

If tonight you got a grade,
As teachers give on class,
Would you get an A or B,
Or would you barely pass?
How about the good you've done,
Or friends whom you have made,

What about the life you've lived,
Just what would be your grade?
Gone now the year and there it lies
All finished on the shelf;
Say, did you think of other folks
Or only of yourself?

* * *

Let us make 1956 a happy year for our families, our sons and daughters, our fathers and mothers, our friends and neighbors. And let us increase the circle of our concern, extend the scope of our prayers, enlarge our faith, and do an all round better job at living our lives. Let us not forget to ask God every day to help us to measure up to our responsibilities, and to respond intelligently to our opportunities. Let us have fun; and faith in one another; and press forward.

JOHN G. TRUITT.

Editorial . . .

The Ten Commandments and the Gospel

The Ten Commandments are the foundation and the basis for the Mosaic Law. All Bible readers are familiar with the story of how Moses received the Ten Commandments from the hand of God as Moses communed with God on Mt. Sinai. The twentieth chapter of Exodus records the Commandments as Moses transmitted them to the Hebrews. The record proceeds immediately to give a detailed application of the Commandments to the events of daily living.

Judaism, as a religion and as a theocratic government, is related to the Ten Commandments in the same way that the laws and government of the United States are related to the Constitution of the United States. The Ten Commandments set forth man's relationship and duty toward God, man's duty toward his family, and his duty to his fellowmen. They enjoin reverence for and obedience to Jehovah. They are a safeguard for human life, human property, and the dignity and worth of human personality.

Is obedience to the Ten Commandments as binding upon the Christian as it was upon Moses and the Israelites? Jesus has given us the answer to that question in unmistakable words. Jesus said, as recorded in Matthew 5:17, "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill." When the rich young ruler came to Jesus enquiring what he must do to inherit eternal life, Jesus told him to keep the commandments. The ruler declared he had kept them all his life and asked about anything else that might be needed. Jesus told him to add a life of loving service to his obedience to the commandments.

As we understand the teachings of Jesus, the keeping of the Ten Commandments is absolutely binding upon every Christian. The deliberate violation of any one of them, we believe, endangers the spiritual life of a Christian. Furthermore, we believe that the Ten Commandments are the minimum requirements for decent, safe and respectable human living.

If the above assumptions are true, churches, preachers and church school teachers need to do something about the situation. As a beginning, it might be well to find out whether or not the members of our churches know the Ten Commandments. If the reader is the teacher of an adult church school class, it might be an interesting experiment for next Sunday morning to give each member of the class a paper with spaces numbered one to ten and ask for a listing of the commandments. If you try this test, please let us know how many make a grade of 70.

There are two suggestions that every church should take very seriously. The first is that no pupil be permitted to pass the junior department of the church school without learning the Ten Commandments, their content and meaning. The second is that the message of the church should make it clear that the Ten Commandments were accepted by Jesus as the foundation of his Gospel, and that he summarized the commandments about duty to God in what he called the first and greatest commandment, and the duties to man in what he called the second commandment.

Securing Teachers for the Church School

The securing of competent teachers for the church school is a problem in most churches. It seems to be equally difficult whether the church be large or small. Many churches face the issue only when there is an urgent need for teachers that must be met immediately. The only thing that can be done then is to accept anyone who will volunteer or who can be pressed into service.

There must be a better way to secure teachers. The need for good teachers is constant. Many good church members say they would like to be a teacher and would willingly undertake it, but they are not prepared to teach. Then the solution to the problem must be for churches to help prepare church members to teach.

The first suggestion that comes to mind is concerning the young people of the church who are college students. The pastor may suggest that wherever possible the student take a course in religious education. If the student returns from college to make a home in the community, the church has a trained person as a possible teacher. Wherever the student may go, there will be a need for teachers in a church school.

In the average church it should be possible to have a group of people in training to be teachers in the church school. Such a group might be secured by asking for volunteers and the number increased by soliciting those who ought to be teachers. Exalt church school teaching to its proper proportions! No church work is more important or more richly rewarding to the person who does it well.

Much good training for such a group can be done by giving the members a wisely selected reading course. One book should treat understanding the Bible. Place a copy in the hands of each member of the group, allow sufficient time for each member to complete the study, and then arrange for a series of discussions under the leadership of a well-trained person, the pastor if no other can be secured. Three, four or six books used in such a way might well prepare the group to try to be teachers.

We hold no brief for any particular method by which to train teachers. What we are suggesting is that church school teachers should be enlisted now, that the best possible methods for their training should be worked out, and that the actual training be initiated immediately. If you do not think much of this suggestion, then do much thinking about it, and suggest a better way of securing teachers for church schools, and share it with other churches through the columns of **The Christian Sun.**

"The Answer Is God"

IN THE WESTERN NORTH CAROLINA CONFERENCE

By REV. WINFRED BRAY
Pastor of Randleman Church

When we think about the importance of the 1956 Simultaneous Evangelistic Services and what this extra effort can mean to our Congregational Christian Churches in North Carolina and Virginia it makes us ask ourselves this question, "What different ways can these services be of help?" When I ask myself this question I am reminded that I have been asked to write a few paragraphs on what I think these special efforts can mean to the thirty-eight churches in the Western North Carolina Conference.

First of all, I know that there are plenty of people within the bounds of the thirty-eight church communities who are not Christians and certainly they need to be pointed to Christ. This is one of the important missions which Christ has wanted his people to carry out, but most of us have not been doing our best work. So this is a special opportunity which is given to us to devote more time to this mission. If we will go into these services wholeheartedly and with prayer I feel sure that our Western Conference will see many new people coming into its churches.

So much could be said about the need for people to experience that change of heart which faith in Christ will give them but we also need to draw many of our church people to a closer walk in doing the will of God. I feel that we will see this done if we all participate in this much needed campaign. To accomplish our goals, I know that our churches will have to band together in prayer and be more united in our work. But God is our answer and through him we can and will make this a very successful campaign.

Secondly, I believe I mentioned in the previous paragraph that our Western Conference Churches need to be more united. I know, without a shadow of a doubt, that this could be said about all our five conferences which go to make up our Southern Convention, but I had better stick to my assigned topic. If we work together in this Simultaneous Evangelistic Campaign as our leaders in the Southern Convention have suggested that we do, I know our Churches, ministers and members will become more united. God intended for his people to be united in doing his work and the fact that one church may not have been working with the other in a real Christian spirit is certainly not God's fault. I don't believe that we all have been as united in our efforts as we should have, so if you feel the same way let's all confess our faults and get down to business. "God's Way is our Answer."

Thirdly, we need to rekindle the spirit of evangelism in our pulpits and in the lives of our church members. The preaching of the Gospel of Christ is something which the church was founded upon many centuries ago. And this means simply, that we should be evangelistic in our everyday living, and certainly this takes in our church work. If Jesus Christ has done something good for you then don't you want your friends to share with you in his love? I know that the answer is God through Christ not only for the Western North Carolina Conference of the Congregational Christian Churches, but for the *whole world*. We know that the Scriptures say he came as a governor, and if we let him govern our lives we will not do wrong.

Fourth, we need more members in our churches in the Western Conference and please do not think I am advocating churches membership as being a sufficient thing to meet Christ with, but I believe when a man or woman is converted to Christ he or she will want to become a church member. Of course this too takes some guidance from those of us who are already church members. We all have plenty of work to do in our churches and if we do it successfully I feel sure this conference will add many new members to its churches.

Last, with new life coming to us through the planning for this special campaign, I feel that the Western Conference is going to experience a new spirit of fellowship and co-operation which will make us much stronger Christians. So let us begin planning our work now and each church have its representatives at the Asheboro Congregational Christian Church on February 9, 1956, from 12:00 noon-9:00 p. m. for our Workshop on Evangelism.

May God richly bless you and your church in these Simultaneous Evangelistic Services as well as throughout the entire future. And just remember that, "God is our Answer," but we must let him be first in our lives.

The World has its own idea of blessedness. Blessed is the man who is always right. Blessed is the man who is satisfied with himself. Blessed is the man who is strong. Blessed is the man who rules. Blessed is the man who is rich. Blessed is the man who is popular. Blessed is the man who enjoys life. These are the Beatitudes of sight and this present world. It comes with a shock and opens a new realm of thought, that not one of these entered Jesus' mind when he treated of blessedness.

—*Missions Council Calendar.*

The Dangers of Bibliolatry

By ROY C. HELFENSTEIN
Richmond, Virginia

PART II.

People have a right to know the truth about "the making of the Bible" and about the basis of its authority, as well as about how to read it most profitably. They have a right to know its true nature. They have a right to know that the Bible is far more than an encyclopedia of proof-texts to be used in support of pet theories and outworn dogmas and doctrines. People have a right to ask any sincere question about the Bible, and to make any inquiries about it they may wish. "Where the spirit of the Lord is, there is Liberty." The task of Bible students is to learn the background of the Bible—why the individual books of the Bible were written, why other books submitted to be included were rejected, and to recognize the relative moral, social and spiritual values of its 66 different books—to prize the Bible for its real worth, to recognize and appreciate its high moral and spiritual truths, and at the same time to recognize that it is not all "pure gold"—that while the Old Testament contains much that *is* "pure gold," that it also contains much that is "dross"; much that is "good wheat" and much that is "chaff." The Bible student seeks to know the difference. He appreciates the fact that "The Bible" and "The Word of God" are not synonymous — that portions of the Old Testament are "The Word of God," while other portions are definitely not "The Word of God." It contains portions where the devil himself does the speaking.

We should prize the Bible above all other books, not because we think the Book in and of itself is supernatural, but because parts of it point us to "The Good Life" and to the God who alone can empower us to obtain "The Good Life"; and because parts of it introduce us to Jesus Christ, our only Lord and Saviour. But God forbid that we should ever make an idol of the Bible or worship the Bible instead of worshipping the God whom the New Testament presents to mankind. Christians should gladly face the fact that really the New Testament constitutes "The Christian Bible."

As intelligent Christians, we should always be on our guard against bibliolatry in any and all of its forms; against having the wrong understanding of and the wrong attitude toward the Bible and against generalizing in the use of its precepts.

Thoughtful Christians rejoice in the fact that the Bible is not perfect, for if it were, then erring humans would have so little in common with it. Not all the Bible is "The Word of God," nor is all of "The Word of God" found in the Bible. To those "in tune with the Infinite," to those most like Jesus, God has been speaking his Word down through the centuries since the beginning of Christianity.

Parts of the Bible—not all of it—contain "The Bread of Life" of which, if a man eat he will never hunger; and parts of the Bible—not all of it—are "The Water of Life" of which if a man drink, he will never thirst. The privilege and responsibility of Christians is to recognize that fact and to make the largest use of those parts, that they may hide in their hearts the salient truths of those parts of the Bible—that they "may not sin against God."

Thoughtful Christians are aware of the fact that "The letter killeth, but the spirit giveth life." They know that their "sufficiency is from God" and not from the Bible *per se.*

Bibliolatry is dangerous because it is an enemy to Christianity and to the unity of believers in Christ. It causes people to put their theories about the Bible at the center of their thinking in the place of God. Biblioleters — people who worship the Bible — make erratic and senseless claims about its origin and content. They claim that all parts of the Bible are equally inspired — that the Old Testament is as much inspired as the New Testament. They ignore and deny the technical contradictions, the inaccuracies, the contrary statements, and the numerous discrepancies that may be found in the Old Testament. Of course these self-evident contradictions, discrepancies and inaccuracies are of minor importance and are truly inconsequential, but for biblioleters to ignore and deny that such are in the book emphasizes the fact of their presence in the Bible and thereby detracts from the book itself.

Biblioleters refuse to concede that the different books of the Bible were written by men who were human as all men are human. They contend that the Bible was written by God himself—that God was its author, that he and he alone was responsible for what was written and how it was written—that the writers to whom the various books of the Bible have been attributed were but puppets or automatons, and as such are unaccountable for anything written in the original manuscripts which later became the Bible.

Biblioleters completely overlook the fact that Christians had no part in the selection of the books that found place in the Old Testament, which was entirely determined by Judaists who were bitterly opposed to Christianity. They ignore the fact that many of the books in both the Old Testament and the New Testament were not the unanimous choice of those determining the selections made. Biblioleters entirely overlook the fact that for many years there was much heated and bitter controversy between the contending groups responsible for making the selections some contending to the end that the books of the Old Testament should not be included in the Christian Bible, as to do so, they declared, was "to play into the hands of the Judaists" who were such a thorn in the flesh to Saint Paul, and such occasion for detterrence to the progress of early Christianity. Some of those responsible for the canonizing of the New Testament rejected the books: Second Peter, James, Jude and Revelation. Even as late as Martin Luther and John Calvin, many Christian leaders, including both Calvin and Luther, were loathe to concede that these books should be read in Christian services—Luther, wrongly of course, going so far as to "cut the book of James out of his Bible with his pen-knife. Thus Christian scholars today realize that the Bible, as we have it, was determined by the majority vote of men and not by divine interposition. But that fact in no way detracts from the divine inspiration found in the Bible.

Only that part of the Bible which exalts God as man's loving Heavenly Father and reveres Jesus Christ as Lord of Life and Saviour of all who believe and follow him, is for us "The Word of God." Not any part of the Bible is "The Word of God"

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Football Program Receives Award

The Elon College football programs for 1955, the little pictorial booklets that were offered for sale at all home games, have just been named as the third best in the nation in the small-college group, and the Elon College Athletic Association has been awarded a bronze plaque, emblematic of the third place rating.

The booklets, which were prepared under the direction of Prof. Luther N. Byrd, Elon publicity director, carried pictures of the Elon players, along with number lists and information concerning both the Elon teams and oppesing teams. The judging for the award was done on the basis of contents and design of the programs from colleges throughout the nation.

The three top teams in the small-college group, as announced from the offices of the Don Spencer Company of New York, were Grinnell College, Brigham Young University and Elon. The Spencer company handles national advertising accounts for the greater part of colleges in the nation.

The Elon award, received in the mail just this week, is a plaque that carries the inscription, ''Third Prize, Annual National Award for Editorial Excellence, Award to Elon College Athletic Association in Recognition of Outstanding Contribution to the Editorial Standards of College Football Programs.''

* * * * *

The Days Pass

The turn of time has brought us far into the New Year. We can no more change the happenings that took place in the old year than we can bring back the days and the months that constituted it. We do have the opportunity, however, to make the New Year, so far as we are concerned, kinder, more profitable and more blessed than the one through which we came as we kept step with the march of time.

Our churches in the Southern Convention are looking at their College, Elon College, with added pride and new hopes. At the same time they realize that the future of the college lies largely in their hands. As they do better by the college, the college will be in a better position to do more for them. With a vision of the future and confidence in the college that the church and fortune have put at their disposal, they are obligating themselves for new undertakings and are assuming new responsibilities.

As a rule, division among us weakens and tends to unfit us for weighted responsibilities. Yet, the churches in the Southern Convention have divided themselves in halves; Virginia stands on one side and North Carolina stands on the other side. They are receiving equal responsibilities and issue a challenge to each other as to which will win the race. That is, to reach the goal first. Virginia's goal is $150,000 for Virginia Hall; Carolina's goal is $150,000 for Carolina Hall. Both are off to the start, and here is the record of the running. To the more generous, belongs the victory.

CAROLINA HALL.

Name of Church	Amount
Beverly Hills	$ 886.00
Beginning Nov., 56; 5 years.	
Center	281.75
Beginning Sept., 56; 5 years.	
Mt. Zion	1,000.00
Beginning Jan., 56; 10 years.	
Eutaw Community	595.00
Beginning Jan., 56; 5 years.	
Hope Mills	414.75
Beginning Jan., 57; 5 years.	
Lebanon	939.75
Beginning Jan., 58; 10 years.	
Pfafftown	463.75
Beginning Jan., 56; 5 years.	

VIRGINIA HALL.

Name of Church	Amount
Bethel	$ 912.00
Beginning 1956; 10 years.	
Ingram	1,748.25
Beginning Jan., 57; 8 years.	
Union	2,019.00
Beginning Jan., 56; 5 years.	
Windsor	2,841.00
Beginning Oct., 56; 5 years.	

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Apportionment Giving

That the churches of the Convention might know at the beginning of the year what is expected of them in the way of support for Boards, Institutions, and causes of the convention, goals are set by the convention for each conference and through the conferences down to the local church. The convention has not only set these goals, but has indicated a simplified way in which they may be met. The suggestion is made that these goals be met quarterly by offerings from Sunday schools and churches.

When a local congregation is given a responsibility, instructions how to meet this responsibility and a definite date by which the responsibility is to be completely discharged are given. It would seem advisable to follow instructions and use every possible means to keep pace with the times and see that at no time during the year failure or tardiness is chalked up against the church. It is a fine thing to keep ahead of a program rather than getting yourself in a position of trying to catch up. If a job should be done, then let's do it on time and everybody will be happy.

Previously reported	$ 195.08
N. C. and Va. Conference:	
Durham	$ 22.89
Western N. C. Conference:,	
Hank's Chapel	$ 160.00
Seagrove	7.50
Pleasant Grove	20.00
Virginia Valley Conference:	
Antioch	$ 17.56
Bethlehem	30.50
Total	$ 258.45
Grand total	$ 453.53

"Help Your Heart Fund Help Your Heart"

February is ''Heart'' month. Not only is it the month when Cupid has his special day but also it is the month during which the Heart Association engages in a campaign to raise funds to keep burning the torch of hope for America's heart sufferers—10,000,000 of them this year, or one in every 16 persons. About 500,000 sufferers are children of school age. More than half of the deaths in the United States each year are caused by heart disease, Mrs. O. F. Northington, Jr., of Fredericksburg, Va., state campaign chairman of the Virginia Heart Association, has pointed out.

''Aware of the significant advances which have come about as a result of research, the public is taking an increasingly positive attitude toward the heart diseases,'' Mrs. Northington said. ''People now know that some forms of heart disease can be prevented, a few can be cured, and almost all cases can be helped by proper treatment.

''This change in public understanding is one of the accomplishments of your Heart Association's education program which is supported by the Heart Fund. A program of professional education also serves to keep physicians and related professional people aware of new developments in the heart field. Edu-

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Our 1956 Thank Offering

This year we are trying something new for our Thank Offering project. That is, we are supplying each society with enough Thank Offering boxes so that each woman may have one to use during the year. Then when next November comes, the boxes will be brought to a special service of dedication. Of course, if there are those present at the service who have not filled a box during the year, for sometimes this is a public service to which husbands are invited, they will be given an opportunity to share in the offering.

"When we know, we care; and when we care, we share" is a familiar phrase which was first used in our area, if memory serves me right, by Graham Wisseman. We all know this is true. This year, our home mission study is about Indian Americans. And so our giving for our Thank Offering during the year is for that group.

A special project of our Board of Home Missions, Race Relations Department, is to provide college scholarships for Indian American young people. Last year this was done for the first time. A scholarship was given to a young man in one tribe where no one had *ever* gone to college. Those who attended the School of Missions will remember Pattie Lee Coghill's moving description of the plight of our Indian friends. This will be one way we can help.

Our Race Relations Department has prepared a splendid packet on Indian Americans, which sells for one dollar. If you want to do more studying about them, than you have available in our literature packet, you would do well to write for the special one. Address: Rev. Galen Weaver, 227 Fourth Avenue, New York 10, New York.

EMILY C. LESTER.

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Speakers Available for Mission Studies

Several women are available to do reviews of the mission study books in the North Carolina Women's Fellowship. If your women's group wishes to have them visit your group or a joint meeting of several groups, then please contact them directly, giving date, place and specific directions, and length of time allowed for review. You will, of course, be expected to pay for their transportation to and from your meeting.

Women available to review the home book, "Within Two Worlds," are: Mrs. H. E. Robinson, 522 Parkview Drive, Burlington, N. C.; Mrs. S. H. Pell, Route 1, Ramseur, N. C.; and Miss Pattie Lee Coghill, Lynnbank Road, Route 4, Henderson, N. C.

Reviewers for the international book, "Hope Rises from the Land," are: Mrs. James Hess, Elon College, N. C.; and Mrs. Wm. T. Scott, Jr., (available through the spring only), 811 W. Main Street, Durham, N. C.

MRS. M. W. ANDES, *President,*
N. C. Women's Fellowship.

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World Day of Prayer

On February 17, 1956, the World Day of Prayer theme will be, "One Flock, One Shepherd." The purpose of the day is, "To unite all Christians in a bond of prayer and to make an offering for Christian missions at home and abroad."

The following materials are available from the Department of Church Women, 156 Fifth Avenue, New York 10, New York:

Worship Service, adults & young people	5c
Call to Prayer, leaflet (per 100)	30c
Children's Service	5c
Guide for Leaders	15c
Poster (14 in. x 17 in.)	10c
Dramatic Presentation; 4 copies recommended	15c
Report Blank and Offering Envelope,	free
Basic Packet consisting of 1 each of the above items	50c

Important. The shipping deadline is February 3. Send check, bill or money order (no stamps), and add 15c for each $1.00 or portion thereof, up to $5.00.

Do you read *The Church Woman,* official magazine of United Church Women? You can scarcely do without it as you prepare for the World Day of Prayer. Articles about its observance around the world, about the projects which the offerings support, and about plans and techniques used in all kinds of communities, will help you make the day more meaningful in your community. The price is only $1.00 per year. The address is 175 Fifth Avenue, New York 10, New York.

Is it too much to hope that every church in our Southern Convention will have its women either conducting a service on this day, or uniting with women of other denominations whenever possible, in offering petitions to God for our world in her great need?

"We kneel, how weak;
We rise, how full of power."

MRS. W. W. HALL, *Chm'n,*
Interdenominational Co-op.

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How Our Foreign Students Spent the Christmas Holidays

When Elon College closed for the Christmas holidays, most of our foreign students remained on campus or in town. A few, however, took trips.

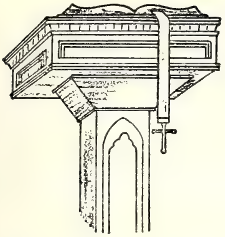
Douglas Albert (Pakistan) accompanied his roommate, Worden Updyke, to Angola, New York. Violet Zarou (Jordan) went to South Carolina to visit with relatives. P. M. George and Joseph Eipe (India), who live with Mrs. Dawson at Elon, spent most of the time there. Laila Khury (Jordan) spent most of her time with the Dawsons. Joe Morita (Japan) stayed at Carlton House (small dormitory), along with Korean boys and several others. Joe had meals much of the time with the Veazeys and some of the time with the Andes. The four Korean boys: Suk Goo Lee, Hyoung Suck Oh, Chang G. Kim, and Shin Keun Kang, all stayed in Carlton House doing their cooking in their room. Lee worked most of the time at a grocery store in Burlington.

On Sunday evening, December 18, Joseph Eipe and Poe Morita spoke to the Women's Fellowship at Bethlehem Church in Alamance County. Previously, Douglas Albert had spoken to the Woman's Fellowship of the First Church, Burlington, in their Christmas meeting.

On Christmas Eve, Kim went to Durham to visit friends. On Christmas Day, George, Lee and Oh were invited to Haw River to spend the day and have Christmas dinner.

On December 26, Joe Morita and Laila Khury left by bus for Ohio University, Athens, Ohio, where they attended an Eucumenical Student Conference of about 3,300 students. They were joined by Douglas Albert,

(Continued on page 13.)



The Image of the Earthy

A Sermon

By Dr. Richard K. Morton, *Jacksonville, Florida.*

We cannot understand heavenly things if we first have not mastered the earthly things. The first aspect of our existence is earthy—the first is that which is natural, and is followed by what is spiritual.

Paul's famous words in I Corinthians 15 form the basis of many of our concepts of the nature of the spiritual and of the life eternal. We readily accept the belief that "flesh and blood cannot inherit the kingdom of God." We are not so inclined to consign everything earthy to the realm of the corruptible or the corrupted and dishonored, but we do know that this first image man assumes, the earthy one, is indeed incomplete, weak and often corrupted. We know that somehow this corruptible must put on incorruption and this earthy image yield to that which is spiritual. Yet most of us want it clear that while this earthy image is tentative and temporal and very imperfect, it is an image and it does have its importance. It serves in so many ways to introduce man to the mysteries of the spiritual and prepares him to assume the glory of the spiritual body.

Our point at this time, then, is to stress the fact that, while this image is definitely preliminary and incomplete, it is still important. First the blade, then the ear—but the blade must first be good. First the earthy and the temporal—but these are introductions to the heavenly.

As most of us know, through the centuries there were many controversies over the things of Caesar as distinct from those of God, and there was much argument over the temporal and its function in the field of religion. Monks went apart from the world, and many others felt the only answer was to keep aloof and unspotted from the world. In some quarters the image of the earthy was considered inevitably foul and distorted and unclean and of little value. It was to be shunned and discounted.

Better counsel has prevailed in most circles, in these days, however, as we realize that man first has an earthy, fleshly, temporal sphere, and in dealing with this, he developes and declares his spiritual qualities. As we walk upon the earth, we acquire merit and reason for walking in the light of the eternal day. We cannot grow irresponsible in our earthy connections and relations simply on the ground that we are basically spiritual, and that the spiritual is all that matters.

If we cannot deal properly with earthly things, it is not likely that we shall deal properly with heavenly things.

For proper spiritual development and integration of personality, we must first accept the natural body and existance for what it is. We must realize what the world of the flesh is, and not despise it nor consider that it is inevitably corrupt. We must see it as an opportunity to develop the spiritual. To regard the means by which God has ordered our earthly lives to be governed as loathsome or unclean, is to invite rebellion against God's plan of existence and to fail to see how all this may be but the first phase of a life eternal. If we cannot accept life as it is upon earth, we are in conflict with our hearts, and we miss the secret of happy adjustment to the conditions of existence.

"As we have borne the image of the earthy, we shall also bear the image of the heavenly." (I Cor. 15:49.) Within this framework, something is being worked out within the realm of the finite and the physical. But it is capable of being linked with the infinite and the eternal. It is like the first draft of a great writing or the first jottings of a great musical composition. And it is like the first drawings on a drafting board. The work is now crude and imperfect, but it points toward a great and abiding creation.

The answer to the need for deeper spiritual life and a reform of the religion of our time is not in the direction of despising and rejecting the earthy, but in learning how to understand and to use it, with a spiritual end in view. No one develops his piety by calling sex and physical processes dirty and unpleasant, and trying to keep away from everything that suggests life in the flesh. He develops it as he learns to see it for what it is, masters it, uses it, and transforms it to fill his need. He does not let it rule him. In it he sees a means, not an end.

Who among us has not, at times, been repelled by certain processes the body must go through, and by the circumstances associated with its functions, diseases, accidents, and so on. We wonder why God formed a world of this kind and why it has to operate as it does. We find much that is unlovely about the image that is earthy.

The most useful, the happiest, the best adjusted people I know have accepted the conditions of life and the challenge to triumph over them and to make them serve a spiritual purpose. They are the people who try to make this earthy image, with all its heartaches and imperfections, the best image that they can make it. As they have been entrusted, they say, with these few passing earthly things, they hope to earn the right to be entrusted with things of much more abiding value.

An image of clay or stone or brass or something of that sort may be a concern to us only for the way it looks externally. But we must remember that this earthly image of our flesh must be a good one from within. How tragic that many women think that if they can dress the right way and possess the right glamorous articles of adornment, it does not matter what they are within. Many strive for a white set of teeth, but not an unblemished set of principles. They build up an alluring figure, but have no cultural allurements to match. Likewise, many men seem to feel that if they can build muscle and have fat purses and the proper position in society, they do not need to worry about what is within.

This image of the earthy is what we work with because we believe that it can be used to the glory of God and that it is not necessarily evil. As this temple of ours, this temple of the soul, develops with the experiences of the years, a character is formed which is not destroyed by death. This mold is something preserved in essence—but it began with the earthy. It is not an attractive idea to many that we can despoil the earthy image as we will, and then, with death, promptly take on the aspects of a glorious heavenly image, without undergoing a profound spiritual revolution.

Life does get soiled and dragged

(Continued on page 13.)

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

Youth Week

The 1956 national elections may not come until the fall, but for the youth of America's Protestant churches, the campaign will open during Youth Week, from Sunday January 29, to Sunday, February 5.

With a pattern set by the theme, "Our Citizenship under Christ," local youth councils in hundreds of cities and towns across the country will conduct citizenship seminars in the thirteenth annual observance to be sponsored by the United Christian Youth Movement.

"Many UCYM members are still in high school and will not vote in 1956, but they plan to be informed," says Charles Boyles, national chairman and a student at Boston University School of Religion.

"In a year of national elections and increased efforts for peace, the perennial tasks of citizenship on the local scene gain added significance," Boyles declared. "Across the nation in communities large and small, youth of most Protestant denominations will gather together during Youth Week in common worship, study and service projects. The week this year gains its principal impetus from the deeper implication of the theme: the recognition that the realization of the Kingdom is the task of Christians united under Christ.

"Youth Week is the high point of the year for the more than ten million Christian young people who make up the United Christian Youth Movement."

Youth Week opens January 29, Youth Sunday, and closes with Community Worship Services on February 5. Principal weektime project of the observance will be the citizenship seminars, modeled after the national seminar held in Washington last year and followed by state seminars this fall in 18 states.

"The observance will provide opportunity to explore Christian concepts of citizenship as they relate to various phases of life, will provide opportunity for young people to study and participate in the functions of government in the community in which they live," noted Mr. Boyles. It will relate the Christian Gospel to the major issues in the nation and the world today, will develop in our young people an awareness of their responsibility in the church, and in the churches a feeling of responsibility to youth. Such a cooperative project strengthens the unity of the Christian youth across the entire nation."

Specific issues about which seminars will be concerned are the trend toward militarization, public education, segregation, civil liberties, juvenile delinquency, farm problems, problems in industrial relations, and local UN observances. The seminar groups will tour governmental agencies in their areas and will interview city or county officials. Major points of interest will be covered on local radio broadcasts.

During Youth Week between 1500 and 1800 radio stations will carry a program, "Christians First," produced by local youth councils. About 300 stations will carry "The Education of Joe Barbour" on the "Let There Be Light" series. The Sunday morning CBS program under the auspices of the National Council of Churches, "Look Up and Live" will contain two programs designed for the observance of Youth Week: "Youth's Responsibility to the Local Church, January 29, and "Christian Citizenship" on February 5.

"What makes the Christian citizen distinctive?" asks Mr. Boyles. "It is his recognition first of his allegiance to God, and, secondly and concurrently, of his obligation to his fellow men. Political issues are looked at to see (1) if it advances what we conceive to be God's purpose for creation, and (2) what it does for people. In a world of Curtains—Iron, Bamboo, etc.—there is all the more reason that we should keep before us the world-wide nature of the Christian church. This is necessary in orderly government.

"Youth are also trying to make concrete their convictions about the world-wide Christian commitment through World Youth Projects, whereby cooperative youth work is supported in twenty-six different countries."

Balls and Books for Our Bantu Brothers and Sisters; Money to Help Keep Their Schools Open

Would you recognize a Christian revolution if you saw it in the following peaceful-looking places, or a Christian mission in its revolutionary setting in the quietly courageous people who work in these African schools and churches?

Inanda is a suburb among the green hills and lovely valleys of the South African coast. It is the center of a district of "black-skinned, singing churches." It is also an educational center, with a day school for African children, run by our So. African mission and still supported by the government. There is, too, a remarkable girls' high school—Inanda Seminary—which has an influence up and down the whole coast. Its 300 students are carefully chosen from more than 750 applicants all over South Africa. Recently government support has been withdrawn because it is a Christian, non-segregated, non-apartheid school. This has caused a serious financial crisis, and our American Board has underwritten Inanda and Adams, for $14,000 over and above their planned and budgeted support. Student fees have also been raised and every effort will be made to keep Inanda Seminary going, sending out African women who are able to meet both the practical and the spiritual challenges of Christian life in S. Africa.

Adams College is a first-rate African college, enrolling 400 students. The faculty are both white and African, and the school stands for an education which is both liberal and Christian. Since the government of So. Africa is opposed to such a policy, they are putting various kinds of pressure on this school, too. All government support has been discontinued. They have questioned many of the college activities and personnel. It is truly a battle of survival. Again, as with Inanda, it is the additional support of the American Board which will help to keep it open. It offers invaluable training in academic subjects, theological education, masonry and building trades, agricultural demonstration and community service. Students go out into the villages on weekends to conduct church schools or special classes. Adams College has a tremendous reputation.

Here are several things you and I can do to help:

(Continued on page 14.)

News from the Churches . . .

Lebanon Young Adults

The Young Adult group of Lebanon Christian Church, Semora, N. C., gave $10.00 per member as a Christmas gift to the building fund of the church. This meant a contribution of $250. During the past year the group has given $389 toward a new building.

This group was organized four years ago, by the Rev. Mark W. Andes. It has been doing most successful work. The members look forward to their meetings which are held twice a month in the various homes of the membership. The officers for the current year are: Mr. Maynard Wells, president; Mrs. Frank Hudson, Jr., vice-president; Mrs. Connie Collie, secretary; and Mrs. Andrew Mise, treasurer. The group is planning for another good year of fellowship and service.

This year our Christmas pageant was sponsored by the Young Adult group. All the young people of the church participated. Mrs. Rudolph McSherry was the director. The beautiful and inspiring pageant was presented by candle light.

New Year's Sunday night was a busy occasion at Lebanon Church. A business meeting was held at six-thirty. At seven-thirty the Rev. Mark Andes christened little Miss Lois Susan McSherry, daughter of Mr. and Mrs. Clyde Owen McSherry. The Rev. Robert Bennett, pastor of the church, preached a most inspiring sermon. Mr. Andes administered the Communion. We all went home feeling in our hearts, "It is a good thing to go to the house of the Lord."

Mrs. Ezra Stowe,
Reporter.

Letter Missive

The Executive Committee of the General Council of the Congregational Christian Churches and the General Council of the Evangelical and Reformed Church, meeting jointly in Cleveland, December 8, 1955, send you Christian greetings:

Our meeting was concerned with plans for our union. Under the compulsion of the call of Christ and of the demands of our day, we are conscious of the need for a forthright, courageous, Christian witness. We are convinced that the Congregational Christian Churches and the Evangelical and Reformed Church can best make this witness together, as the United Church of Christ. This session, even more than previous meetings, confirmed the unity among us. It heightened our anticipation of the meeting of the Uniting General Synod, which we are recommending to be held in Cleveland, Ohio, beginning June 25, 1957. This Uniting Synod will be an outward expression of our inner devotion to the call of Christ.

We are unequivocally committed to the Basis of Union and the Interpretations. We see as we study this document that the precious things in the heritage of each fellowship will be cherished and enriched, and will attain fresh vitality in the United Church.

We have seen today that our plans for union are maturing wisely.

The joint meetings of every kind already held (Women's, Men's, Stewardship, United Promotion, Missions, Social Action) show the many advantages our fellowship will gain when we are united. The exchange between us in matters of faith and in the affairs and practices of local churches already are enriching our mutual ministries. In the creative life of the United Church, new value will be realized which hitherto we have only dreamed of.

We pray for the guidance of the Holy Spirit and for the prayers and support of all our people as we take the next steps to consummate the Union toward which we have labored so long.

The following actions taken are reported to the churches:

1. Reports heard and endorsement given to the Pastors' Schools in the summer of 1956.
2. Highly commended a joint program in Life Enlistment for next year.
3. Approved a series of fellowship meetings under the auspicies of the laymen and the women of our two denominations to be held across the country over the next months.
4. Approved a plan for the exchange of pulpits between Congregational Christian and Evangelican and Reformed ministers the Sunday following Easter.
5. Approved the production of an informational film featuring Dr. Wagner and Dr. Buschmeyer.
6. Approved the following statements:
   a. At the time of Union every member of every congregation would be asumed to be a member of the United Church.
   b. If any congregation votes to withdraw from the United Church, nothing will prevent such withdrawal.
7. Received preliminary reports concerning time, place and plans for the convening General Synod and authorized committees to prepare full details for reference to our respective national bodies.

Meditations on World Friendship

"Whoever in prayer can say, 'Our Father' acknowledges and should feel the brotherhood of the whole race of mankind."—*Tryon Edwards.*

"In Christ there is no East or West, in him no South or North; But one great fellowship of love throughout the whole wide earth."—*John Oxenham.*

Love is the key to world friendship.

"Love is the weapon which Omnipotence reserved to conquer rebel man when all the rest had failed. Reason he parries; fear he answers blow for blow; future interest he meets with present pleasure; but love is that sun against whose melting beams the winter cannot stand. There is not one human being in a million, nor a thousand men in all earth's huge quintillion whose clay heart is hardened against love.—*Tupper.*

Prayer on World Friendship.

Dear Heavenly Father, we pray that thou wilt show the young people of today ways that will truly hasten the coming of peace upon the whole world. May we be willing and ready to do what lies within our power to make World Friendship a reality. We know the first step must start in our own hearts, so we pray that we may be truly friendly. May our friendship shine at home, at church, at school, in our community. Help us to take an enthusiastic part in all projects our young people may undertake which will in any way increase World Friendship. May we realize that when we pray "Our Father" we should feel the brotherhood of the whole race of mankind. Amen. —*Taken from program on World Friendship by Mrs. J. H. Booth, Jr., Hampton, Va.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"God's Concern for Sinners" (Temperance Lesson)

LESSON V—JANUARY 29, 1956.

MEMORY SELECTION: *"The Son of Man is come to seek and to save that which was lost."* John 19:10.

BACKGROUND SCRIPTURE: Luke 15: 1-32.

DEVOTIONAL READING: John 3:1-11.

Toward the end of his life, Peter, the Great Fisherman, wrote a letter to his Christian friends scattered over the Roman Empire. Many of them were undergoing hardship and persecution. He wanted to bring them a word of cheer and courage and comfort. Toward the end of this letter, he wrote these words: "He careth for you." (I Peter 5:7.) What a lift it must have given his friends when they read these words! Indeed, there are few more dynamic and meaningful words in the whole Bible than these words, "He careth for you." It means that God cares for me, cares for you, cares for every person, cares for each one of us an an individual as if there were only one of us to care for!

Where do you suppose Peter got that idea? How could he dare to make such a breath-taking statement? What grounds did he have for his belief in this revolutionary truth? He got it from his Lord. In his life and in his teachings, and by his death, the Lord Jesus Christ emphasized God's care for each individual, God's concern for each individual, God's interest in each individual in the same measure. And nowhere is this emphasis more clearly shown than in today's lesson.

Here are three simple stories from the lips of our Lord which dramatize God's concern and care for all, sinners as well as saints, black as well as white, poor as well as rich, ignorand as well as learned, folks at the bottom as well as folks at the top. Every man, anywhere in the world, can say and feel, "*God cares for me.*"

It is a staggering statement. It takes a lot of faith to believe it. Indeed, there are many who just cannot take it in. Think, for instance, of the vastness of the universe! It is so big that scientists have to think of distances in terms of light years – the distance that light traveling at the rate of—is it 176,000 miles per second?—would take to travel from even the nearest star to our earth!! To think that a God big enough to manage a universe like that would, or could be interested in an individual—well, it sounds fantastic to say the least. And then think of how many people there are on this earth. On a rough guess I would say there are 1,650,000,000 people living on this plannet. And to say that a God who has such a large universe on his hands, would, or could be interested in me as an individual, that God is concerned with every individual—that is even more fantastic.

Furthermore, think of how unlovely, and apparently how unloveable so many of these people are. It is easy to believe that God is concerned and cares for some folks, the healthy, the beautiful, the cultured, the rich, the good. But to believe that God cares for and is concerned about the diseased, the ugly, the ignorant and vulgar, the poor, and the sinful—that is another matter. Even more staggering to some folk is the thought that God not only cares for the black man or the brown man or the yellow man or the red man, but that he cares just as much for these men as he does for the white man! Some folks just can't take that in. But it is the truth, the whole truth, and nothing but the truth. That is a part of the gospel, the "good news" —"God cares for me, and he cares for every man"—and in equal degree. He may disapprove of what we do, but he loves us just the same.

Now all of this is set forth in the three stories which compose today's lesson, and which are recorded by Luke in his inimitable way. These stories are familiar to folks who may know anything about the Bible—the stories of The Lost Sheep, The Lost Coin, and The Lost Son, or perhaps it should be stated, The Lost Sons. Here in dramatic, vivid language is shown God's care and concern for the individual.

Why should the shepherd be concerned if one of the sheep had gone astray? Did he not have ninety-nine sheep safely in the fold? It was not the value of the sheep in dollars and cents that sent him searching far and wide in the wilderness until he found that sheep. It was his care and concern for the sheep.

And why should the woman be so concerned because one of the coins on the necklace which she wore around her neck—it was worth perhaps fifteen cents — was missing? It was something more than the intrinsic value of the coin that compelled her to sweep the entire house until she found it.

And that fool boy, who went into a far country and having spent all, and having come to himself, started back home, what about that? The point of the story is that "while he was yet a great way off, his father saw him, and ran to meet him, and reinstated him as a son and not as a servant."

In all of these stories, Jesus was trying to teach the people of his day and the people of our day and the people of every day, that God cares for every one of his children, and that he is especially concerned for the lost, the erring, the wayward.

"The Son of Man is come to seek and to save that which was lost." What a shock it brings to people when the newspaper or the radio or the television flashes a message that somebody, it may be a small child, or a hunter, or some other person, is lost. Recently an elderly man and his son went hunting in the Dismal Swamp, and became lost. When word was flashed about this, almost an army of men began, on foot and in planes and in a helicopter, to search for them. Eventually, they were located, rescued by the helicopter pilot, and taken to the hospital to be treated for exposure—they had been in the swamp for nearly three days in bitter cold weather. A great sigh of relief and of joy went up because the lost had been found.

That incident set me to thinking. Here were two men, lost in the morasses of a great swamp. A whole community was alerted and a great group of men braved hardship and danger to find them. And that was as it should be. And yet, in that community, there are men and women, young men and young women, and boys and girls, who are lost, lost because they are out of Christ. And we Christians go blithely on our way, apparently unconcerned about these lost.

This lesson has dynamite in it. It has meaning for the citizens of the states in which segregation is an issue. One wishes that the spirit of this lesson might be the spirit in which the citizens of these communities approach this problem. And it concerns the citizens of our nation in their relations to the people of other nations and races. It concerns also the Church of Jesus Christ. If the Church of Christ had more concerns for the lost, it would make a great difference in the life of the church and in the life of the world.

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DANGERS OF BIBLIOLATRY.

(Continued from page 6.)

for us, which presents God as being less good and less loving than our Lord Jesus Christ. "Jesus alone reveals to the world what God is like and what God would have all mankind be like." No book—not even the Bible—can take the place of Jesus in the Christian's thinking, loving and living.

It is the Christian's responsibility and highest privilege to look for those portions of the Scripture which are "quick and powerful"—those portions which inspire men and women to nobler living as sons and daughters of God.

Christian evaluations would declare that nothing in the Bible or anywhere else that presents God, our loving Heavenly Father, as being less good than any good man we know, can be "The Word of God" for us. Many places in the Old Testament do that very thing. Moreover, nothing in the Bible or anywhere else that presents God as being a god of wrath and murder instead of his being a loving Heavenly Father who wills that none shall be lost, but that all shall be saved—nothing that thus presents God can be "The Word of God" for us or for thinking people anywhere.

Hence we "search the Scriptures," not because we think they all and always constitute "The Words of Life" but to find those portions of the scriptures which are "The Words of Life" because they make known to us the goodness, the pawer and the greatness of God. As Christians, we should not search the Scriptures or prize the Scriptures because we think that *in them* we have eternal life, but because we believe in the God and Father of *all* mankind, the God whom Jesus believed, loved, worshipped and trusted; and whom only the New Testament makes known to us.

By reverently and intelligently facing the truth about the Bible, we find a greater Bible, a richer Bible, a more wonderful Bible, a more meaningful Bible, a more usable Bible, a more glorious Bible.

A biblioleter may contend for argument sake that every part of the Bible is equally inspired and of equal value, but when applying or when failing to be able to apply it to his own personal life, he cannot help knowing down deep in his own heart that the New Testament has priority claim over the Old Testament. As Dr. L. P. Jacks, of sainted memory, declared, "The religion men argue about is seldom the religion they live by."

The Bible is what it is and not what biblioleters declare it to be—it is the record of "an amazing spiritual development" in the religious thinking of Palestinian folk over the centuries. The Bible starts from the bottom of the hill of man's acquaintance with and his understanding of God, and climbs to the summit of that hill in the matchless life and teachings of Jesus, our Lord and Saviour. Biblioleters deny the idea of progressive revelation. But the progressive revelation of God to mankind is eternally witnessed by our Lord to all concerned in his declaration, "It was said to them of old time . . . but I say unto you." Likewise, the writer of the Epistle to the Hebrews bore witness to the fact of progressive revelation, "God, having *of old time* spoken unto the fathers through the prophets by different portions and in various manners, hath *in later days* spoken unto us through his Son."

CHURCH WOMEN AT WORK.

(Continued from page 8.)

William Joyner (Hunterdale Church, Franklin, Va.), and Dr. and Mrs. W. W. Sloan, who drove them back to Elon.

Another foreign student has poined the group at Elon, Bahram Manavi, from Teheran, Iran. He was also at Carlton House during the holidays.

Mrs. W. J. Andes.

* * * * *

Beverly Hills Women's Fellowship Reports Interesting Meeting

The Women's Fellowship of the Beverly Hills Christian Church, of Burlington, N. C., was entertained by Mrs. John W. Long, at Long's Cabin on Hopedale Road, at their regular monthly meeting on December 7. The cabin was beautifully decorated for Christmas, with Santa's sleigh and reindeer being the theme.

A most delicious turkey dinner was served. The program, "The Christmas Story in Scripture and Song," was presented by Mrs. Fred Bowman. Mrs. Edgar King presided over the business session. It was announced that all obligations toward the new carpet for the sanctuary had been fulfilled.

The fellowship voted as their project for the new year the furnishing of the kitchen in the Parish House. They also voted as a Christmas project to furnish underclothes for needy school children. It was decided to increase the apportionment from $50 to $100.

Following the business session, there was a sale of old hats, adorned in Christmas decorations, and of new aprons brought by each of the sixty-five members present. Mrs. Florence Kirkpatrick auctioneered, and each purchaser modeled her hat and apron.

Music during the dinner hour was furnished by Mrs. Paul Black.

The meeting was closed with prayer by Rev. W. W. Snyder.

Mrs. Fred Bowman,
Reporter.

THE IMAGE OF THE EARTHY.

(Continued from page 9.)

down and defeated, and it does reveal many unpleasant features, some of them enough to repel any of us. But in the proper development of this image lies the brightest hope, for us, of eternity.

As this image becomes more closely faithful to the image which is of the nature and stature of the fullness of Christ, man becomes most worthy of bearing the image of the heavenly through the grace and the love and the redemption of our Lord and Saviour Jesus Christ.

Economic life means the current ways of producing and distributing what is essential for living. Unless the churches, and the religion they profess, furnish the standards of value by which that economic life is to be guided and judged, of what use is religion and those churches? Christianity is far more than just a pleasant Sunday escape from reality for all the lifetime between a baptism and a funeral.

—Charles P. Taft.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

This week I am sending you a list of our children. You can figure out their birthdays and ages from the figures following their names. I know this will be of value to many of you, as almost every week we have an inquiry which this list will answer.

Barbara Jean Arnold	8-15-44
Clara Lee Arnold	4-3-46
Jo Ann Arnold	7-30-41
Jo Ann Black	1-18-42
Brenda Crumpler	8-31-46
Frances Coggins	3-10-44
Joyce Coggins	3-7-46
Peggy Coggins	6-22-47
Sandra Ferrell	4-5-45
Angelee Haith	4-24-42
Ella Jean Haith	11-1-40
Helen Johnson	12-30-45
Annie Sue Johnson	7-9-42
Alice Kidd	7-16-42
Linda Kidd	7-14-45
Shirley Kidd	9-30-49
Laverne Mecimore	4-20-43
Phyllis Morningstar	8-28-46
Marlene Privette	11-3-46
Betty Jean Proctor	4-7-40
Marie Proctor	12-22-38
Elizabeth Ray	2-1-48
Louise Ray	2-23-47
Ann Rich	11-2-43
Wilma Rich	4-19-47
Kay Rich	8-2-40
Frances Rowland	10-16-41
Betty Jane Rowland	11-4-44
Jo Ann Rowland	1-16-40
Peggy Rowland	1-16-40
Clara Spicer	1-2-48
Dorothy Spicer	9-10-43
Jessie Spicer	6-7-45
Dorothy Taylor	6-27-40
Ava Turner	9-17-49
Carolyn Turner	4-27-46
Marie Turner	7-24-48
Helen Watkins	6-27- 41
Nancy Watkins	2-18-40
Rachel Wilkins	2-21-42
Betty Lou Wilson	2-17-39
Cecelia Wilson	2-26-41
Michael Adkins	12-25-46
Raymond Arnold	7-14-43
Ben Black	12-4-39
Billy Burgess	5-22-41
Bobby Burgess	5-22-41
Woody Byrd	8-17-45
Bobby Byrd	10-21-47
James Crumpler	4-25-44
John Crumpler	10-22-41
Larry Crumpler	4-22-45
Bobby Daughtrey	8-10-40
Kenneth Ferrell	2-23-43
Sidney Johnson	12-27-43
Larry Jones	1-8-44
Billy Lamberson	6-8-47
Billy Joe Lambert	11-16-46
John Long	6-24-43
Garland Mecimore	1-13-47
Dewey Morningstar	10-4-44
George Morningstar	11-23-42
Billy Proctor	10-7-44
Gerald Rash	5-31-47
Floyd Rich	6-28-48
John Rich	9-23-41
Jerry Rich	10-19-49
Roy Roberson	8-20-44
Robert Rowland	11-20-37
M. B. Rowland	8-17-43
Eugene Ray	7-3-49
Elbert Turner	12-19-43
Jackie Wilkins	1-26-44
Michael Wise	5-5-45

Thank you for the good report from our churches and friends this week.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JANUARY 11,1956.

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Ebenezer	$ 72.69	
Fuller's Chapel	79.00	
Hope Mills	3.00	
New Hope	26.00	
Wake Chapel	53.23	
		233.92
Eastern Va. Conference:		
Bethlehem (N.), S. S.	$ 59.30	
Dendron S. S.	21.00	
Richmond, First	110.00	
So. Norfolk, Thanksgiving	89.25	
Spring Hill S. S.	13.15	
		292.70
N. C. and Va. Conference:		
New Lebanon S. S.	3.50	
Elon College	400.00	
		403.50
Western N. C. Conference:		
Flint Hill (R)	$ 10.00	
Zion	30.00	
		40.00
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
Beulah	10.00	
Linville S. S.	7.33	
		19.33
Total		$ 989.45

Special Offerings.

Amount brought forward		$ 863.08
First Cong. Christian S. S., Roanoke, Ala.	$ 15.77	
Mrs. Ida M. Higgins, Kernersville, N. C	5.00	
D. H. Carlton, N. Wilkesboro, N. C.	10.00	
Miss Clarice Gunn, Reidsville, N. C.	25.00	
Second Church, Dorchester, Mass.	10.00	
Mr. & Mrs. S. H. Basnight, Chapel Hill, N. C.	25.00	
In Memory of Jarvis Maddrey	5.00	
Special Gifts	192.60	
		288.37
Grand total		$ 1,151.45
Total for the week		$ 1,277.82
Total for the year		$ 2,140.90

BANTU BROTHERS & SISTERS.

(Continued from page 10.)

1. Most needed — we can send money to Harold Belcher, 14 Beacon Street, Boston 8, Mass. marked "For the Feburary Project of the Month," to help keep the schools open.

2. We can send books, especially good biographies, (marked "books" via book post) to Miss Lavinia Scott, Inanda Seminary, Inanda, S. Africa.

3. We can send balls to both Inanda and Adams: — volley balls, basketballs, or soccer balls. They should be sent direct, as gifts, with postage prepaid and 40 per cent duty money sent to the American Board treasurer, clearly specifying in an accompanying letter which gift it is for.

Helping to keep these schools open is our part in this vital battle for the survival of Christian education in So. Africa.

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name ....

Address ....

In Memoriam

CONYERS.

B—eautiful in mind and heart
E—ager always to do her part
U—naware that strength might fail.
L—oved by all who knew her well—
A—wonderful person in every way—
H—as gone to her eternal home to dwell.

C—onstant in every act of life
O—f friends her thoughts were rife—
N—ever of self, but of another's need,
Y—outh or age to her alike—
E—ach day brought to them some good deed.
R—obed in beauty of heart and soul
S—he lived a life as pure as gold.

Green be the turf above thee
My friend of other days.
None knew thee but to love thee
None named thee but to praise.

ETHEL M. HOLMES.

GLOVER.

God in his wisdom, saw fit to call one of our beloved members of Mt. Carmel Christian Church, Mr. Lloyd Glover on December 5, 1955, at his home after a lingering illness. Therefore be it resolved:

1. That we bow in humble submission to his master's will.

2. That we extend our deepest sympathy to his love ones.

3. A copy of these resolutions be sent to the family, a copy placed on record of the church and a copy be sent to "The Christian Sun" for publication.

Mrs. LOYD BRADSHAW,
Miss LOUISE ROSE.

"HELP YOUR HEART."

(Continued from page 7.)

cation is only one of three ways in which the Heart Association program moves ahead on Heart Fund contributions. The other parts are research —the keystone of the program—and community heart projects which aid in the precention of heart disease and rehabilitation of heart victims."

Last year contributions to the Heart Fund totaled $13,575,963, of which $148,385.54 was given by people of Virginia. The 1955 campaign was the seventh since the Heart Association became a national volunteer health agency in 1948.

"Seventy-five per cent of all Heart Fund contributions remains in Virginia for the support of heart research, education and community service," stated James H. Stone, the executive director of the Virginia Heart Association. "Twenty-five per cent goes to the American Heart Association for its research and other programs. With Heart Association funds, research projects are underway at the Medical College of Virginia Hospital, Richmond, and the University of Virginia Hospital, at Charlottesville."

"Programs conducted by some local Heart Associations include an artery bank, vocational and recreational programs for home-bound children, the promotion and support of diagnostic cardiac clinics for the indigent through provision of equipment and clinical services of physician-members."

The Heart Association, through its state and local chapters is asking for continued support of the heart program by generous contributions this February. Though the drive will continue through the entire month, much of it will be concentrated on Heart Sunday, February 26, when workers will go from home to home, giving people an opportunity to contribute. The campaign slogan says, "Help Your Heart Fund Help Your Heart."

"THE LIVING WORD"

"Provoke" and "Provocation"

Third of a Series

By DR. LUTHER A. WEIGLE.

The verb "provoke" and the noun "provocation" occur some sixty times in the King James Version in their usual sense of inciting to anger. But "provocation" is also used for "blasphemies" (Nehemiah 9:18, 26) and "rebellion" (Hebrews 3:8, 15); and "provoke" is also used for the Hebrew words which mean "despise" (Numbers 14:11, 23; 16:30; Deuteronomy 31:20; Isaiah 1:4) and "rebel" (Exodus 23:21; Psalms 78:40, 56; 106:7, 43. "To provoke the eyes of his glory" (Isaiah 3:8) is now translated "defying his glorious presence."

The King James Version states in II Samuel 24:1 that the Lord "moved" David to number Israel, and in I Chronicles 21:1 that Satan "provoked" David to number Israle; but the Hebrew verb is the same in the two cases, and means to move or incite. Apparently it did not seem proper to sixteenth-century translators to use the same verb for the Lord and for Satan. The King James Version simply kept the rendering of these verses which was in the Great Bible, the Geneva Bible, and the Bishops' Bible. The present revised versions use "moved" in both cases.

Coverdale's description of the behavior of the prophets of all at Mount Carmel includes "And they hopped about the altar, as their use was to do . . . And they cried aloud, and provoked themselves with knives and botkins (as their manner was) till the blood flowed." The subsequent sixteenth-century versions used "leapt" and "cut themselves."

In II Corinthians 9:2 and Hebrews 10:24 "provoke" is used in the simple sense of to call forth. "Your zeal hath provoked very many" is misleading, for Paul is saying to the Corinthians that their zeal has awakened similar zeal on the part of the people of Macedonia. "Let us consider one another to provoke unto love and to good works" means "let us consider how to stir up one another to love and good works."

BANTU BROTHERS & SISTERS.

(Continued from page 14.)

Project of the Month is suggested by the Missionary Education Committee of the Division of Christian Education. Church schools using Pilgrim Series materials will find missionary giving suggestions in their regular curriculum courses. Project of the Month is planned for our church schools using closely graded, elective or other materials, or for church schools desiring additional giving suggestions.

Dates to Remember

1956	
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

It's Time!

By REV. HENRY E. ROBINSON

It's time to love.
Sin's had its day;
Loss and heartache
Must needs give way.
It's time to love.

It's time to love.
The hour grows late
For man to turn
From force and hate.
It's time to love.

It's time to love.
And reap a harvest
That's sure to ripen
From mutual interest.
It's time to love.

It's time to love.
And claim the power
That shatters
Evil's ugly tower.
It's time to love.

It's time to love.
Tha Son of Man
Would have us try
The better plan.
It's time to love.

It's time to pray.
And look to God
To humble hearts
Grown vain and proud.
It's time to pray.

It's time to pray
And seek the way
That leads from night
To light of day.
It's time to pray.

It's time to pray
And seek forgiveness.
We fail so often
The life of goodness.
It's time to pray.

It's time to pray
And thank our Father
For Priceless gifts
We daily gather.
It's time to pray.

It's time to pray
In behalf of others;
For through our prayers
God makes us brothers.
It's time to pray.

It's time to serve.
Words aren't enough
To right the wrongs,
To smooth the rough.
It's time to serve.

It's time to serve.
Christ needs our hands
To heal, to heal,
In many lands.
It's time to serve.

It's time to serve,
To share our wealth.
Both mind and body
Must have health.
It's time to serve.

It's time to serve
Man's deeper need—
His heart to warm,
His soul to feed.
It's time to serve.

It's time to serve.
The place is near,
The need is great,
The call is clear.
It's time to serve.

HISTORICAL SOCIETY. 1956.
outhern Convention of Congregational Christian Churches.

Elon College Library

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, JANUARY 26, 1956 X NUMBER 4

Elon College Library

New Parsonage at Apple's Chapel

Pictured above is the new parsonage of Apple's Chapel Christian Church, one of the larger rural churches of the North Carolina and Virginia Conference. The pastor, Rev. Bland Leebrick tells us that he, his wife, and their three children, Gloria, Deborah, and Bland, Jr., are "certainly enjoying our new home." And he adds, "It is most convenient and ideally arranged for small children." We congratulate Apple's Chapel on this latest addition to its church plant.

NEWS BRIEFS

United Congregational Christian Pastor Resigns

The Rev. Richard L. Jackson, pastor of the United Congregational Christian Church of Chapel Hill, has presented his resignation, to take effect on March 1, 1956. He has served as minister of the church since September, 1951.

Mr. Jackson is a graduate of Ohio State University and the Yale Divinity School. From 1941 to 1945 he was pastor of a rural pastorate in Waverly, Virginia. In 1946 he and Mrs. Jackson went out under the American Board as missionaries to the Shaowu Mission in the Fukien Province of China, where they remained until the Communist government restrictions on their work and activities forced them to return to this country.

Mr. Jackson and his wife, the former Dorothy Potter of Washington, D. C., have three children, Lewis, David and Susan.

The family will move to Springfield, Ohio, around the first of March, where Mr. Jackson has accepted the pastorate of the Snow Hill Congregational Christian Church.

Institute of Religion Speakers Announced

Eastern North Carolina readers will be interested in the following schedule of speakers at the seventeenth annual Institute of Religion in Raleigh, sponsored by the United Church as a community service. Many from communities as far away as fifty and seventy-five miles attend. The Institute begins on January 23, and is held each Monday evening for six weeks. A fellowship dinner is served at 6:00 p. m., classes meet at 7:00, and a headline address is heard at 8:00. The 1956 schedule follows:

January 23: Mrs. James D. Wyker, immediate past president of the United Church Women, vice-president of the National Council of Churches, a minister, and honorary Doctor of Divinity: "The Church in a Revolutionary Age."

January 30: Ira N. Gabrielson, the president of Wildlife Management Institute, Washington, and eminent conservationist: "Conservation or Exploitation."

February 6: Patrick Murphy Malin, head of American Civil Liberties Union: "Increasing Maturity in Political Liberties."

February 15: Kenneth Riches, Suffragan Bishop of Dorchester, England: "When Is a Man Mature?"

February 20: Gilbert Seldes, critic for *Saturday Review*: "The Public Stake in the Public Arts."

February 27: George V. Denny, Jr., former moderator of America's Town Meeting of the Air, moderating a panel on "The Supreme Court Decision."

Classes at the Institute treat these four topics and meet at 7:00 p. m. on each Monday, January 23 to February 27: "Adjustment to Social Change"; "Housing"; "Mental Health in Modern Times"; and "What Has America Contributed to World Maturity." Various community organizations participate in the planning of the courses: the Raleigh Woman's Club, the League of Women Voters, and others. The public is invited to any part of the Institute progrom.

A Third Generation Misionary

The Rev. and Mrs. Robert W. Fairbank, Congregational Christian workers in industrial Sholapur, India, among the Marathi people, sailed back to their post on the *SS Andrea Doria* from New York, on Thursday, January 19. The Fairbanks have been making their headquarters during this furlough year at the Walker Missionary Homes, Auburndale, Mass.

Mr. Fairbank has an unusual link with India. Not only was he born and brought up in that country, but

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c/o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.............................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Plan Now to Attend Annual Mid-Winter Rally

Newport News, Va.,
January 19, 1956.

Laymen of the Convention,
Greetings:

Plan now to attend the annual Mid-Winter Rally of the Laymen's Fellowship of the Southern Convention of Congregational Christian Churches on Sunday, February 19, 1956, at 3 o'clock in the afternoon, at Elon Colleg, Elon College, N. C.

These "get-togethers" during the mid-winter have become one of the high points of our Fellowship, giving us outstanding speakers, fine fellowship and a better understanding of our church and its activities.

Please announce this to the men of your church. Make plans to attend, and keep alert for more information about the Mid-Winter Rally.

Yours cordially,
THE RALLY COMMITTEE.

* * * * *

Elon College Laymen Hold Quarterly Meeting

The Laymen's Fellowship of the Elon College Community Church met on Friday night, January 20, in the Parish House. Dr. H. H. Cunningham, recently elected president of the Fellowship, presided at the meeting.

The speaker for the occasion was Mayor J. D. Schmidt of Elon College. Mayor Schmidt spoke on the problems which face the town, explaining some of the situations with which the Town Board has had to cope. He publicly expressed appreciation for the cooperation which the town has received from the Orphanage and the College. He called for a greater participation on the part of the citizenry in the affairs of local government and welcomed suggestions for the improvement of the community.

During the delicious meal served by a group of ladies of the church, music was furnished by a quartette form the College. Eddie Robbins, Bill Turner, Stewart Cass and Jerry Smyre, all of Greensboro, N. C., sang several selections, accompanied at the piano by Vernon Joyner of Franklin, Va.

Mark McAdams introduced Kenneth S. Clem, new principal of the local public school; Dr. Cunningham introduced several students who were present; and J. Earl Danieley introduced new members of the Elon College faculty who were present, including Prof. Clyde McCants, Prof. John Kittenger, and Prof. Dewey Stowers.

D. Marsh McLelland, chairman of the Building Fund Campaign Committee, spoke briefly on the campaign which has been planned for March, when Curtis R. Schumacher will be present to direct the stewardship emphasis.

The invocation was by D. Marsh McLelland, and the benediction by T. H. Mackintosh.

Other officers of the group, besides Dr. Cunningham, are Dr. N. F. Brannock, vice-president; Wilkes Lowe, Jr., secretary, and Waverly Hughes, treasurer.

The next meeting has been set for April 20.

Tithing Simplifies Giving

I never felt that I was able to tithe. I have always felt that I should tithe, but somehow I just couldn't quite get into the act of separating a tenth of my earnings and putting it aside for the Lord's part.

A little over a year ago Dr. Warren H. Denison came to our church to head up our Every Member Canvass to raise the budget for 1954-55. After hearing him speak several times on Stewardship, I came to a decision that had perplexed me for many years. Well, to come to the point, he convinced me that I couldn't afford *not* to tithe. He reversed my thinking entirely.

In the beginning of the 1954-55 church year, I began separating a tenth of my income and putting it aside as the Lord's. I put about 70 per cent in the church plate, and the other 30 or more goes to many worthy causes. I find that it simplifies giving to a minimum. Heretofore, I was always puzzled as to what I should put in the church plate, and what I should give to this or that. Tithing settles all these questions, and consequently makes it easy to give back to the Lord that which is rightfully his.

Dr. Denison, to my mind, is the most convincing man on Stewardship I have ever heard. We men of the church went forth in pairs and raised the budget for 1954-55 easily. This year we did the same, aided by our able pastor, the Rev. Melvin Dollar, and the spirit and good-will of Dr. Denison, who was not with us in person, but the reflection of his teaching of last year was still fresh in our memory. We went well over the top for 1955-56.

My point is simply this, if you feel that you should tithe, by all means try it for one year as I did. You will find it so easy and simple that you will wonder why all Christians do not tithe. It is interesting. It is fun. It is a great inspiration to one's soul to realize the keeping of one of the great plans of giving laid down by our Lord in the great Book of Books, the Bible.

W. H. BRADSHAW.

A member of the Rosemont Christian Church, Norfolk, Virginia.

"Lay Visitation Evangelism Worked In Our Church"

Visitation Evangelism are quite big words to most of us laymen. Yet, when put into action, they become more simple with very much meaning. Perhaps in the past we laymen have thought that evangelism was a job for the pastor only. With that thought in mind, I am sure we have missed a great opportunity in sharing the Christ we know with our fellow man.

About three years ago we had our first lay visitation at Amelia. Our pastor, living out of the community at the time, gave me the opportunity to conduct and instruct our program. A "sort of" survey was made of our community by getting the names of all the people who were not attending any church; also, with all the information we could get about their relationship with any other church. Each name, with this information, was placed on a prospect card for use in the visitation.

We decided to visit just prior to our revival services. A personal contact was made with the men of the church to see who would do the job. Twelve men were chosen to go out and share with their fellowmen the Christ in whom they believed. Surely a new and wonderful experience it was for all of us! We obtained a "turn over" chart with Rev. Fred Register's help, prepared by "Tidings" for a guide in our new work. The chart was prepared for four

(Continued on page 11.)

Editorial . . .

Am I My Brother's Keeper?

Cain was the first to raise the question which we are considering. It was not an academic question. It was a very practical one. In a jealous rage, he had already murdered his brother. And had probably buried him in a shallow grave. The story of Cain and Abel is told in the fourth chapter of Genesis. The question which Cain asked recurs again and again throughout the Bible.

The Christian Gospel is an exposition of the personal responsibility of one person for another. It is a sharing of the concern which God has for all mankind. "God so loved the world that he gave his only Son." The Son said, "By this all men will know that you are my disciples, if you have love for one another."

Every Christian knows that every human relationship should be rooted in love; but very few Christians show forth that love in their attitudes toward all people with whom they have dealings. It is not always present within the confines of a local church. There are many Christians who honestly try to keep all bitterness and ill-will toward their fellow church members out of their hearts but do not feel any personal responsibility to help their fellow church members to enjoy a richer and fuller Christian experience. They have never understood the extent to which all Christians are truly members one of another.

Church membership is increasing so rapidly in the United States that frequently it is front page news in the secular press. This increase in membership is calling forth some serious thinking on the part of many church leaders. It certainly presents a challenge to all churches. It challenges the churches to bring into their membership those who are thinking seriously about seeking church affiliation. It is a challenge to make church membership mean more to those who are already members and to enlist in active service those who may unite with the church.

The sad fact is that of the millions of members enrolled in the Protestant churches of this country, only about half are taking any active part in carrying on the program of the church in which they are enrolled. It is impossible to determine the number of active members in any church. The requirements of active membership would vary from church to church. But of the churches with which our readers are acquainted, the above estimate approximates the actual situation.

Surely there are many things which might be done to improve the situation just mentioned. The problem as a part of the task in which the churches of the Southern Convention are now actively engaged. Evangelism has for its goal helping people to become true disciples of Christ. This means influencing them to become living, functioning members of the Church which is the Body of Christ. The sort of church into which a new member comes will certainly in some measure determine the sort of church member he will become.

What ought a church to do about that part of its membership which is inactive? The inactivity of many members is caused by circumstances beyond their control. Sickness, invalidism, and advanced age make it impossible for them to take an active part in the work of the church. To such members the church owes a very definite obligation. It is an obligation which cannot be adequately met by the pastor, if the pastor is to meet all the other responsibilities of his office.

Is it possible to so organize and assign that half of the church membership which is active that each of them will be responsible for one of the inactive members? Dr. Frank C. Laubach has dealt illiteracy a mortal blow by his plan of Each One Teach One. Congregational Christian churches believe that every Christian is a priest. If that belief be true, then make an opportunity for Every One to Minister to One.

Individualism can be encouraged until individuals become too rugged. There are times when it seems that has happened to Congregational Christians. Church members frequently discuss church affairs and spiritual interests only with those who see eye to eye as they do. Such discussions may be comforting. They do not make for breadth of understanding and sympathy.

When Jesus sent his disciples out on preaching missions he sent two together. It seems to work very well. It is being done successfully in raising church budgets. It works well in personal evangelism. It is worth a trial in enkindling interest and enthusiasm among inactive church members.

The sort of thing we are suggesting would not be advertised as a campaign. In order to give it a fair trial, it could not be limited to two or three visits. Two people would be selected to assume the responsibility for an inactive member. They would undertake to get really acquainted, if that is necessary, to win the confidence of the person, and to try every reasonable means to bring that person into the activities of the church.

Active members, in many churches, are acquainted only with a small group of the church with which they have worked in some particular church activity. They know the majority of their fellow members only as faces which they have seen occasionally at the morning worship hour. Any plan or scheme of church activity which brings the membership into closer acquaintance is worth the time and effort which is required.

"The Answer Is God"

IN THE NORTH CAROLINA AND VIRGINIA CONFERENCE

By REV. W. WALTER HALL

Pastor of the Congregational Christian Church, Danville, Virginia

We of the North Carolina and Virginia Conference, along with the other Conferences of the Southern Convention, have pledged to make ourselves a part of a great united effort in Evangelism during the weeks leading up to Easter. It is the hope of your Committee on Evangelism that each church of the N. C. and Va. Conference will take part in our united Visitation Evangelism and Simultaneous Evangelistic Services.

It is fitting that we have chosen the same theme as that being used in the World Wide Church Attendance Movement—"The Answer Is God." Let us be sure that our people are brought face to face with the fact, over and over again, that God *has* the answer—indeed that he *is* the answer to their every need. Our uniting in this evangelistic effort should be a spiritual experience for all of us. It is really a new venture for most of our conferences and for the convention.

Few of our Congregational Christian Churches within the bounds of the Southern Convention have a sister church less than ten miles distant. Because of this fact we are often led to think of our individual churches as rather isolated outposts denominationally speaking. It has also caused us to do most of our work for the present and planning for the future on the local level, depending largely on conference reports to find out what other pastors and churches are doing. We should be encouraged and strengthened as we enter into this experience of "holding hands" with the other churches of our church—working together in a great united evangelistic effort toward a goal of blessing to all.

As we proclaim "The Answer Is God" on the convention or state level, let us not begin to believe that the general proclamation will make it so. As a conference this does not mean that we are launching out together on a journey which will prove that God will be the answer or destination in the end—the "pot of gold" at the end of our conference-wide "rainbow" of united activity. Rather, it means that the answer is God all the way for the N. C. and Va. Conference, for each church, and for each individual.

One of the pamphlets used in the World Wide Church Attendance Movement says: "The need of the world is likewise the need of society, the home, and the individual. Just as the *answer* to the need of the world is *God,* just so is God *the answer* to the need of society, the home, and the individual.

"Society needs its component parts cleansed, remade, transformed. Sin spots must be removed. Gambling dens, dives, and all that tend to degrade and mar the personality of man must be outlawed. All that harms the body, crazes the mind, and poisons the spirit must be done away with. The one sure remedy for a sinful society is redeeming the people, cleansing their lives, every one, one by one. For a converted society we must have converted people. 'The Answer is God.' "

No church is any better or worse than the individual Christians who compose it, and our N. C. and Va. Conference will succeed or fail in this effort as it is backed by the churches that make it up. So you see—much depends upon each of you who read these lines. It is mere commonplace to sing or pray, "Lord, send a revival, and let it begin in me." Where else can a spiritual quickening take place but in the individual life? There is no abstract "church" which can be revivified apart from the men and women who

(Continued on page 13.)

The Place of the Responsibility List in Evangelism

By REV. WALSTEIN W. SNYDER

Pastor of the Beverly Hills Church of Burlington, North Carolina

The responsibility list plays a very important part in Evangelism. The first meeting that I held as the new pastor of the Beverly Hills Church was with a representative group of the church for the purpose of compiling such a list. I knew that with an enrollment of only fifteen members, five of whom were members of the preceeding minister's family, somebody was going to have to make some personal contacts with new families, people who might be interested in our church. I knew full well that *that* somebody was the pastor. Therefore I asked this group to give me the names of families in our area that they knew either to be unchurched, or who were not attending church anywhere. This was the beginning of my prospect list, which we are told now by those in the field of Evangelism who should know, we should call our responsibility list.

Certainly not every family that goes on such a list will necessarily become a part of your church. Perhaps only a small percentage will become members of your church. I have been at Beverly Hills four years and have records on 448 families. In our membership of 204 we have represented 110 of these families. We have placed 215 of these families on an inactive file for one of three reasons: having moved from the city, having joined another church, or because of a complete lack of interest, being unable to create any desire in these individuals for the program of the church. That means we still have 123 families on our responsibility list. They are not all possibilities for church membership, but for one reason or another we feel that our church has a responsibility to these people.

It is hard to conceive how a minister can do his best work in a church and community without such a list. Lay-visitation is a very important phase of any church's program, but it will not take the place of this type of calling on the part of the minister. Lay-visitation should be an addition to this type of calling. After the minister has prepared the way, he can make valuable use of his laymen in his program of Visitation Evangelism.

This has been written from the standpoint of a new urban church, but what has been said here is equally true for rural work—perhaps even more so. Regardless of whether you are an urban or rural minister, you must have a systematic way of working with the people in your area if your church is to grow and do an effective job in the community.

The Religious Survey and Evangelism

By REV. GEORGE D. ALLEY
Pastor of Suffolk Christian Church

The process which we know as "Evangelism" and which always needs renewed emphasis and understanding among Christian folk has been most aptly defined as "zeal and enthusiasm in spreading the Gospel." All who count themselves disciples of our Lord Jesus Christ are aware of the divine commission, "Go ye into all the world, and preach the Gospel to every creature," (Mark 16:15). In carrying out this noble assignment we have come to believe that to "go into all the world" often means beginning in our own neighborhood or in our own community and that even as we send missionaries to the far corners of the earth to spread the Gospel, we have a prior responsibility to reach those unchurched people closest to us, sometimes right next-door.

It is the purpose of the religious survey to find out who these people are, where they live, what their previous religious experience has been, and how interested they are, or may be helped to become, in establishing a closer tie with the life of the church. Insofar as the religious survey provides for this exchange of information, letting the church know about people and letting people know about the church's interest in their welfare, it becomes an effective tool of Evangelism. Indeed, in these days when millions of people are on the move, within great metropolitan centers, from the inner-city to the suburbs, and from the suburbs to the countryside, it becomes a most necessary tool.

Since the proof of any pudding is in the eating and because "by their fruits ye shall know them," it is only fair to say that the scientific and sociological techniques employed in good religious surveys have been extremely productive in the growth and development of the churches of America over the past two or three decades. As the churches have sought to keep peace with the tremendous growth of population and of cities it has been altogether proper that they adopt those up-to-date practices of the social scientists which would assist them. As a result, it has been possible for church leaders to predict, with a very high degree of accuracy and well-in-advance those situations in which new churches would be of strategic importance.

This has meant the erection of literally thousands of church buildings in brand new communities commensurate in size with the anticipated growth of the population, the planning and establishment of new congregations in suburban areas which have seen a great influx of people from the heart of our large cities, the designing of new patterns of ministry and program to meet the changing needs of neighborhoods, and to determine those circumstances which indicate, occasionally, that a particular church has outgrown its usefulness. These, with many lesser and more detailed "findings" have been some of the fruits of the religious survey.

How are such surveys made? Usually through the cooperative effort of all the churches in a given community, working through a local Council of Churches or a Ministerial Association. In larger urban situations Councils of Churches and a few individual denominations have employed staff persons thoroughly trained in the sociology of religion whose full-time responsibility is in this area of research and survey. Vast quanities of information about neighborhoods and community areas within a great city may be obtained from all manner of published reports of census, housing, utilities, etc., but in the last analysis the most factual information is obtained there, as in the smaller town, by interviewing the people actually concerned, where they live. The same general methods should be employed in making a religious survey, regardless of the size of the community involved.

In a typical community, whether it be one of 10,000 or of 50,000 people, a great deal of initial, behind-the-scenes planning must be done before any actual canvass is made. A committee of ministers and|or lay people meets to determine the purpose of the survey, the information which will be sought, and how the facts will be shared and used once they are obtained. Extensive publicity as to why the survey is to be made, when it will take place, and how people may best assist in it, should begin well ahead of the time for which the survey is scheduled. Ministers or lay leaders in each congregation then go about securing volunteers who will go out to do the interviewing and these people, from all the churches, are called together for a period of instruction.

At this meeting someone well versed in what is to happen should go over the card on which the information obtained will be recorded, explaining each step in detail, geographical assignments are made, deadlines for reporting are set, and it is generally agreed as to how the factual data is to be used. These steps constitute, in brief outline, the basic proceedure. Surveys can be far more elaborate than this, resulting in many pages of written material, together with charts, graphs, and statistical tables which give an over-all, visual summary of findings. But in the average community the purpose is still to find out who the un-churched people are, where they live, and how they may be more closely related to the life of the church. Thus, if the survey results in these few major accomplishments it will have served its purpose and served it well.

From all current trends and indications it is apparent that the need for zeal and enthusiasm in spreading the gospel will become greater before it becomes less. People are still on the move and will continue to be. The uprooting of the stable ties to family and home-town goes on. The depersonalizing factors of being a stranger in a foreign land are still in operation. In his movements and his machinations mankind goes on to create economic and social and spiritual problems for himself far faster than he can provide their solutions. So long as any of these things are true mankind will need the church wherever he may be. If we are to live up to our responsibility as Christians we will need to see to it that the church is everywhere, with more strength and power than it has ever known before. This will be Evangelism at its best.

George D. Alley.

What do we really hold to be worthwhile? Most of us would say that our families and our relationship to God are the most worthwhile things in life. Do we really believe this? Money is a standard of value and a medium of exchange. The probability is, the way we spend it most clearly indicates what we really hold as of supreme value.—*T. K. Thompson.*

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College Board of Trustees Request Dr. Smith to Remain in Service Till, July, 1957

The Board of Trustees of Elon College, at its annual mid-winter meeting held on the college campus on Tuesday, January 17, requested Dr. L. E. Smith, now in his twenty-fifth year as Elon's president, to continue in service as president until July 1, 1957.

The request was made by the board upon the recommendation of a special trustee committee, which was named last summer to select a suitable successor upon Dr. Smith's retirement from the presidential post. Dr. Smith had requested earlier last summer that he be retired in 1956 or after that date at the pleasure of the board. His request for retirement was in keeping with a board ruling to set a definite retirement age, after which active service of Elon faculty members would be terminated.

The special trustee committee, in reporting upon the matter of a successor, stated that a number of letters and suggestions had been received from persons interested in the matter. However, the group declared that selection of a suitable candidate for the Elon presidency would require additional time and that, should such a candidate be selected, he would probably not be available to assume the presidential duties before midsummer of 1957.

The trustee committee which reported in this matter includes Mills E. Godwin, Jr., of Suffolk, Va.; Mrs. J. H. McEwen, of Burlington, N. C.; Clyde W. Gordon, of Burlington; Reid A. Maynard, of Burlington, and S. T. Holland, of Windsor, Va.

Acting upon other matters at the winter session, the trustees heard a report from the building committee on the progress made thus far on the new dining hall and the two new dormitories that are now under construction at Elon. They also acted to facilitate the fund-raising campaign that began last fall, expressed pleasure in regard to recent gifts to the college by foundations and business groups, and acted to clarify an earlier stand by the board in regard to enrollment limitations at Elon.

The building committee reported that work on the McEwen Memorial Dining Hall is 75 to 80 per cent done and that it is expected to be completed by April 1; that Virginia Hall for girls is 50 to 60 per cent done, and is expected to be completed by May 1, and that Carolina Hall for boys is 40 per cent done and expected to be completed by June 1.

As part of the building program, the trustees authorized complete renovation and reconditioning of West Dormitory, which now houses many of the girls on the campus. This work is to be undertaken not later than June 1, and completed in time for use by September 1 of this year.

The board voted enthusiastically to seek completion for the $2,500,000 fund-raising campaign by the end of 1956. It was reported that $1,550,000 has already been received and that $450,000 of the remainder has been conditionally pledged. This would leave $500,000 to be raised. The group expressed pleasure at the recent grants to the college from the Ford Foundation, the Wachovia Bank and Trust Company, and the Esso Foundation.

Considering an action taken by the trustees some years ago to limit the student enrollment of Elon College to 1,000 students, the ruling was interpreted at the recent meeting of the board to mean a 1,000 limit upon enrollment in the day-time classes of the college. The Evening School is a more recent development on the campus and was not considered in the original trustee ruling.

* * * * *

Declaration of Purpose

That the churches may know how the campaign to secure the Declaration of Purpose from the churches in the Southern Convention is progressing, we are making a weekly report. First will be listed all churches that have previously sent in their Declaration of Purpose. Second, all additional churches that have signed their Declarations of Purpose and forwarded them.

I have a letter from the Reverend Alfred Noyce of our United Church in Raleigh, stating that his church had officially accepted their quota and would begin to pay in 1957, at the rate of $325 annually.

A letter from Reverend George Alley of Suffolk, Virginia, stated that the Suffolk Church had officially approved a total of $10,000 toward the payment of Virginia Hall, to be paid $2,000 annually.

Also, I have a letter from Reverend Harvey Carnes of Franklin, Virginia, stating that the Franklin Church had approved its total quota for Virginia Hall and would be paid on an annual basis, the first payment of $2,000 to be paid in 1956.

A letter from Reverend Fred Wright states that Mt. Auburn and Bethlehem Churches have accepted and forwarded their Declarations of Purpose, and that Antioch Church had the matter under consideration and would report later.

The last Declaration of Purpose was from Reverend Eugene Talley for New Hope Church.

These are encouraging letters, and I am sure other churches will make haste to follow.

Previously Reported:

CAROLINA HALL.

Name of Church	Amount
Beverly Hills Beginning Nov., 56; 5 years.	$ 886.00
Center Beginning Sept., 56; 5 years.	281.75
Mt. Zion Beginning Jan., 56; 10 years.	1,000.00
Eutaw Community Beginning Jan., 56; 5 years.	595.00
Hope Mills Beginning Jan., 57; 5 years.	414.75
Lebanon Beginning Jan., 58; 10 years.	939.75
Pfafftown Beginning Jan., 56; 5 years.	463.75

VIRGINIA HALL.

Bethel Beginning 1956; 10 years.	$ 912.00
Ingram Beginning Jan., 57; 8 years.	1,748.25
Union Beginning Jan., 56; 5 years.	2,019.00
Windsor Beginning Oct., 56; 5 years.	2,841.00

Additional Churches:

CAROLINA HALL.

Name of Church	Amount
Mt. Auburn Beginning Jan., 56; 5 years.	$1,120.00
New Hope Beginning 1957.	1,048.25
Bethlehem Beginning 1957, 5 years.	294.00

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Apportionment Giving

Our Sunday schools and churches continue to encourage the college and all who are interested in it by their weekly contributions for the college's

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Women's Fellowship Leaders Will Attend Mid-Winter Meetings

Mrs. W. B. Williams, vice-president of the National Women's Fellowship; Mrs. F. C. Lester, president of the Southern Convention Women's Fellowship, and Mrs. Mark W. Andes, president of the North Carolina Fellowship of Congregational Christian Women, plan to attend the mid-winter meeting of the Missions Council in Buck Hills Falls, Pennsylvania, January 28 through February 2.

Prior to this meeting, Mrs. Williams will be attending an Executive Board meeting of the National Women's Fellowship in New York City on January 26.

* * * * *

Thank Offering Boxes

Have you ever "bitten off more than you could chew"? That was very nearly the case with your president and the Thank Offering boxes!

Because time was short, it seemed wise for me to try to distribute the Thank Offering boxes to each society, rather than sending them to the various officers for forwarding. First of all, I secured the "Women's Gift" boxes from our denomination, then I had to find out from district superintendents how many to send to each society, and the new mailing list of society presidents had to be made up for each of the three conferences.

Now some 6,000 have been mailed to local groups—including one carton of 1,625 (they come from the printer in cartons containing that number) which split open just as I was lifting it into my car! These little boxes, when flat, are among the slipperiest things ever invented, and you would have laughed had you seen me trying to retrieve them from the street!

It just may be that I have made a mistake and missed your group. If so, it was an oversight on my part. If that happened, please drop me a card, telling how many you can use and the name and address of the person to whom they should be sent.

Or it may be that you did not receive enough boxes. Several district superintendents apparently did not have the information I requested, and so I finally guessed at a number for each society in their districts and sent the boxes on. Again, I know of some groups that are planning to give boxes to the shut-ins in their churches, thinking they would like to share in this, although they may not be listed among the active members. Other groups are planning to give a box to each woman in their church. That will necessitate more boxes than you received, probably. I have extra ones on hand, so please call for them if you need them.

And each day, as you place coins in the box which is yours, remember that you are going to give that money to help young Indian Americans secure training so that they can take their rightful places in our nation's life.

Emily C. Lester.

* * * * *

Meet Joe Morita

Joe Morita is from Kyoto, Japan, and has been in the United States almost two years. He completed his freshman year at Doshisha University in Japan and had one year at Southern Union College in Wadley, Alabama, graduating last June.

Joe's real name is Shigemi, but he earned the name "Joe" while working in the Chaplain's office during the war, where "G. I. Joe" was a popular name. Joe plans to go back home and work in the church. He is a member of the Doshisha Congregaitonal Church. He is majoring in Social Science at Elon College.

Joe has spoken to many of our church groups in North Carolina and Virginia and in several other states. He spent most of the summer working in camps and conferences.

Joe has several brothers and a sister. His father, a doctor, was sent to Manchuria to do government medical work, and his mother holds a position in a government office to help support the family. Joe is being sponsored and supported by Mr. W. P. Ingram of Birmingham, Ala.

Joe has several hobbies, stamp collecting being one, and postcard collecting being another. He likes most all sports and is an excellent swimmer.

Joe received much help about the American language from mail order catalogues of department stores. Joe is surprised at the informality of the classroom. He has learned that it is not necessary for him to stand and bow in Oriental fashion when the professor enters the classroom. He was surprised that coeds called him "you kid" and students call each other "you guys." Sometimes he thinks the American language consists of slang. He is quite wise in American ways and likes most American foods except cornbread. He will probably be at Elon one more year after this one. He hopes to visit Europe before going home, and plans to return home via Hawaii.

* * * * *

Miss Gladys Hanbury Honored

"Labor brings you joy," said Mr. R. W. Spruill, when he presented Miss Gladys Hanbury, organist of the South Norfolk Congregational Christian Church, with a plaque for 50 years' service at a surprise party on December 8, 1955. "This statement from the 'Good Book' symbolizes the life of the honor guest," continued Mr. Spruill.

Approximately 200 persons were present to honor the sister-in-law of the Rev. O. D. Poythress at the piano-organ recital in the church auditorium. Miss Hanbury was also presented with a fifty-dollar bill as a token for long and patient service.

Prior to the recital, Cecil Hollowell read the minutes of the fifth business meeting of the church held in 1905, at which Miss Hanbury was elected organist. This meeting was held in the school building which once stood on Jackson Avenue.

The recital included several numbers on the organ by Mrs. Fletcher Barnes of the Baptist Church, and selections on the piano by Mr. Dan Jones. Together, they played "What a Friend We Have in Jesus."

Henry Seymour read the following poem written by Virginia Hare:

Gladys Hanbury.

God is a wonderful Artist,
And a great Musician, too;
And these and his many talents
He used when he made you.

He gave you tireless energy,
Then love and beauty, too;
The vision to see your duty,
And courage to see it through.

With happy heart and willing hands,
You've followed each plan of the way;
Now with appreciation, devotion sincere,
We honor you today.

Following this, the guests went to the social hall where the program continued. There was a pantomime by the Dorcas Class, old time singing by a mixed chorus, and piano num-

(Continued on page 9.)

Workshops on Evangelism

By REV. FRED P. REGISTER

Convention Secretary of Stewardship and Evangelism

Evangelism Workshops have been planned by the Committee on Evangelism of the Southern Convention, February 6-10, 1956. These represent the most extensive effort we have made in this field.

These workshops will deal with the major areas of evangelism: Revivals, Pastors' Classes, The Colony Plan, Fellowship Evangelism, Discovering Prospects, The Assimilation of New Members, Lay Visitation Evangelism, and Pastoral Evangelism. The place of evangelism in the life of the church and the role of the minister in the year-around program of evangelism will receive consideration. These Workshops have been designed to aid the total program of evangelism and not merely to promote one phase.

Full details and plans for our coming Simultaneous Evangelistic Services will be shared. The assignment of ministers to serve as evangelists will be announced. Posters, news releases and other items of publicity will be distributed here. Lay Visitation Evangelism materials will be on sale in quantity. You can purchase all necessary materials for your Lay Visitation Evangelism program, and there will be a display of all other evangelistic materials available from our denomination, on order.

We have been fortunate in securing two competent and nationally known men to share in the leading of these Workshops. Dr. Aaron N. Meckel, Congregational Christian minister of St. Petersburg, Florida, will be the guest preacher. He will give the opening and closing addresses. He has had wide experience as an author and preacher in this field. Dr. Woffard C. Timmons, minister of our Church of Wide Fellowshop, Southern Pines, North Carolina, was director of our National Department of Evangelism for 10 years. He has had rich and varied experience in large and small, rural and urban churches. He has the capacity to share the combined experiences of hundreds of churches and ministers plus an intimate and personal acquaintance with the men who have made outstanding contributions in evangelism in the other major denominations.

The afternoon session begins with a luncheon and continues through dinner. It is designed primarily for ministers, due to the difficulty involved in lay people attending during the day. Key lay people are, of course, most welcome if they can arrange to attend. Reservations for meals should be made through your minister to the chairman of the Conference Committee. The evening session is designed primarily for lay people. The why and how of Lay Visitation Evangelism will be simply and clearly presented. Dr. Meckel's closing message will deal with the place of evangelism in the life of the church.

Every deacon and his wife of *every* local church should be present. The key officers of the Laymen's, Women's and Youth Fellowships ought to be present, along with all other interested people. The evening session has been planned to give maximum information and inspiration. It will begin promptly at 7:30 and will close promptly at 9:00. Surely it is not asking too much of any Christian, who occupies a position of influence and leadership, to attend a one hour and a half meeting, designed to clarify the purpose of and procedure for this most important work of evangelism. Here is a God-given opportunity. Let's plan *now* to attend. Pray for these Workshops.

FRED P. REGISTER.

* * *

WORKSHOP PROGRAM.

12:00 Luncheon.
1:00 Address, "The Minister's Primary Task," Dr. Aaron N. Meckel.
1:45 The Simultaneous Evangelistic Program.
"The Colony Plan," Dr. W. C. Timmons.
2:50 Intermission.
3:05 Fellowship Evangelism, Rev. Fred P. Register.
Pastor's Class, Dr. W. C. Timmons.
The Assimilation of New Members, Rev. Fred P. Register.
Presentation of the Available Tools and Materials, Dr. W. C. Timmons.
5:10 Adjourn for dinner.
5:45 Dinner.
7:30 Lay Visitation Evangelism—Why and How, Rev. Fred P. Register.
8:15 "The Urgency of the Gospel," Dr. Aaron N. Meckel,
9:00 Adjourn.

Workshops will be held in the following churches:

Bethlehem, Tenth Legion, Va., February 6.
Bethlehem, Suffolk, Va., February 7.
Beverly Hills, Burlington, N. C., February 8.
Asheboro, Asheboro, N. C., February 9.
Wake Chapel, Fuqua-Varina, N. C., February 10.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

bers by three members of the youth group: Kay Jordan, Mary Lou Hogan and Brenda Harris. Billy Sherrill sang "White Christmas" and "I Walk with God"; and the Hanbury Sisters Trio sang "No One Ever Cared for Me Like Jesus" and "Back of the Clouds"; Mr. Poythress sang "His Eye Is on the Sparrow" and "Tying Apples on the Lilac Tree"; and there was a special chorus from the choir.

Refreshments were served, and the group sang in closing, "Blest Be the Tie."

* * * * *

Dendron Women's Society Has Fine Report

Most attractive Year Books for the Dendron Society were made by Mrs. Garland Morris and Mrs. Owen Whitmore. These were distributed at the first fall meeting. Mrs. Frederick Huber of Union gave an interesting review of "Hope Rises from the Land" when the group met in the home of Mrs. Wilson Cox for the November meeting. The Thank Offering service was held immediately following Sunday school on the fourth Sunday in November, this gave an opportunity to the members of the church to learn about the missionary program of the denomination in Africa. A public Christmas service was held on December 11, when Mrs. Edward Bresko of Petersburg showed the slides which she took while visiting the Holy Land. She brought along some of the articles which were purchased and told of interesting experiences she had on her tour last summer, weaving into it the Nativity Scene for her Christmas message.

The annual Christmas party was held in the home of Mrs. Garland Spratley. Mrs. Thurman Williams assisted by Mrs. Garland Morris, gave the Christmas meditation. In the holiday atmosphere of the house, with a Madona scene on the mantle, the

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

Activities of Youth Groups at Rosemont

The Senior High and Junior High Pilgrim Fellowships of the Rosemont Christian Church, South Norfolk, Will join together in Youth Week activities. The schedule for the week is as follows:

Sunday — Special Youth Service with Youth Choir rendering the music.

Monday—Informal supper with the South Norfolk Christian Church Young People at which time Miss Anne Quinley, teacher at Portlock Elementary School, will lead Folk Games.

Tuesday—Iceskating.

Wednesday — Youth Week Radio Program on Station WFOS (FM Radio Station of the Oscar Smith High School, South Norfolk).

Thursday—Youth Week Banquet

Saturday—Bowling.

Sunday—Special Youth Communion Service.

We have had several projects this fall including our Youth Choir and Fellowship Club on Tuesday nights. We sing each fourth Sunday night for the church service. We had a Trick or Treat for our Indian Americans at which time we collected fifty pounds of clothing, religious books and school supplies. We gave $35.00 to the C. M. A. Our Work Day for Christ offering was $30.00. The Senior High Group is sponsoring a Church News Column in our High School Magazine. We gave the Christmas Pageant and the Junior High P. F. went Christmas Caroling to the homes of shut-ins in the community. We closed the year with our annual Watch Night Service on New Year's Eve.

Senior High Pilgrim Fellowship.

BETTY HASSELL,
President.

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Youth Fellowship at Great Bridge

The Youth Fellowship of Great Bridge enjoyed a special program recently. Two teachers from the Great Bridge High School, who were members of the Methodist-sponsored Youth Work Team and Travel Seminar which toured Europe last summer, conducted the program. They are Misses Betty Jurgenson of Wilmington, N. C. and Rebecca Mann of Cypress Chapel, Va., former president of the Eastern Virginia Pilgrim Fellowship.

Miss Jurgensen and Miss Mann spent three weeks in a Work Camp at Dornbreik and Lubec, Germany, working with refugees from the Eastern Zone of Berlin. During their travels they also visited England, Holland, Switzerland, France and Norway. They showed slides of their trip and explained their work and travels. They also conducted the Worship Service. The entire church was invited to this interesting program which was followed by refreshments and fellowship in the Social Hall of the church.

Other activities of the Great Bridge Group included an Indian Party at the conclusion of their study of the Indian Americans and a New Year's Eve Party. They are currently making plans to observe Youth Week.

A group of young people from the First Church, Norfolk, accompanied by their counselors, the Rev. and Mrs. Olin B. Pendleton, were guests of this Fellowship the first Sunday evening in January. At this time a film was shown on the life of Simon Peter.

MRS. JACK T. AKIN,
Counselor.

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Goals for Youth Groups

In a recent letter to the local Fellowships of Eastern Virginia, the following goals were given for the year. Other conferences might follow suit by meeting these goals.

1. Have a well planned worship service at each meeting.
2. Have some organized study of Pilgrim Fellowship on the local, state, or national level.
3. Use Mission Study Books. (See your Youth Packet.)
4. Use Lenten Devotions. (Available through the Division of Christian Education, Youth Department, 14 Beacon Street, Boston 5, Mass. 5c each.)
5. Make quarterly payments of apportionment to your conference treasurer.
7. Pay yearly apportionment in full.
8. Be represented at conference meetings and summer camps.
9. Study the Three Commissions: Faith, Fellowship and Action.
10. Send one news article to THE CHRISTIAN SUN each quarter. (Address articles to the Editor, the Rev. John S. Graves, Box 336, Elon College, N. C.)
11. Contributions to Friendly Service Project for our Indian American neighbors.
12. Encourage each Pilgrim Fellowship to have at least one membership in the Conference Christian Missionary Association.
13. Emphasize the decision for church vocations.
14. Observe Youth Week, having public service with the entire church.
15. Invite one officer of the Conference Pilgrim Fellowship to visit the church during the year.

APPORTIONMENT GIVING.

(Continued from page 7.)

support. They are getting off to a good start. If it were possible for me to sit down and talk with the officials of every sunday school and church in our convention and lay before them the plans and the needs of our college, I am sure that they would understand and be greatly interested. Since this is impossible, I am sure that many of the pastors of our churches will be glad to take the time to talk with the proper officials and organizations in their Sunday schools and churches and encourage them to make their contributions to the apportionment fund for the college, and obligations may be met quarterly if not weekly, that the college may have the funds to meet its daily needs.

For instance, we have a good report this week, but only seven churches out of more than two hundred made contributions. Two whole conferences failed to send any report.

Together, we shall keep our college going and out of the red.

Previously reported		$ 453.53
Eastern N. C. Conference:		
Fayetteville	$ 5.00	
Liberty (Vance)	50.00	
Eastern Va. Conference:		
Franklin	$176.00	
Holland	121.00	
Rosemont	125.00	
N. C. and Va. Conference:		
Bethel	$ 4.99	
Burlington, Bev. Hills	30.50	
Shallow Ford	35.00	
Lynchburg	7.75	
		555.24
Grand total		$ 1,008.77

News from the Churches . . .

United Church, Raleigh, to Renovate Building

Meeting in annual session on Wednesday evening, January 11, 1956, the membership of United Church in Raleigh, N. C., voted unanimously to launch a $20,000 building renovation program during 1956, which is the church's 75th anniversary year. Sketches were presented by Edward W. Waugh, a member of the church and a prominent Raleigh architect. New classroom space is contemplated and other modernizing of the building which is located just two blocks from the North Carolina State Capitol. Mr. L. L. Vaughan brought the plans for an automatic heating system.

United Church's mission budget has been increased by 35 per cent for the coming year as well.

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Open House at Apple's Chapel

Apple's Chapel's new church parsonage was recently completed. The Rev. Bland A. Leebrick and family moved into the parsonage October 6, 1955.

Sunday afternoon, October 9, from 2 until 7 o'clock, open house was held. The event was sponsored by the Women's Fellowship of the church. The women placed lovely flowers throughout the house, greeted and registered the guests, directed them through the rooms, and served refreshments.

More than three hundred called during the afternoon. In addition to local friends and church members, visitors came from Raleigh, Kernersville, Asheboro, Greensboro, Reidsville, Carolina, Burlington, Whitsett, Gibsonville, and Elon College.

Ministers and their wives present were: Dr. and Mrs. L. E. Smith, Dr. and Mrs. H. E. Robinson, Dr. and Mrs. John G. Truitt, the Rev. and Mrs. Roy Phillips, the Rev. and Mrs. J. R. Lackey, the Rev. and Mrs. W. J. Andes, and the Rev. C. A. Brown.

Everyone was delighted with the building and showed a spirit of appreciation for our progress. The building is a modern brick veneer structure, consisting of living room, den, dining room, kitchen, utility, three bedrooms, hall, bath, garage, and space for two upstairs rooms. It is equipped with a hot-water heating system.

The Farrior Brothers of Gibsonville, with Mr. J. H. Farrior general contractor, did a grand job in the construction of the building. They received the hearty cooperation of the Building Committee composed of Mrs. John F. Brown, Mr. H. F. Andrew, and Mrs. Paul Hardy.

Apple's Chapel is very proud of this addition to our church property.

Under the consecrated leadership of our pastor, the Rev. Bland A. Leebrick, the work of the church should move forward at a rapid rate, and do great things for the advancement of God's Kingdom at home and abroad.

Mrs. R. E. Apple,
Reporter.

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Annual Meeting at Asheboro

More than one hundred attended the fellowship supper and annual business meeting of the Asheboro, North Carolina, Congregational Christian Church on Wednesday, January 11. This is a good-sized crowd for our church group where many families have members working on the "second shift," which prohibits attendance at evening meetings during the week.

The minister, Dr. F. C. Lester, presided over the business session, during which the church voted to cooperate with the Southern Convention plans for evangelistic visitation and services. Frank Brower entertained the children during the business session by showing filmstrips.

The report of the historian, Mrs. Ralph Smith, showed that twenty-six members were received during the year 1955, and that no members were lost by death. One member, Robert Hultman, entered the ministry during the year and is now a student at Elon College.

The report of the financial secretary, Mrs. John Griffin, showed a total of more than $14,000 raised during the year, which is $3,200 over the preceding year. The report of the treasurer, Clifford W. Bowers, showed all obligations paid in full.

Gifts received by the church included a new Kimball piano for the sanctuary, given by four families of the church; a new communion service (the one formerly used being given to Warwich Church, newly organized under the leadership of the first Asheboro pastor); a guest book; and the complete installation of new lighting fixtures in the sanctuary, a gift from two women's classes.

Records showed that 102 was the average attendance at morning worship. On one Sunday the entire group went to Elon College, where they worshipped with the community church, furnished a picnic dinner for the orphanage group, and visited at Moonelon where they were treated to watermellon by the college.

The church believes it is important to have its families know about the work of the denomination, and so it subscribes to The Christian Sun for all of its members.

Mrs. F. C. Lester,
Reporter.

WORKED IN OUR CHURCH.

(Continued from page 3.)

nights, with inspiration and instruction for each night. The men were divided into teams. Each team was given their prospect cards; also record of decision cards to be signed by those making a decision for Christ.

We had prayer together and then went out two by two to tell others about the Christ we know and to invite them to accept him as Lord and Saviour and seek decisions for deeper dedication, an experience that has had deep and lasting impressions for me and I'm sure I can say the same for all the men who had a part in the program. Each night after visiting we would gather back at the church to share our experiences and to make a report on the night's work.

We visited between forty and fifty people during the four nights, with a wonderful response. Several made decisions for Christ and wanted to become members of our church; and others who were living away from their home church, came by letter of transfer.

During the week of our revival, the church doors were opened and we received into the fellowship about twenty-five new members. It was certainly a happy occasion for all of us. Each year we use this method taught by our Lord and Master to invite others to him. A spark that has become lighted, we trust will never go out.

People all over this world of ours are hungering for something satisfying. Laymen like you and me, who know Christ as Saviour and Lord, can help to satisfy that hunger through "*Lay Visitation Evangelism.*"

T. N. Daughtry.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus Teaches Gratitude

Lesson VI—February 5, 1956.

Memory Selection: *"It is a good thing to give thanks unto the Lord."* Psalm 92: 21.

Background Scripture: Luke 17: 1-19.

Devotional Reading: Psalm 100.

Jesus and Human Need.

There seemed to be something about Jesus that drew needy humanity to him. He sat at dinner in Simon's house and "a woman that was a sinner" came to wash his feet. He sought privacy in a home, and when it was "noised that he was in the house" a great crowd gathered about the door. He was about to pass through a city, and a man named Zacchaeus climbed a sycamore tree in the hope that "salvation might pass that way." Again and again the multitudes brought their sick to him to be healed. All these felt in some way, that there was healing in his touch and in the hem of his garment, that he could help them in their helplessness.

Today's lesson is a case in point. As the Master passed along the borders of Galilee and Samaria, he was met by ten lepers, who of necessity stood afar off, and who cried out in their misery and hopelessness, "Jesus Master, have mercy upon us." They were wretched, lonely, despairing men. Leprosy was a dread and deadly disease. Sometimes eyes, ears, noses, hands and arms were eaten off by this loathsome disease. Those who had the disease had to dwell apart from folks, even their own families. They had to cry out "Unclean, Unclean" as they walked along the streets. Here they were, crying out in hoarse voices, and from heavy hearts, "Jesus Master, have mercy upon us."

Misery Loves Company.

There is something significant about this company of ten men. There were nine Jews, and one Samaritan. Ordinarily these men would have had nothing to do with each other. They avoided each other. But misery loves company, and a common woe unites men. Class distinctions, race prejudices, national pride are ignored in a common calamity. Men may be sharply divided by any number of things, but in a common disaster or common danger, they feel a common humanity. Alas that it should take these things to make us recognize our common humanity, and to treat each other as equals.

The Divine Compassion.

As usual, Jesus shows the divine compassion. Others may have been callous and cynical, but not the Master. Let no man think that the Master is unconcerned about his condition. He cares. He is concerned. And just as the sight of those wretched men tugged at his great heart, just so is his heart filled with compassion for all those who suffer and who sin. His response was immediate. He told the lepers to go to the priest and show themselves to the priests. We need to keep in mind that the priests were "The Board of Health" of that day, and these words of Jesus were like a bugle call or note, summoning these poor lepers to a feast of hope.

A Challenge and an Appeal to Faith.

It was a staggering appeal to faith and obedience. He did not heal them, he did not tell them they were healed, indeed they had not been healed. But it was practically a prosise that they would be healed. God never tempts any man. The Scriptures themselves assert that much over-looked fact. But he does test men. He challenges them to faith and obedience, even when sometimes, and often, they cannot see the results. There are times when we cannot understand; we have to obey, through faith and trust. But God is not slack concerning his promises.

As They Went.

"And it came to pass, that as they went, they were healed, or cleansed." As they put themselves within the divine will, as they walked in the light they had, they were cleansed. It is a parable of life. Sometimes there are no immediate, visible results from obedience to Christ. But as one goes forward, as one keeps his heart and mind open to Christ, as one performs his devotions and his duties, the blessing comes. One does not always have to wait until he gets to the end of the long, long road to get the blessing; it comes as he walks along the road. One can experience the saving grace of Christ as he goes along life's road.

One Out of Ten.

"And one of them, when he saw that he was healed, turned back . . . and fell at his feet, giving him thanks." Only one out of ten! Is that the average? One suspects that it is. Ingratitude is all to prevalent. Only one out of ten! Perhaps the others felt they had a good reason to go on. Perhaps they felt as if they were getting only what they deserved—they did not deserve their fate in the first place. Perhaps they wanted to make sure of their cure before they turned back. Perhaps they put obedience above love. Perhaps the ties that bound them together in their common misery broke in the hour of cure. Perhaps they thought they could be thankful without saying so. We do not know why they did not turn back. Ingrates have many glib reasons for their lack of gratitude. It is rather significant that Jesus seems surprised that only one of the ten did come back. He seemed to expect some gratitude. We expect it. And God expects it too.

And He was a Samaritan.

Are you listening? Most of the heroes in the stories of Jesus were not Jews. but foreigners and Samaritans. In the story of the man who fell among thieves, the hero was a Samaritan. The Master said that he had not found so great faith in Israel as he found in a Roman centurion. Likewise he spoke of the faith of the Syrophoenician woman. And this leper who returned was a Samaritan, a foreigner! How Jesus punctured the bubble of racial and religious snobbery and pride.

The Extra Blessing.

And Jesus said unto him, "Arise, go thy way thy faith hath made thee whole." Like this man, the others were healed. But they missed this extra blessing. Lacking the grateful heart, they missed the blessing of Christ. The grateful heart always opens the way to more and richer blessings. There is a sense in which ingratitude is worse than leprosy itself.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"Does it pay to go to church in the morning if you are planning to go to the devil in the evening?"

Have You Read?

Changing Conceptions of Original Sin. By H. Shelton Smith. Chas. Scribner's Sons. New York. 242 pp. $3.50.

Sin is like the common cold. Nobody knows where it comes from, but everybody has it. From the days of Jonathan Edwards (1703-1758) until those of such contemporaries as Tillich and Niebuhr, the doctrine of original sin has been scrutinized by history's most eminent theologians.

The changing conceptions of this doctrine constitute a most impressive survey by H. Shelton Smith. Dr. Smith is currently the James B. Duke Professor of American Religious Thought and Director of Graduate Studies in Religion at Duke University. For a long time he has received growing recognition as a foremost scholar in the field of the history of American theology. This latest book, "Changing Conceptions of Original Sin," confirms such an observation.

The Edwardian school of theologians believed that man is born in a state of total depravity. The fall of Adam and Eve was treated as history. Because of the Adamic fall, all men are sinners. There was some division as to whether man's sinfulness lay in his descent from Adam or whether because he was a descendant he was an actual participant in the fall. From this picture, the author traces the attacks of successive theologians upon the "federalist doctrine of original sin." The leading segment of the opposition was cradled in the New Haven school. Their chief argument was that evil appeared to be the result of creation. This being so, man could not be guilty for being what God had made him.

With the introduction of Darwinism a new theology broke upon the American scene. The evolutionary theology became a doctrine of moral evolution in the hands of the theologians. An extremely rosy view of man and his future resulted. Original sin either was ignored or considered comparatively unimportant.

The great wars of the present generation exploded the liberal romanticism. Out of chaos and disillusionment have come theological giants of the structure of Reinhold Niebuhr and Paul Tillich. They have brought us back to realism by reopening the question of man's natural sinfulness. Once again, these two men, as their predecessors, are not in complete agreement. They do agree that sin springs from man's inability to resolve the tension between his finitude and his upreach for the infinite. Disagreement not withstanding, American theology is back on a more realistic plane as it concerns itself with man's sin and his promised salvation.

So far as I know, Dr. Smith has given the most thorough treatment of this field of study now in existence. It is a work of patient, provocative and accurate scholarship. Readability is not sacrificed to the academic. The interested layman can use this book to his advantage.

A worthy by-product of the book is to become reacquainted with yesteryear's great theologians. The section on Horace Bushnell is a gem.

At the risk of being considered extravagant, this reviewer feels that Dr. Smith's book is ephocal in its field. Warren Carr.

Editor's Note: The Rev. Warren Carr is pastor of the Watts Street Baptist Church, Durham, N. C. The above review appeared in the Durham *Morning Herald,* Sunday, January 15, 1956.

"THE ANSWER IS GOD."

(Continued from page 5.)

compose it. The vague notion that there is somewhere a mysterious Body of Christ whose members are unknown, an invisible company upon whom the Holy Ghost can fall in answer to prayer, is a grand fallacy. It serves as a hiding place from reality to believe that such an unidentified super-church actually exists apart from the plain ordinary people we see in our Christian gatherings and in our churches from week to week.

That "glorious band, the chosen few, on whom the Spirit came" at Pentecost, were not wraiths, nor were they composed of an extract of pure humanity dwelling on another plane. They were people. The names of some of them are listed for us. Though it did not suit God's purpose to furnish us with a complete roster of everyone present, those mentioned were certainly human enough. When the Spirit came on that memorable day he could only fall upon persons who were present, who could be identified, who were known to each other and to the community. There was no invisible body for him to enter. He entered the bodies and souls of the men and women who were in that prayer meeting. Three thousand persons were converted at Pentecost, but each one met his sin and his Savior alone. The spiritual birth, like the natural one, is for each one a unique, separate experience shared in by no one. Through a visitation of divine life reaches seventy-five persons at once (as among the Moravian Brethren at Dusseldorf), yet it comes to each one singly.

In the N. C. and Va. Conference "The Answer Is God" should be not only our slogan for a united campaign from now until Easter; it is the message we have to proclaim now and always. *God is the answer* to the troubled soul of the individual. *He is the answer* to the local church with its problems and opportunities. *He is the answer* in a larger and more miraculous sense as we "clasp hands" and move together believing that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). God *has* the answer—God *is* the answer—"The Answer Is God" in the N. C. and Va. Conference.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

creche arranged on the table, the Christmas story as related by Luke set the mood for each member to observe his birthday in a more Christlike manner. At the beginning of each year a secret name is drawn by each member of the society. These were revealed when the Christmas packages were distributed at the party. So with the unwrapping of the lovely gifts, the curiosity of all was satisfied, and everyone had fun.

The January meeting was held in the home of Mrs. E. T. Atkinson. Mrs. Albert Gregory gave the review of "Within Two Worlds," in which she most vividly portrayed the habits and customs of the Indian Americans. She used slides and spoke of her visit to an Indian Reservation, where a rodeo and the legendary dances were in full swing.

The Thank Offering boxes were distributed with explanation for their use. Mrs. Garland Spratley is the president of the local society, which has a membership of seventeen.

Mrs. Fields Cobb,
Secretary.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

This year the orphanage celebrates its Golden Anniversary. If we all work together from this first month to the last one in this year, I believe we can clear off our accumulated current-funds indebtedness. In 1952, '53, and '54, we ran behind. The continuous call for repairs and new installations, along with the three drought years, was running us in debt. Increased cost of operation also added its burden.

Hurrah for 1955! In that year we more than paid the expenses of the year and wiped out some of the indebtedness. This year we want to wipe the slate clean. And we can do it if we have a good year and if the churches pay their apportionments in full and receive a Thanksgiving offering which may be applied to our "authorized special," the over and above item voted by the Southern Convention.

We are setting forth here to keep our expenses down. We are setting forth here to keep our efforts up to do the service we should from every angle and at every place. We want very much to make this indeed a good year, a real golden anniversary.

I wish every church, or Sunday school, or some organization in each church would send us a monthly offering through the Convention Office to be credited on their apportionment, and at Thanksgiving send, the same way, or to the orphanage direct, a Thanksgiving offering to be credited on the "authorized special."

It is very interesting to look, now that 1955 is over, at the big chart of the churches to see how well each one has done. Take, for instance, our Elon church, it sent in the conference apportionment in full, $340.00, and then added $60.00 for good measure. This, they thought, would add up to $400.00, but as a matter of fact members of their church had sent in during the year $312.00, so that their total credit was $712.00 during the calendar year of 1955. Moneys sent in from members of any given church are credited to that church. These reports are printed each year for each church in *The Annual,* which is the book containing the minutes of all of the conferences and the reports from all the churches. Do you read *The Annual?* You would learn many things from it if you did. People who have access to these lines, that is, if you read THE CHRISTIAN SUN, you should also read *The Annual.*

Almost all of the churches in the Southern Convention sent, either from the church, or Sunday school, or some other organization or member, a contribution during 1955. A few did not. This fine cooperation on the part of the churches and their pastors and members did something mighty good for us this past year.

The new chart of the churches is made, and the weeks are rolling past. Get your church on that chart and keep it there each month. And like many of our churches, your church will be surprised at how much it has been able to do during the year.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JANUARY 18, 1956.

Sunday School Monthly Offerings.

Amount brought forward:		$ 989.45
Eastern Va. Conference:		
Newport News S. S.	$ 12.01	
Christian Temple	20.00	
Oakland S. S.	25.00	
		57.01
N. C. and Va. Conference:		
Carolina	$ 72.00	
Durham S. S.	23.92	
Mt. Zion S. S.	13.64	
Union (Va.), S. S.	5.00	
		114.56
Western N. C. Conference:		
Pleasant Cross S. S.	$ 8.53	
Pleasant Grove	20.00	
Pleasant Union	40.62	
Seagrove	5.00	
		74.15
Virginia Valley Conference:		
Antioch S. S.	$ 24.65	
Bethlehem S. S.	17.50	
		42.15
Total		$ 287.87
Grand total		$ 1,277.32

Special Offerings.

Amount brought forward		$ 1,151.45
First Cong. Church, Lake Helen, Florida	$ 10.67	
James Lee Stuart, Norfolk, Va.	10.00	
Mary Sue Brittle S. S. Class, Bethlehem (N.) Church	5.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Miss Rena Maude Isley, Burlington, N. C.	5.00	
A Friend	10.00	
Lawrence S. Holt Trust Fund	150.00	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	20.00	
C. V. Hooper, Morehead City, N. C.	20.00	
D. M. Davidson, Sr., Gibsonville, N. C.	25.00	
Mr. & Mrs. Clyde R. Buckner, Burlington, N. C., Thanksgiving Offering	20.00	
Ladies Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00	
In Memory of Earl Gordon Malone, Jr.	15.00	
Special Gifts	89.50	
		415.17
Grand total		$ 1,566.62
Total for the week		$ 703.04
Total for the year		$ 2,843.94

According to figures recently released, our Congregational Christian Churches have a membership of 1,310,572, in 5,536 individual congregations. Church school membership is 743,532.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $................ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....

(Name of Deceased) **(City)** **(Date of Death)**

....

(Survivor to be Written) **(Address)**

Name...

Address...

In Memoriam

LAWRENCE

"For it is good to sing praises unto our God." Psalms 147: 1.

God in his infinite love saw fit to call from our midst John Richard Lawrence, on November 30, 1955. In his passing, the Liberty Spring Christian Church lost a much beloved member. He possessed a beautiful singing voice and for many years was much in demand as a soloist. To this church he gave freely of his time and his talents, therefore be it resolved:

First: That we express our gratitude to God for his life and for the service rendered this church in the field of music.

Second: That we bow in humble submission to God's will, in his passing.

Third: That we extend to his devoted wife and family our sincere sympathy and commend them to the care and keeping of our Heavenly Father

Fourth: That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be entered upon the records of this church.

Mrs. WILLIAM T. HARRELL,
Mrs. R. WESLEY HARRELL,
Mrs. CHARLIE E. NICHOLS,
Committee.

A THIRD GENERATION MISSIONARY.

(Continued from page 2.)

he is the third generation of Fairbanks, a family who have served a total of over 109 years in India under the American Board. The first Fairbank to go out was Samuel Fairbank of Stamford, Conn., who in 1846 sailed from Boston Harbor to India on a Tudor ice ship.

The father of Rev. Robert W. Fairbank is Rev. Edward Fairbank, also born in India, and now retired and living in Auburndale, Mass.

Rev. Robert W. Fairbank and his father have been the representatives in India of the Maple Street Congregational Church of Danvers, Mass., for fifty years. The younger Fairbanks are also representatives of the Second Congregational Church of Attleboro, Mass., and the Congregational Christian Church of Reidsville, N. C.

Mr. Fairbank, who speaks Marathi fluently, does general city work, including special responsibility for a Trade Apprentice Hostel, a type of home-away-from-home for Indian boys who work in the mills at Sholapur. He also does a great deal of church counselling and visitation with Indian clergy and laymen.

Coming to America for his college education, Mr. Fairbank graduated from Amherst College in 1920 and from Hartford Theological Seminary in 1926. He earned his M. A. at Teachers' College, Columbia University in 1933.

Mrs. Fairbank, the former Marie Lively of Stroud, Oklahoma, is a graduate of Park College, B. A., and Kennedy School of Missions, M. A. She also took special work at Teachers' College, Columbia, M. A., and at Boston University School of Theology. Her major responsibilities in Sholapur include the Christa Seva Mandir Neighborhood House, baby welfare centers and women's work.

When famine was acute in the Sholapur area, both Mr. and Mrs Fairbank devoted a major part of their time to the distribution of food sent from America.

"THE LIVING WORD"

Paul's Injunction to "Condenscend"

Fourth of a Series

By Dr. Luther A. Weigle.

The Oxfrod English Dictionary defines condescend as "to stoop from one's position of dignity or pride," and quotes Samuel Johnson's definition: "to depart from the privileges of superiority by a voluntary submission; to sink willingly to equal terms with inferiors." Yet there is always something snobbish or patronizing about the word "condescend." The person who condescends never forgets his "superiority" and usually succeeds in reminding others of it.

The word appears just once in the English translation of the Bible, and is there so inappropriate that the Oxford English Dictionary adds a parenthetical note to its quotation of the passage: "The meaning of the translators in 1611 is not clear." The verse is Romans 12:16; "Mind not high things, but condescend to men of low estate." It is translated in the RSV: "do not be haughty, but associate with the lowly."

The Greek adjective here is the one which Jesus applied to himself—"I am meek and lowly in heart" (Matthew 11:28). It is the word used in James 4:6—"God opposes the proud, but gives grace to the humble." Its verb appears in "Whoever humbles himself like this child, he is the greatest in the kingdom of heaven" (Matthew 18:4); "he humbled himself and became obedient unto death" (Philippians 2:8). Its noun appears as "humility" (Acts 20:19) or "lowliness" (Ephesians 4:2).

As for the Greek verb which in Romans 12:16 is translated "condescend," there is not the least element of condescension in its meaning, which is, when applied to persons, "associate with," and when applied to circumstances, "adapt oneself to." We can acquit Paul of the charge that he advised Christians to act condescendingly to "men of low estate."

If we are grateful for the gift of Christ, we will have a part in sharing his gospel to the ends of the earth.—*T. K. Thompson.*

Dates to Remember

1956

January 30- February 2	**Mid-Winter Meeting Buck Hills Falls, Pennsylvania**
February 6-10	**Workshops in Evangelism in North Carolina and Virginia**
February 27- March 2	**North Carolina Lay Visitation Evangelism**
March 4-11	**North Carolina Simultaneous Evangelistic Services**
March 12-16	**Virginia Lay Visitation Evangelism**
March 18-25	**Virginia Simultaneous Evangelistic Services**
May 1-3	**Centennial Session of the Southern Convention Union Ridge Congregational Christian Church Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches Omaha, Nebraska**

"JOHN THREE-SIXTEEN"

One cold, wintry night, a poor Irish boy stood in the streets of Dublin—a little city Arab, homeless, houseless, friendless. He had taken to bad courses, and had become an associate of thieves who were leading him on the broad road to destruction. As he stood there waiting, shivering and cold, a hand was laid upon his shoulder. It was very dark; he could see only a tall form standing by him, and he trembled with fear, but a kindly voice said: "Boy, what are you doing here at this time of night? Such as you have no business in the streets at so late an hour. Go home and go to bed."

"I have no home, and no bed to go to," said the boy.

"That's very sad, young fellow. Would you go to a home and to a bed, if I provided one?"

"That would I!" replied the boy.

"Well, in ——— street and number ——— you will find a bed." Before he could add more, the lad had started off.

"Stop!" said the voice. "How are you going to get in? No one can get in there without a pass. Here is on for you. Can you read?"

"No, sir."

"Well, remember then, the pass is 'John 3:16.'"

The lad rushed off, repeating his lesson, and soon found the number indicated, before a pair of large iron gates. His heart failed him. How could he get in there? Timidly he rang the bell. The night porter opened the door and in a gruff voice asked, "Who's there?"

"Me, sir. Please, I'm 'John Three Sixteen,'" in trembling tones.

"All right; in with you; that's the pass."

And in the boy went. He was soon in a nice, warm bed, and between sheets such as he had never seen before. As he curled himself up to go to sleep, he thought, "This is a lucky name; I'll stick to it." The next morning he was given a bowl of hot bread and milk, before being sent out into the street. He wandered on, now fearful of meeting his old companions, when heedlessly crossing a crowded thoroughfare, he was struck by a car.

A crowd quickly gathered, the unconsicious form was placed on a shutter and carried to the nearest hospital. After his injuries had been attended to he was carried into a ward; but in a short time his suffering brought on fever and delirium. Then was heard in ringing tones and oft-repeated, "John 3:16; John 3:16."

Consciousness returned, and the little fellow gazed around him. How vast the room looked, and how quiet it was! Where was he. Presently a voice from the next bed said: "John Three Sixteen, how are you today?"

"Why, how do you know my new name?" asked the surprised boy.

"Know it! You've never ceased with your 'John Three Sixteen,' and I for one say 'Blessed Three-Sixteen.'"

This sounded strange to the little lad's ears. To be called "Blessed," he for whom no one cared!

"And don't you know where it comes from? It's from the Bible."

"The Bible!" The poor little waif knew nothing of the Bible. "Read it to me," he said; and as the words fell on his ear, he muttered: "That's beautiful! It's all about love, and not a home for a night, but a home for always." He soon learned the text. It was to him indeed a joy.

Our little friend recovered. God blessed his simple faith, friends were raised up to him, and he was placed in school. Now he is an earnest, hearty worker for the Master.—Condensed from a Tract.

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HISTORICAL SOCIETY. 1956.
outhern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, FEBRUARY 2 NUMBER 5

Elon College Library

Presenting the Expansion Program for

E-L-O-N C-O-L-L-E-G-E

SNOW BEDECKS THE COLLEGE CAMPUS

A STATEMENT BY PRESIDENT SMITH

The college that does not keep pace with the times might as well close its doors now as later. There are frontiers and spaces beyond in education as well as in countries and continents.

There are always better methods of doing things if we only had the ability to discover them, and the skill to put them into practice. The purpose of the three R's—Readin', Ritin', 'Rithmetic—are still basic in education, but the principle of instruction and training has changed many times during the past half-century. We still honor the "Blue Back Speller" and the teachings of McGuffey, but we teach spelling and reading on entirely different principles.

Today, we are advanced in methods and materials. We have facilities for instructing hitherto unknown, the most of which will be out of date within two decades. Already the radio and television are invading the means of conveying information to the inquiring mind. The use of these means of instructing is rivaling the contact of the personalities of teacher and pupil. Yet we must not overlook the fact that there is an educational value in the contact of personalities and a scholastic atmosphere for which there is no effective substitute. The instructor behind the desk and the pupil in the class room will always be vital in the matter of preparing life for the total responsibilities of living.

N-E-W-S B-R-I-E-F-S

This issue of THE CHRISTIAN SUN is devoted entirely to the Expansion Program of Elon College, with the exception of the article on this page in regard to our Evangelistic Program, and the Sunday School Lesson, which appears on page 15 of this issue. The reason the page 2 article is printed is obvious. The reason we did not leave the Sunday School Lesson out, is because there are, to our knowledge, classes that depend upon it in the teaching of the lesson. It would not have reached some of these schools in time if left till next week. There are three or four articles concerning the College which were also necessarily omitted. There was no particular reason why others were chosen and these omitted, evcept that possibly they are more suitable as special articles for the College Page.

Conference Workshops on Evangelism to Feature Dr. Aaron Meckel

Workshops will be held in each of the five conferences of the Southern Convention during the week of February 6-10, in preparation for the Simultaneous Evangelistic Services to be held in North Carolina, March 4-11, and in Virginia during March 18-25.

The inspirational addresses for the Workshops will be given by Dr. Aaron Meckel, pastor of the Congregational Christian Church at St. Petersburg, Florida. Dr. Meckel is one of the six outstanding Congregational Christian ministers in the United States. He preaches on an average to about 2,500 people each week, and is in great demand as a speaker and preacher.

He is the author of several books in the field of evangelism and a member of the Department of Evangelism for the National Council of Churches. He is also a welcome contributor from time to time to THE CHRISTIAN SUN. Dr. Meckel holds several honortry degrees. He is a Mason and a Shriner of note. He has been guest preacher and special speaker in some of the largest churches in our country.

The Workshop for the Valley Conference will be at the Bethlehem Church on February 6. The Workshop for the Eastern Virginia Conference will be held at the Bethlehem Church, near Suffolk, on February 7. The Workshop for the North Carolina and Virginia Conference will be at the Beverly Hills Church in Burlington on February 8. The Workshop for the Western North Carolina Conference will be held at the Asheboro Church in Asheboro on February 9. The Workshop for the Eastern North Carolina Conference will be held at Wake Chapel, at Fuquay-Varina on February 10.

Each of the Conference Workshops will be similar in nature, begining at 12:00 noon with a luncheon, and concluding with an address in the evening by Dr. Meckel.

DR. AARON MECKEL

Every minister and several laymen and laywomen from each church are urged to make every effort to attend the Workshop in the Conference to which they belong. These Workshops will present information, methods, materials, inspiration and suggestions concerning the week of Lay-Visitation and the week of Evangelistic Services.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.., 1954

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The Expansion Program for Elon College

ELON COLLEGE EXPANDS

A Resume and Forecast by President Smith

The growth of Elon College during the past twenty years or more has been phenominal. The ones nearest the College, and all who are interested in its development, have been engulfed in this forward surge of the College. Yet no one, not even the ones who are responsible for its program, seem to realize fully the progress that the College has made.

Moving from an enrollment of a little more than two hundred in 1932-'33, to a student body of twelve hundred in 1955-'56, is a bit unusual. To come out of a hopeless economic situation in the early 30's to a sound financial footing in every respect, is both surprising and gratifying. A program of construction and improvement, including renovation of existing buildings, additional buildings and equipment, providing a new power house and heating facilities, a new gymnasium that is entirely adequate for athletic contests, intramural sports, and a complete program of physical education, is an inspiration to the faculty, the students and the alumni.

To continue this program of improvement, two new dormitories and a new dining hall are in the process of construction. All the improvements and additions have been paid for, with the exception of the dormitories and dining hall, scheduled to be completed in the early summer. Plans have been made, organizations formed, and committees are at work to provide for the payment of these new additions to our campus as payments are due.

With the cooperation of the church, the alumni and friends of the College, under the direction and leadership of the board of trustees and the College administration, the future holds great promise for Elon College, our College.

Student Enrollment

The 1955 Fall registration for the day and evening classes shows an increasing enrollment at Elon College. In September a total of 1118 persons enrolled. This figure included the full and part-time students in both the day and evening classes.

There was a total of 784 persons registered for the day courses in September of whom 749 were pursuing a full-time academic schedule. The combined full-time and the 35 special students represented the equivalent of 765 full-time students in the day classes.

The evening school showed a total of 334 different individuals enrolled; of this number, 119 were carrying a full load of five courses and attending five nights each week. The remaining 215 students, some attending as many as four nights weekly and some taking lighter loads, represented 118 full-time students, making the evening school show the equivalent of 237 full-time students.

At the end of the Fall quarter the number who dropped out or had withdrawn during the quarter totaled 87; however, 50 new students enrolled in the winter quarter of the day classes bringing the total number of persons enrolled during the year so far to 1168.

The enrollment to-date as compared to the enrollment last year at the same time shows a 23.7 per cent increase. Last year at the same time, the increase over the previous year was 11 per cent.

A breakdown on church preferences reveals that the Baptist, Methodist and Congregational Christian groups lead in the number of denominational memberships or preferences expressed. The next six denominations in order are Presbyterians, Catholics, Reformed, Lutherans, Episcopalians, and Holiness.

Sixteen states and six foreign countries are represented among the students of Elon College for the 1955-56 term. North Carolina leads with 85 per cent of the enrollmnet. The other leading states in order are Virginia, Pennsylvania, South Carolina and New York. Of the total students from North Carolina, 663 or 64 per cent of the North Carolinians comes from Alamance County.

The increased enrollment trend indicates that Elon College must continue to prepare more and better facilities in order to continue to offer the educational advantages of the church-related college.

HAZEL WALKER.

The Student Body

Elon is growing and will continue to grow so long as we wish it. We cannot sit back and rest on our achievement for having started construction of two new dormitories and a dining hall. We must start construction of more dormitories if we expect to keep up with the enrollment of other colleges that are in competition with us for students. We must have physical facilities of which we will be proud.

This year, our facilities for boarding students were taxed to the limit after having denied admission to more than one hundred boys and girls who applied. None were denied admission because we did not have space for them.

The school year of 1956-57 will present a greater problem. We expect to receive more than six hundred applications for this coming year from high school seniors, prep-schools, transfers from junior and senior colleges, adults who want to further their education, and from teachers who wish to renew or meet requirements for certificates. Most surely, some will have to be denied admission because of their academic records, but we hope that no one will be denied admission because we do not have space for them.

For the next three or four years, applications for admission will soar. Neither Elon nor any other college will be able to accept all those students who will apply. It will become necessary for all colleges and universities to become more and more selective in their choice of students.

Yes, Elon will have to become more selective also. We will have to select those students in the future who possess these essential qualities of scholarly and intellectual resources: above average in intelligence, above average high school records, a natural curiosity and desire to learn, the ability to

(Continued on page 5.)

Editorial . . .

The Elon College Extension Program

The Elon College Expansion Program was planned and launched in 1946. It was most urgently needed. A series of misfortunes had befallen Elon College during the previous twenty years. The fire which destroyed the Administration Building was the first. When the Board of Trustees faced the necessity of rebuilding, it decided to undertake a building program which would meet the needs of the college for the next twenty-five years, as they could be foreseen at that time.

The Board voted to build five new buildings: Alamance Hall to serve as an administration and class-room building; the Carlton Library; the Whitley Memorial Auditorium; the Mooney Christian Education Building; and the Rooney Science Building. Other improvements were also added.

Contributions were so generous and the financial outlook in the country was so promising that the indebtedness of the college which remained seemed in no wise burdensome. Then came the stock market crash of 1929 and the lean years of the depression. All sources of revenue of the college were drastically reduced, and many of them were completely dried up. The debts of Elon College mounted to alarming proportions.

Dr. L. E. Smith was elected to the presidency of the college in 1930. He accepted and assumed the duties of the office in 1931. Elon College and the Southern Convention of Congregational Christian Churches will always owe a tremendous debt of gratitude to President Smith for the work he has done in meeting the financial difficulties which have confronted Elon College. We should earnestly hope that not even he remembers all of them.

In 1945 the Board of Trustees and the College Administration considered the need for additional buildings, the repair of present buildings, and for increasing the college endowment funds. The Elon College Expansion Program was approved by the Southern Convention in 1946. The program was duly launched.

The plan of financing was to be through the Two and One-Half Million Dollar Campaign Fund. President Smith reported to the recent session of the Board of Trustees that of the $2,500,000, $2,000,000 has been secured in cash, pledges, and conditional pledges. That is an excellent achievement record. Dr. Smith expressed the belief that the entire amount of the Campaign Fund can be raised during 1956. If that is done, it will go a long way toward assuring the financial security of Elon College.

The Expansion Program provided for the construction of seven new buildings. They are: a power house, a new gymnasium, four new dormitories, and a new dining hall. When this building program is completed it should not only adequately house the present student body but should take care of Elon's proportionate share of the expected increase in college student enrollment for the next ten years.

The most pressing need of the college in the way of buildings was for a power house. The old one had been in use for almost half a century. The new power house has been built and paid for. It is our understanding that it will meet the power needs of the other six buildings included in the building plans.

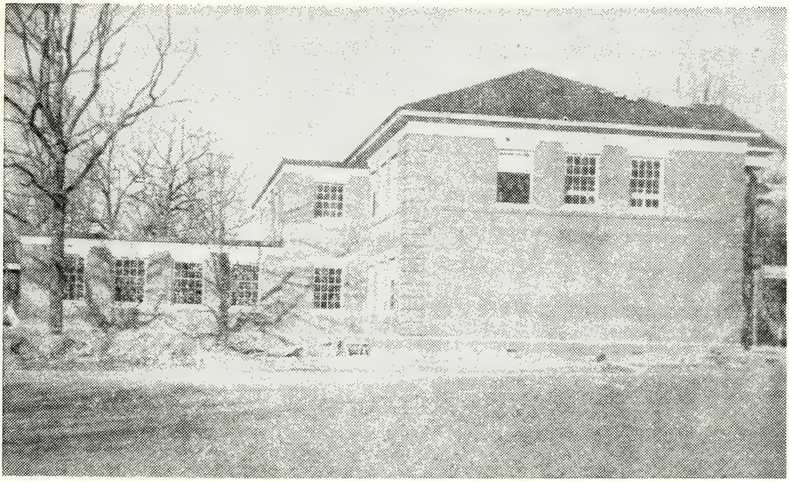
The new gymnasium has also been built and paid for. At the time it was completed it was about the last word in college gymnasiums, and adequately meets present needs. It not only is used in connection with intercollegiate athletic contests but is used extensively in Physical Education by the student body.

At the present time a dining hall and two dormitories are being built. The dining hall is about three-fourths completed, and the construction of the new dormitories is progressing satisfactorily. The three new buildings now under construction should be completed before the beginning of the 1956-'57 academic year. In addition, the interior of West dormitory is being rebuilt and the building completely renovated. The campus is to be re-landscaped.

Education has been an important factor in making the United States the leading nation of the Western World. Elementary education for everyone has been the American ideal. Now higher education is becoming a necessity for millions of our American youth. The most gratifying development in education is the increasing emphasis of the importance of education in the liberal arts. It is in this field of education that Elon College is making its contribution.

The Elon College Expansion Program provides for the churches of the Southern Convention an opportunity for larger service, not only to themselves but to the country at large. Elon College has a tremendous potential for service. If it is to measure up to its opportunities, it must have strong financial undergirding. The churches must do their part. They cannot carry the entire responsibility; but if they do their proportionate share and the alumni assume their part, we believe that others who recognize the importance of what Elon College is doing will rally to its support. In so far as it is humanly possible, the future of Elon College should be made secure.

McEwen Memorial Dining Hall



Standing near the west gate of the Elon campus is the new McEwen Memorial Dining Hall, most nearly complete of the three new buildings that are under construction on the Elon campus at this time. This two-story structure, being erected as a memorial to the late J. H. McEwen, Burlington industrial and civic leader, was under roof by Thanksgiving, and work is already moving ahead on the interior. It is hoped that the dining hall may be ready for use before the close of the current college year.

THE EXPANSION PROGRAM FOR ELON COLLEGE.

(Continued from page 3.)

work independently, a good memory, a wide range of interest, initiative and resourcefulness, the ability to understand and follow directions, the ability to express self effectively in both oral and written expressions, the ability to think critically, evaluate, descriminate, and to make logical choices.

In addition to the above, students who wish to enter Elon must have the following essential personality traits: good self-control and emotional maturity, enthusiasm and self-confidence, adaptability to new situations, ambition of purpose, dependable and reliable, ability to conform to recognized standards of morality and citizenship, willingness to accept responsibility, willingness to conform to rules and regulations, desire for self improvement, courage and desire to establish and achieve a goal.

Sam Webster,
Field Secretary.

The Curriculum

Elon College has been from its beginning a four-year liberal arts college. Over a period of years the curriculum of the institution has naturally under gone some changes. At one time Latin, Greek, Mathematics, Religion, Philosophy, and English were considered the most important basic subjects. Later less Latin and Greek were required and more courses in the fine arts were added. Also added were formal courses relating to business, health, physical education, professional education, and the natural sciences.

It has been discovered there is not sufficient time in a four-year period to master all the subjects which a well-rounded college student is expected to take. Hence, for the expansion program, it is proposed to offer the subjects which will give a student a basic foundation upon which to build a sound structure in which to live a full and abundant life. This type of program calls not only for strong content courses in liberal arts, the meat course of the menu, but also those fields of study which will enhance the enjoyment and appreciation of living a useful life of service, the salad and desert part of the menu. The extra-curricular activities give relaxation, recreation and that needed between-meals snack.

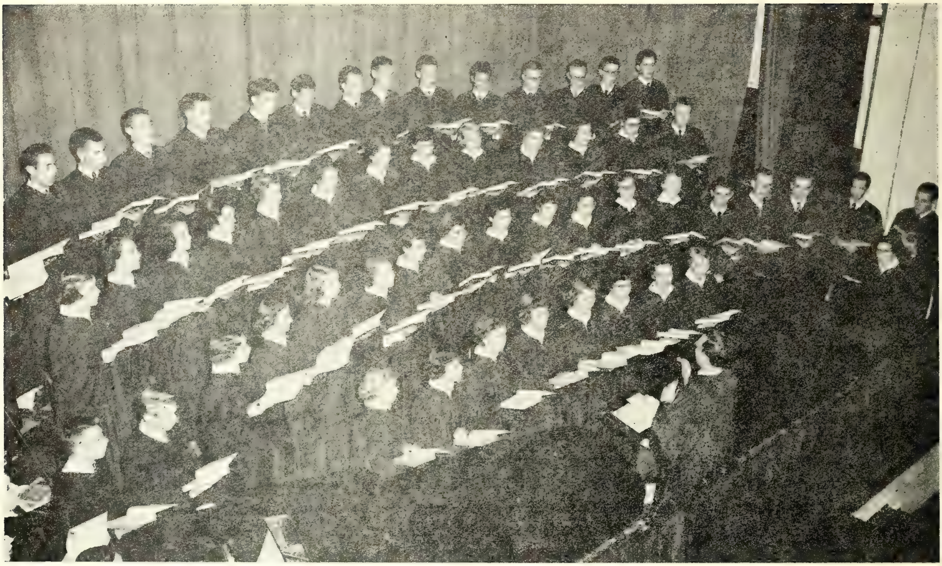
Unless the product of the college has a desire to add to the sum total of the good of a community, in which he casts his lot, somewhere along the line, something has been left out of the student's curriculum.

Strong related courses in the humanities, science, philosophy and the social sciences will give adeqquate preparation for graduate work in the various professions; such as: the Christian ministry, medicine, law, engineering, education, etc.

At the same time it is recognized many young men and women who are candidates for the bachelor of arts degree are seeking a terminal course. Their formal education closes when the degree is conferred. A basic training in the liberal arts courses will permit the individual, after graduation to continue his education with profit, by self study, or take the most advantage of short training courses designed for the college trained man to become better prepared for a particular position, such as: banking, insurance, personnel work, scouting, a selected type of business. Additional and most gratifying education is obtained in the university of experience.

In as much as approximately forty percent of the Elon graduates enter the public school teaching and ad-

The Elon College Choir



The Elon College Choir—perhaps better known to the public as the Elon Singers—furnishes the music for all college services. As the Elon Singers, it presents concerts of sacred and secular music at the college and makes annual tours as far north as New England.

ministration profession, adequate content courses are provided for both the secondary and elementary fields of public education.

After all the purpose of the curriculum is, in addition to assist in acquiring needed and useful information, to train the individual (a) to isolate a problem and make accurate observations, (b) to analyze and correlate the observed data, and (c) to formulate a logical conclusion.

The Elon College faculty makes a continued study of the curriculum and desires to have it geared with present demands and prepared for future developments commensurate with current standards of liberal arts colleges.

A. L. Hook.

Religious Education in the College

Elon College was established for the purpose of religious education. That is still its aim. Without an intelligent understanding of religion men will never inherit the kingdom of God. Every student at Elon is expected to take two courses in religion.

In most instances these courses are a survey of the Old Testament and a survey of the New Testament. These are not Sunday school courses but demand serious thoughtful study. The teachers agree with Jesus that people must love God with their minds as well as their hearts.

This comes as a surprise to some pupils as they come to us with the idea that memorizing certain verses or subscribing to certain credal statements is all that religion requires. When a student has mastered a survey of the Bible he may take advanced courses in Bible and Christian Philosophy.

Religious education also empasizes with Jesus that not every one who says, Lord Lord, will enter the kingdom, but he who does the will of God. Many people are good, but good for nothing. We endeavor to help pupils understand that they must be good for something, stand for something, make their lives count.

Some students come to the conclusion that they want to serve God by passing on to others the knowledge and understanding of God and Christ they have. They want to learn how they can help others develop Christian character. For these we offer three courses in definitely religious education materials and methods. One of these deals with the general principles of how one learns to be intelligently Christian and how leaders can aid in this religious growth. Another course deals with the materials by means of which we can help people to grow religiously. The third course deals with the agencies and methods of Christian activity with young people. This course will be taught this spring.

Some Elon students take these three courses because they are already parents and have discovered that they want to do more for the religious education of their children. Others are already Sunday school teachers, counselors, leaders in scouting, 4-H clubs and other youth organizations. They realize that they need help. Others take these courses because they are looking forward to being parents or volunteer church workers, some of them ministers' wives. A third group take these methods courses because they plan to be professional religious workers. These do not plan only to be ministers, directors of religious education or teachers or religion. Some expect to enter foreign service for their church. Others plan to be religious journalists. Others hope to become full time "Y" or Scout workers, or enter other professional fields where an understanding of Christianity and Christian growth is essential. Elon College is making a contribution in a variety of fields.

W. W. Sloan.

Christian Education in the Church

The church has been commissioned to preach and to teach the good news of Jesus Christ unto all mankind. This two-fold mission has consumed the life of dedicated persons through the centuries.

The task of Christian Education is that of translation of this good news into Christian experience. This is the experience of the Living Christ who makes of life a positive growing process, both for teacher and pupil. A growing and deepening faith must make a difference in the direction and purpose which any life follows. It would seem that information alone is not a sufficient goal. The teaching process in the Christian Church must motivate people by inspiration, attitude, social relations, love, to a complete daily dedication to God and His purposes in our time. This dedication is often caught through devoted people whose lives show forth the spirit and teachings of the Master.

To the end of Christian Nurture the church and Elon College must continue to give sacrificially. The task must be a cooperative endeavor, each understanding its contribution. If Christian Education is to have any meaning in the local church there must be a more concentrated effort to enlist our *best* youth for full-time Christian Service. Have we accepted and fulfilled our command if we do not produce men and women dedicated to the sacred service of God? I wonder.

Elon College is charged with the Christian Higher Education. Her contribution in the past has been very great. Through her portals have come many of our present leaders in the clergy. Into many areas have gone lay-persons better able to serve the Church of Christ because of inspiration, challenge and nurture received from consecrated professors. The college cannot challenge and prepare students for Christian vocations unless our church families send their youth to her. Our teaching for faith is a life-time process—what a change could be wrought could this be systematic. With understanding, this teaching of life for life could be begun in the local church, nurtured at Elon and climaxed in Christlike living and service.

John S. Graves.

College Faculty

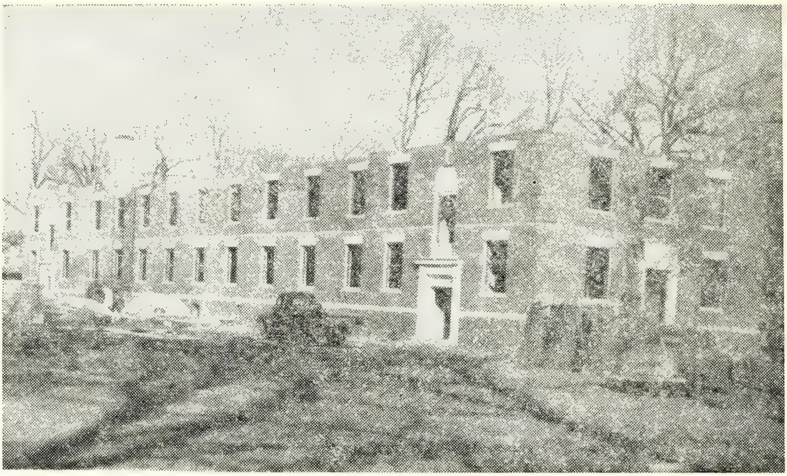
"What is a college?" is a question which someone might ask. Regardless of the words we use in answering this question, ultimately the answer must involve two indispensables: the *student* and the *teacher*. Physical plant, teaching materials, and many other items are necessary but these two are the real essentials. The quality of instruction, particularly on the college level, depends to a very great extent on the individual faculty member, his training, his character, his attitudes, and his performance as a teacher. The teacher is the guiding hand to lead the student in unknown paths; he must be the inspiration to fire the student's curiosity and to cause him to seek to dig deeply, to read widely, and to explore with enthusiasm this new world of knowledge. Unless there is assembled on a college campus a faculty which is adequately trained and properly motivated, the program of the college cannot be effective; Elon College is fortunate in that she has such a faculty.

There are, however, pressures and problems on the road ahead. The population of the United States has doubled in the last fifty years; the birth rate has doubled in the last twenty years. According to the best statistics available we will have in the colleges by 1970 twice as many students as were in attendance in 1950. Although we are faced with this tremendous increase in enrollment we are not training enough teachers to meet the demand. Within the next fifteen years we will need a minimum of 150,000 additional college teachers; this is in addition to the normal year-by-year replacements. In the face of this unprecedented demand and this woefully inadequate supply it will be increasingly more difficult for the small, church-related, liberal arts college to keep its best teachers. These teachers will be the objects of considerable attention on the part of wealthier institutions; many of them will yield to the temptation of higher pay and reduced teaching load. A second important pressure which will be felt in academic circles will come from industry. Many a man with years of experience is now teaching throughout the regular term and the summer for $5,500 or less who could start working in industry at not less than $6,700 per annum. In face of the rising cost of living, even those who love teaching may find it difficult at times to ignore the lure of what ap-

Students Leaving Service in Whitley Auditorium

As its name implies, this building houses the college auditorium, which has a seating capacity of 1,000 persons. A completely modern Music Department is also contained in the building, with five studios and practice rooms.

Carolina Hall



The walls of Carolina Hall, the new dormitory for boys, are rising rapidly as the New Year of 1956 gets under way. The walls are already completed past the second floor, with workers placing the third-floor walls as rapidly as possible. Indications are that the new boys' dormitory will be under roof early in February, setting the stage for the inside finish work by the contractors.

pears to be greater financial security. Elon College, and all other such institutions across the country, will be able to solve this problem only because of that group of faculty members who are dedicated to teaching as their means of serving their fellowman and their God. We should be deeply grateful for and to each of them and humbly pray, ". . . May their tribe increase."

J. E. Danieley.

Equipment

Elon College today has topnotch equipment in all its academic departments. The book value on equipment alone amounts to $385,222.35. This includes all equipment in the laboratories, classrooms, music department, dining hall, and dormitories.

The Physics Department has equipment valued at $10,000.00; the Biology Department, $30,000.00; the Chemistry Department, $30,000.00; the Home Economics Department, $7,500.00; and the Commercial and Business Department, $10,000.00. These are all conservative estimates.

We strive to equip all our departments with the best and most modern apparatus available. The equipment in our natural science departments, in particular, is outstanding. The Physical Education Department has excellent equipment and facilities to carry on a good program. Our Foreign Language Department has laboratory facilities consisting of record players, tape recorders, and other electronic devices to heighten the effect of the romance language courses. Our Fine Arts Department has good equipment, but is in need of practice pianos to replace those that are no longer very satisfactory.

In the classrooms the equipment is very serviceable. Seating equipment in some cases is having to be replaced. Also, many of the blackboards are being replanced and renovated so as to present good writing surfaces.

Dining hall and kitchen equipment is ample at this time and in good condition. After the last fire in the kitchen, all the old equipment was replaced with the best grade available as far as utility is concerned. New stoves, ovens, stainless steel sinks, stainless steel steam kettles, maple work-tables, mixers, saw, slicer, toaster, and other miscellaneous pieces were purchased. The new equipment was purchased with the idea of utilization in the new kitchen, which is now under construction, and plans have been made to install this thoroughly modern equipment in McEwen Memorial Dining Hall. Even though this equipment will be utilized, much additional equipment will be needed for the new kitchen, mainly fabrications of stainless steel.

The furnishings in the dormitories are not at present in as good condition as we would like them to be. Ladies Hall and West Dormitory have fair equipment, but in the boys dormitories the equipment is inadequate. This situation will be partially remedied when new furnishings are provided for the two new dormitories.

Equipment in the power house is in good condition. The additional buildings that are being constructed will place an extra burden on the steam and hot water systems, but the boilers are big enough and have power enough to take care of the increased demand.

The Federal surplus property distribution program, as carried out by the United States Department of Health, Welfare, and Education through the North Carolina Agency, is rendering a great service in improving the quality of our overall plant equipment. This has been done at nominal cost, and the book value of such equipment is very low as compared to the value received.

Future demands will multiply our equipment requirements both as to quanity and quality. The progress of research and keeping up-to-date in education will tend to emphasize quality. Future requirements will call for utilization of much special equipment, particularly in the fields of electronics and science and changing educational practices guarantee that such equipment will be profitably used in Elon College and similar institutions.

W. E. Butler, Jr.

Finances

The expansion of Elon College over the past twenty years has been phenomenal. On the opening day in 1932, eighty-six students were matriculated. The year closed, however, with two hundred and forty students. Since 1932, the enrollment has increased substantially year by year to date. Enrollment for 1955-56 will exceed twelve hundred students.

This expanded enrollment has necessarily meant an expanded curriculum and a faculty commensurate with the increased enrollment; also, an expanded curriculum and increased facilities sufficient for the needs to give proper instructions to all students.

In no department of the college's life, however, has the expansion program been more evident than in its equipment and economic resources. During these years of growth, the existing buildings have been improved and kept in a good state of repair. Additions to the campus consist of a new power house, an improved heating system, a new gymnasium, faculty houses, sufficient to house twenty-one members of our faculty, seventy apartments for married students, a temporary dining hall and kitchen, an aviation laboratory, and now being erected on the campus are two new dormitories and a new dining hall, with plans for additional equipment in the making.

Of course, the expansion program of Elon College, above mentioned and other aspects, have required greatly expanded economic resources.

The total budget for Elon College from 1932 to 1935 was $86,000. The total budget approved by the Board of Trustees of Elon College on Tuesday, January 17, 1956, was the unbelievable figure of $541,000. Since 1935, the college has been able to meet its annual budget without delay to the present year. There are sufficient resources in hand and in prospect to meet the current budget and close the college year without a deficit.

To help meet the enlarged current budget, churches of the Southern Convention have stood by and increased their contributions to the college. In 1955, our Sunday schools and churches contributed for current expenses more than $27,000.

Since 1946, Elon College has added $310,000 to its endowment funds and has accumulated approximately $500,- in invested funds. The income from both funds is paid into the current budget.

During this year, the college has received notification from the Ford Foundation that it would receive $125,700, the income from which would go to supplement faculty salaries. The Wachovia Bank and Trust Company has contributed $5,000 to our building fund, and the Esso Foundation, Standard Oil Company of New Jersey, has contributed $2,000 for the expenses of undergrauate education in the college. All these contributions count on the Two and One-Half Million Dollar Campaign Fund.

There is developing a new and increased interest in the college among our churches in the Southern Con-

Virginia Hall

Work is progressing at a rapid pace on Virginia Hall, new girls' dormitory on the Elon College campus. The roof was completed on this structure before Christmas, assuring that winter weather would not halt work on the building. The new dormitory stands just north of the present West Dormitory for girls, being linked with older building by corridors at each of the three floor levels. This building, like the boys' dormitory and the new dining hall, is expected to be completed by Elon's 1956 commencement.

vention. Our churches are underwriting $300,000 to help pay for our two new dormitories, Carolina Hall and Virginia Hall.

On the recommendation of the Convention, conference apportionments for the college have been increased to $35,000 annually.

Mrs. J. H. McEwen of Burlington, North Carolina, has contributed more than $51,000 toward the cost of the McEwen Memorial Dining Hall. Many, many others have contributed smaller amounts to the Two and One-Half Million Dollar Campaign Fund, which has helped in every way. to expand the college, enlarge its equipment and add to its invested funds.

Elon College faces the future with the determination to build the kind of institution that our church and this day needs, and is optimistic in all of its plans and endeavors for the days and years that lie ahead.

L. E. SMITH.

Publicity

Publicity and public relations are important phases in the programs of all institutions and all organizations, and both are intended to place the institution or organization in the most favorable light possible in the eyes of the general public.

Such is the purpose of the publicity program at Elon College, with an effort made to keep the college in the public eye and mind as much as possible, always seeking to publicize the accomplishments of the college as a whole and its faculty and students as individuals.

There are several media through which the Elon College publicity is broadcast, including the weekly and daily newspapers, the bi-weekly college newspaper, radio stations, television stations and occasionally sectional or national magazines.

Stories on college activities, including both curricular and extra-curricular programs, are sent regularly to the newspapers. Whenever possible, stories of individual accomplishments of students are sent to their home newspapers. It is quite natural, however, that the bulk of Elon College stories appear in the newspapers that are located in the general area of the college itself.

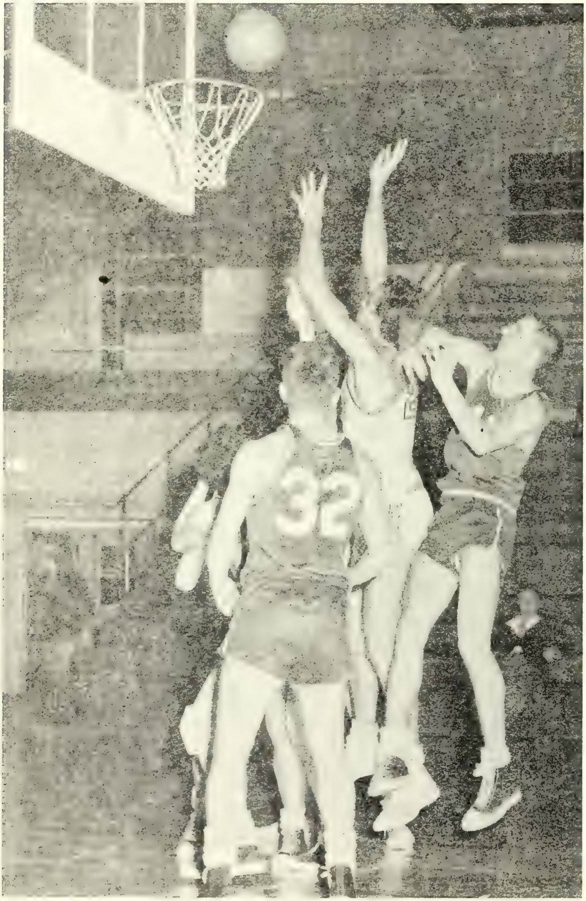
The campus newspaper, *Maroon and Gold,* now in its thirty-fifth year of publication, is also a valuable medium of publicity. It is mailed regularly to more than 100 high schools, and to both junior and senior colleges, carrying accounts of campus activities at Elon. An effort is made always to keep the Elon Campus and student life in the most favorable light.

Periodic radio broadcasts are arranged for college activities, and bulletins pertaining to students' programs are spotted on regular broadcasts. Several times neighboring television stations have allowed Elon faculty members and students to appear on TV programs to boost such special programs as the annual "Homecoming Day" festivities. In several instances sectional magazines, such as *Southern Coach and Athlete,* have published lengthy feature articles concerning the college, telling of its history, traditions and activities.

Another valuable phase of the program, which might more properly be termed public relations rather than publicity, is found in the frequent appearance of Elon faculty members for speaking engagements before religious and civic groups. These, like the newspaper stories and the periodic broadcasts, serve to keep people thinking of and talking about Elon College.

LUTHER BYRD.

Interior View of Gymnasium



Elon engages in a full intercollegiate athletic program. There is also a broad program of intramural athletics, which aims to provide healthful activity and recreation for the entire student body. This is made possible through the modern gymnasium, a part of the interior of which is shown.

Church Support (For Elon College)

Elon College, founded in 1889, is now more than 66 years old. As a member of a church in the Southern

Convention, ask yourself the following questions: During this sixty-six year period, how many members of the churches of the Southern Convention have received their college education at Elon? How many ministers for the churches of the Congregational Christian denomination have received all or a part of their higher education at Elon? How many hundreds of thousands of dollars have the churches of the Southern Convention contributed, *as churches,* to the support and development of Elon?

Even though many records were lost in the fire at Elon a number of years ago, it is still possible that someone might give an answer to each of these questions, and with considerable accuracy. While I do not know the answers, myself, I am confident that the numbers of people whose lives have been forever changed by the opportunities offered at Elon College are legion; that the numbers of people whose lives have been made richer and more worthwhile because of those who have gone from Elon to lead in the life of the churches are also legion; that while all of this education and inspiration have been going on, church people, rich and poor, old and young, have been giving a portion of their income, through their church, to help make it possible.

Because these things are true, Elon College represents a tremendous investment: of time, of labor, of love, on the part of thousands of folks. It is an investment which we shall want to follow with our prayers, our interest, and our concern. To make sure that it has been a proper one, we shall want to see it protected. In these days, when the importance of the small, liberal arts, church-related college is greater than at any time in our history, all of us know that what has been done, to date, is but the beginning of effort in meeting a vital need. More than ever before Elon College needs, and deserves, the full and gnerous support of all our churches. Let's work together to make 1956 the best year yet!

George D. Alley,
Suffolk, Virginia.

Elon College and an Adequate Supply of Trained Ministers

The ministerial problems of our Church, particularly those of recruiting, training and getting "the right man in the right place at the right time," are a part of the joy and heartache of the Superintendent of the Southern Convention.

But for Elon College, one would venture the guess that the churches of our Convention would be much weaker. From our college has come a steady stream of dedicated, trained pastors for our churches, and because of the improved calibre of our ministry, many fine pastors of other areas have been attracted to the Convention. The importance of a trained ministry cannot be over-emphasized in these days of a better educated laity. The Christian Church lagged for many years, and failed to go into the growing cities of this area, because of an inadequately trained ministry. We believe history bears this out.

The following is a quotation from a sermon delivered by Rev. E. S. Batchelor of New Bedford, Mass, on May 21, 1880, as a part of the centennial observance of the Christian Church of that city, and it has relevance for us:

"Consecrated learning is essential to the successful promulgation of the gospel of Jesus. He, the great model preacher, possessed divine wisdom to enable him to speak as none had ever spoken before him, and as none have spoken since his day. He took unlettered men from the fishing boats of the Sea of Galilee, and from the receipt of customs, and sent them out to preach his gospel among the nations; *but not until they had been under his tuition for three years.*

"Education should not be placed paramount to such preparation as grace imparts, but in its place it is important. Men are regarded as fitted to practice as lawyers or physicians or to serve as teachers only after thorough courses of study. Why, then, should not he whose responsibilities exceed those of any other profession be content with less thorough preparation? Paul excelled his fellow apostles, not because he was a better man, but because of his superior advantages of early training as a pupil at the feet of Gamaliel."

Elon College, our college, cannot alone provide ministers adequate to meet our church's need. This business of recruiting for the ministry must start in the home, the Sunday school, the local church. Then we must send our eager, consecrated youth to our college, where met by consecrated teachers, and in the atmosphere of the church they may be prepared in heart, body and mind for the ministerial services of the church. Elon is ours to be used. Let none of us fail to put the hand of Christian influence upon our choice youth, that God may make of them flaming evangels of our Lord. Help Elon College to help us meet the need for an increasing number of consecrated, prepared ministers for our churches.

Wm. T. Scott,
Superintendent.

The Ability of the Church to Contribute

The church is a "called-out-group." It is in the world but not of the world. Yet how often do we, who are Christians, think and react as the world does. We are confronted with the opportunity of providing higher education in a Christian atmosphere. Our normal reaction is, "I'll spend what money I have where it will mean more to me. I haven't got enough for myself much less to give away some." This is a normal reaction. We all understand it—but it is not Christian and we better face it.

A Christian is grateful for God's blessing—including all material blessings. He is anxious to demonstrate his gratitude or as Paul says, "To prove the sincerity of his love." This is done through giving, for there is an unwritten law which says, "Love gives." A Christian also seeks opportunity to invest his life for the Kingdom. He lives to give, not to get—thus he ever seeks for the best opportunity to invest his all for Christ.

The Christian College offers the opportunity of our sharing in moulding the spirit and character as well as the mind, at a very crucial age—normally referred to as youth. There is no way of measuring the influence exerted for the Kingdom in the basic training by Elon College of ministers, missionaries, directors of Christian Education, teachers, lawyers, doctors, nurses, accountants, salesmen, secretaries, businessmen, etc. Many of those who will determine the type of community and state our children will have to live in, pass under our influence during their college years.

Many of our churches could invest an amount equal to twice their suggested share in the present Elon College expansion program. Most of our churches could at least contribute their suggested quota over a 3-5 year period. Our biggest hindrances have been wrong motives in our giving and a failure to look into the future. We are prone to compare what we are doing with what others are doing and to be complacent. We have also had a tendency to fail to

A Group from the Ministerial Association

An integral part of the Elon College program for training ministers and church workers is the Ministerial Association, which is a student organization composed of young men and young women who are preparing for careers in the church. The group operates under the sponsorship and advice of Dr. Ferris E. Reynolds, chairman of the Department of Religion and Philosophy. A portion of the membership of the Ministerial Association is pictured above.

look ahead. We have often lived without a real vision of what God wants to do through us for the oncoming generations.

We are a fortunate and blessed people. I believe when our motives for giving become Christian and we pause to look at our godgiven opportunities in Christian Higher Education, then we will discover as the multitudes of old that we have adequate resources.

Our problem is not one of inability. It is rather the problems of wrong motives and limited vision.

Fred P. Register.

Spiritual Needs on the Campus

If you stopped at Elon College, you could find easily the Alamance Building, the library, or the gymnasium. To find the spiritual life on the campus is a little more difficult. You would be looking for the spiritual characteristics of the culture that exists on the campus. You would look for the vitality of campus life, the center of strength, and the spirit that grips the students and the faculty.

Spiritual needs on the campus are being met in part by many religious activities: services of worship each Sunday morning in Whitley Auditorium, students' Sunday school class, Sunday evening vespers, morning devotion five days a week at 7:10, chapel twice each week, music by the college choir, religious drama by the Dramatic Department, and Religious Emphasis Week held each year with an outstanding minister as guest speaker.

More important than the above are the hearts and lives of the professors. Students have available the wisdom and the guidance of these faculty members. In each class students find an excellent Christian faith in these men and women who are their instructors.

There are many needs to strengthen the spiritual life on the campus: a small chapel where personal meditations, small communion services, weddings, baptisms, and other activities could be had; a chaplain who would have more time to direct the religious activities on the campus than the minister of the Community Church; definite emphasis placed on spiritual life by the college and by the church which fosters Elon College.

The most outstanding spiritual need at Elon College is the need of Christian homes from whence these students come. Two-thirds of the students who attend classes at Elon College live at home. This means that the college has little opportunity to develop the spiritual life of these day and night students. Of the other third, one-half or more go home each week-end. Thus the spiritual needs on the campus of Elon College must be met more readily by the home and the home church of the students.

There is the need of a vital faith, a deep spiritual life in anyone's life. Students preparing for their life's vocation need the Spirit of the Living God. Each of us can help them find the deepest desire of their hearts.

W. J. Andes.

Philosophy of the College

The underlying philosophy of the college stems from three recognizable sources. In the first place there is the Hebraic tradition. For the ancient Hebrews the knowledge of God represented the highest form of knowing. Other areas of learning were related to it very much like the spokes of a wheel are attached to the hub. Studying physical nature was regarded as a matter of tracing the handiwork of God. Observing human nature meant studying the image of God upon individuals. To understand society, one must review God's dealings with his people as families, tribes, and nations. Justice meant the application of the principles of divine justice to human affairs. In short, the pursuit of knowledge for the Hebrews was more than the accumulation of factual information; it was the quest for that wisdom which issued from the fear of the Lord.

Secondly, there is the classical tradition which has been fundamental in the philosophy of a liberal arts education since the days of Plato's Academy. Among the Greeks, curiosity was stressed. Truth was sought for its own sake. Facts were observed objectively and logical conclusions drawn from them. The Greek academic ideal stressed order, ballance, moderation, physical fitness, and moral earnestness. Emancipation from prejudice, dogmas, and superstition was essential to the quest for truth. Friendly discussion was one of the most acceptable methods in learning.

Thirdly, there was the school of Jesus with the early disciples as students. The main objective of this disciple training was to develop skill in serving God, and serving God meant "doing it unto the least of these." Methods employed in the school of the disciples were informal and individual-centered. It is understandable how this fellowship of learning created by Jesus has suggested important features in the philosophy of Christian higher education.

In formulating the philosophy of Elon College, then, a conscious attempt has been and continues to be made to combine these three sources of thought and practice into a consistent program of education. Naturally, this basic philosophy of the college requires to be re-interpreted and implemented in view of the specific needs of the students and our modern society. Employing the valid principles from these three traditions, adaptations and adjustments may be made without undue confusion or contradiction. Accordingly the college may change with the times and yet remain faithful to its purpose and heritage.

Ferris E. Reynolds,
Chairman,
Dept. of Philosophy and Religion.

Trustees

I am pleased, both as an individual and as Chairman of the Board of Trustees of Elon College, to avail myself of the courtesy accorded by The Chkristian Sun to contribute to the college issue of that good publication. Just as The Christian Sun is our church paper, Elon College is our church school. Both deserve the full support of the entire church and cooperating friends. Two few of the constituency and friends of our church know enough about the program and problems of either. Both should have the benefit of our wholehearted interest and enthusiasm.

Yes, Elon College is our church school. It was founded and organized under the auspices of the Christian Church (now the Congregational Christian Church) pursuant to an act of the General Assembly of North Carolina ratified on the 11th day of March, 1889. It has always been under the control of the general convention of the church. It is specifically provided by legal edict that "the affairs of said college shall be under the management of a board of trustees consisting of 36 members, who shall be chosen from persons nominated by The Southern Convention of Congregational Christian Churches or its legal successor, 24 of whom shall be members of the Congregational Christian Church."

The Board of Trustees of the college, selected as aforementioned, is authorized, empowered and charged with the responsibility of appointing a president and other officers and instructors, and also agents of the college, as may be necessary, and to prescribe and direct the course of study to be pursued in the college and its departments. In addition thereto the Board is required to faithfully apply all funds collected and received according to their best judgement in erecting suitable buildings, supporting the necessary offcers, instructors and agents and in procuring books, equipment and other apparatus necessary to the well being and success of the college.

The college has experienced phenomenal growth from its beginning a little over a half century ago. The total student enrollment has reached nearly 1200. Three new buildings are now being constructed on the campus, and further building plans are being considered. This is necessary to meet the growing demands upon our institution.

Members of the Board of Trustees of the college have constantly demonstrated a desire to effectively discharge their obligations and responsibilities as they appeared. Officers, faculty members, agents and employees have cooperated beautifully. The tasks have been difficult but pleasant. The result speaks for itself and a fair appraisal of it is invited.

In the overall program now, and for the future, we need and solicit the interest, enthusiasm, cooperation and funds of every member of our church and every friend we can find. I am confident that all of these will be forthcoming once all of us have acquired a full appreciation of the program and problems of our church school. This I urge with all the emphasis at my command.

Faithfully,
Thad Eure, *Chairman.*

What the Church Expects of the College

The Church needs Elon College for good and obvious reasons:

a. To assist in the training of ministers and other religious personnel.

b. To afford higher education from the Christian point of view to the young people of the area.

c. To render actual services to the churches in music, religious education, leadership training, and other areas of endeavor in which the college faculty is skilled.

d, To be a center of intellectual and inspirational resource for all of our churches in North Carolina and Virginia.

The above are services which the Church needs and expects of the College. Our churces have no other source to which to turn for these needs except they find poor substitutes or become parasites on some other denominational college.

No one claims that Elon is the perfect church-related college. But it stands ready to serve. Every indication is that its power to serve our churches was never better and that new equipment, new personnel, and new insights will make it more effective in the future than it has been in the past.

The writer of this article serves a church which is upon the very doorstep of Elon. Many of our young people have attended. Many times Elon has responded to calls for leaders, speakers, programs and activities of many sorts. The response has been genuine, prompt and of high quality. What Elon has done for this church, it stands ready to do for any church within reach.

The only way to determine what Elon can do for your church is to ask for her services. The college is there to be used by the churches. Give her a chance and she will not disappoint you.

Henry E. Robinson.

The Church and Elon College

Please note that I have put the Church first in the subject of this statement. There is a special reason for that. It was the Church that founded Elon College, owns it and operates it. What Elon College is, the Church has made it. Whatever it isn't, the Church must take the blame.

Parents are back of every child who comes into and goes out of a home. We have never found ways to measure accurately the influence that follows that child as he goes out. We do know that it is tremendous. So is the influence of the churches of the Southern Convention upon Elon College. We have set her up, sent her out, as it were, to do the work of Christian higher education. That means that her influence is reflected back into the churches, and into the homes of the churches, through the ideals and capacities she builds into the young people we send there.

We, of the Convention, as individual members of the churches, and as churches, have a two-fold responsibility to Elon College:

We have the responsibility to see that within our ability to do so, as individuals and as churches, Elon College has the financial substance necessary to keep pace with the growing demands upon her. A portion of that is asked for through the apportionments of our churches. But that is not enough. It does not mean that when a church pays its apportionment to the college that we, as individual members, are relieved of any obligation to give to her support, either out of our necessities or out of our fortunes. Elon was not founded by wealth, as the world counts it, but out of the riches of faith, and the feeling that we must have a college to train our leaders. That such training has been forthcoming since the college was opened meets no argument. That we are called upon so constantly to give our support to the college should be no surprise. To argue against the necessity is to be unfair to her purposes and to that which we expect of her.

We must remember, too, that Elon cannot train the young people we do not send to her. This is our second responsibility. The Methodists, the Baptists, and the Presbyterians, all seem to see greater value in the Christian training Elon gives, because they send more students there than do the Congregational Christian churches. This is odd. It should put us to thinking, and it should result in a greatly increased enrollment of Congregational Christian students at Elon College. That is our job, as parents, as pastors, and as churches.

Elon College stands on the threshold of her greatest ability to serve the churches of our fellowship. Our response to her calls for funds and for students to match her opportunity to serve. The time is NOW!

Jesse H. Dollar,
President, So. Convention.

What of the Future?

Since the true student of history looks forward to what Lincoln once referred to as "man's vast future," a future which it is hoped will be brighter and better for all men everywhere, I am grateful for this opportunity to contemplate the road that stretches out ahead for Elon College. One cannot help but sense that this institution, barring a catastrophe of the first order, may in time come to render service to humanity far in excess of even the most sanguine expectations and hopes. We may not witness the day of its greatest contributions, but a constant dream for the future combined with inspired leadership will surely help to hasten the coming of that day. The kind of vision perhaps needed is similar to that of a Bostonian, who, after predicting a magnificent future for America from his vantage point of the year 1758, concluded. "O! Ye unborn Inhabitants of America! Should this Page escape its destined Conflagration at the Year's End . . . you will know that in Anno Domini 1758, we dreamed of your Times."

Crises and anxieties lie ahead for Elon College, just as they did for America, and these must be met successfully before our dreams of the future can materialize.

Informed Americans are aware of the impending crisis in higher education. John W. Gardner, president of the Carnegie Corporation, has summed up the crucial issue which this crises poses in terms of four questions: (1) Who should go to college? (2) What kinds of education should be provided? (3) How can we avoid the worst effects of "mass production" in education? and (4) How shall we pay for it all?

These questions demand the most serious intelligent consideration. By 1960 there will be a fifty per cent increase in the number of children entering high school, and this situation will soon extend to the colleges. At Elon, and elsewhere, some will undoubtedly be inclined to favor the admission of larger and larger numbers of students whereas others may feel that in so doing we may end up by actually educating fewer and fewer.

John Stuart Mill once wrote that the purpose of education was to make "capable and cultivated human beings." Yet, it is apparent that the trend has been toward vocational or "practical" training and away from the liberal arts, "the arts or studies becoming to a free man." Perhaps there is room for both, but it may well be that only the utmost vigilance at Elon and other institutions will preserve the fundamental core of liberal learning.

Some feel that among the worst effects of mass education is the inability of instructors to give the exceptional few sufficient attention. The inability to do this, in the words of Harvard's President Nathan Pusey, is "at our cost" because "it is the exceptional person . . . who all along has been opening the way toward a fuller life for all of us." Will it be possible to avoid neglect of the gifted in classrooms filled to capacity with students listening to lectures piped in by television?

Needless to say, the probable enrollment increase alone will demand increassed financial support. Per capita income has risen six times as much as the salaries of college professors over the past twenty-five years, and it is time that this gap was closed. No doubt there will be pressure for federal aid and increased business support involving questions of the utmost significance and creating much lively debate.

In years hence the immediate future may well be regarded as having been a pivotal era in the history of this and other institutions of higher learning. It is probably more cducial for the private schools than for those which are tax-supported inasmuch as the former despite the anticipated increase in the number of students, are bound to experience a relative drop in enrollment from their present fifty per cent of the total to twenty-five per cent or less. This will mean that if Elon and other private schools

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Parables on Prayer"

Lesson VII—February 12, 1956.

Memory Selection: *"The effectual fervent prayer of a righteous man availeth much."* James 5:10.

Background Scripture: Luke 17:20 to 18:17.

Devotional Reading: James 5:7-20.

One of the most effective ways to make truth vivid is to tell a story. Jesus again and again used this method. For what we call the parables of Jesus, and there are many of them in the Gospels, are simply stories which Jesus told to teach the truth and to make vivid and vital spiritual and moral realities.

There is one simple rule to be observed in interpreting a parable: it is that there is one central truth in it. It is unfair and unsound to take every detail in a parable and to try to draw out a specific meaning in that detail. One does that with an allegory; he should not do it with a parable. This principle should be observed in considering the two parables in today's lesson. They are designed to teach one central truth: The parable about the Widow and the Unjust Judge emphasizes *persistence in prayer;* the parable of the Pharisee and the Publican at Prayer emphasizes *humility in prayer.* All else is incidental.

Persistence in Prayer.

Here is a story of a widow living in a village who thinks she has a case against somebody who has done her wrong. She appeals to the judge. He is a hard-boiled guy—he fears neither God nor man, and he refuses to do anything about the case. That is at first. But he reckoned without the staying power of a woman. Possibly he should have heeded the slogan of modern advertising, "Never underestimate the power or influence of a woman." The widow would not take "No" for an answer. By day and by night, she hounded the judge. She just kept pecking away; she wore him down. At long last, he had to give in. He granted her plea, not because he had any sense of justice, but simply to get rid of her. (The Greek words read, he "took a beating from her.") Charlie McCarthy would say, "She mowed him down." That, in brief, is the story. What does it mean?

There is no need to say that the judge is not a picture of God. That is absurd. The one central jet of truth in the story is the *need for persistence in prayer.* Prayer is no Aladdin's lamp, bringing instantly by magic anything we ask for, anything we want. God sometimes makes us wait for the answer to our prayers, and for several reasons: (1) That our motives might be purified. Who is there of us who has not prayed for something, and on calmer reflection asked ourselves the question, "Is that worthy? Is that what I really want?" (2) That our desires might be intensified. Do we really want the thing for which we pray? Do we want it more than we want anything else? (3) That our faith might be tested and developed. Patience is one of the best weapons of the saint. We are impatient folks. We want "to get rich quick." But God would teach us that we should not weary in prayer, but having asked of him in faith, we should wait in patience and trust, and persist in prayer. We can or should trust his wisdom and his love.

Perseverance in Faith.

There is an interlude between the two stories in today's lesson, which emphasizes perseverance in faith. It may have been inserted by Luke himself. In any event, the question is asked, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" Would the persecution of the enemies of the church, would worldliness, would love of ease and pleasure, bring an end to faith? There are many things that test the faith of the believer. But we are called upon to be faithful. We are not asked to succeed, but we are asked to bear witness at all odds. We are not asked to reach the goal immediately, but we are asked to keep plugging along. And the direction in which we are headed is far more important than the rate at which we are traveling. "It is better to inch along toward God than to go hell-bent in a jet plane!" Alas if faith does vanish from the earth! For faith is essential to every realm of life. We live by faith, and we are saved by faith.

Humility in Prayer.

As Jesus taught persistence and perseverance in prayer by the story of the Unjust Judge and the Widow, so he taught humility in prayer by the story of the two men, the Pharisee and the Publican, who went up into the temple to pray. Here is a Pharisee, proud, vain, self-righteous, self centered—all Pharisees were not like this man—parading his virtues, pointing out the vices of others. The key word in his prayer was the personal pronoun "I." Dr. Buttrick puts it thus, "He thought of God as a corporation in which he had a considerable block of stock, so that at any moment he might be invited to become a director." His prayer told God that he was waiting for well-deserved honors. He felt that God owed something to him. His prayer got no higher than his swollen head.

There stands the publican, standing, it should be noted, afar off. He did not feel worthy to come too close into the presence of the Divine. In humility, in sincerity, almost in agony, he cried out, "God be merciful to me a sinner." He simply pleaded with God to cleanse a soul that was black, "one dark blot." And because he was humble and earnest and honest, he "went to his house justified rather than the Pharisee." He had accepted heaven's grace. The Pharisee had everything in his favor except the one thing he needed, an humble and contrite heart.

Here is written in letters large enough that he who runs may read, the essential spirit in prayer. Prayer is not primarily a matter of place or time or posture—although the bowed head and the bended knee do help—or even of language. Prayer is essentially a matter of spirit and motive. God resisteth the proud, but he gives grace unto the humble. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE EXPANSION PROGRAM FOR ELON COLLEGE.

(Continued from page 14.)

are to maintain their proud place in American education they will have to do it on the basis of the *quality* of their contribution. And they will need all of the brains, ingenuity, resolution, and faith that they can muster to meet this crisis.

H. H. Cunningham.

ALAMANCE BUILDING HOUSES OFFICES AND CLASS ROOMS

HISTORICAL SOCIETY. 1956.
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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, FEBRUARY 9, 1956 NUMBER 6

Elon College Library X

Are You Making Preparation for
OUR EVANGELISTIC PROGRAM?

THE BIBLE

We search the world for truth. We cull
The good, the true, the beautiful
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

--Whittier.

N-E-W-S B-R-I-E-F-S

Mr. and Mrs. John C. Tomko, and family, of the Bethlehem, Disputanta, Church, were visitors at the Richmond Church on January 29.

From the office of Rev. Frank J. Scribner, General Secretary of the Board of Home Missions' Ministerial Relief Division, comes the good news that there was raised $141,051.58 for the 1955 Christmas Fund. Miss Patricia Stephens, Mr. Scribner's secretary, writes us that we might like to report this to our readers, and we are glad to do so.

The Rev. Lowell A. Smoot has accepted a call to become the pastor of Liberty Congregational Christian Church, Vance County, N. C. Mr. Smoot is at present located at Soddy, Tenn. He is a graduate of Piedmont College in Georgia, and Vanderbilt School of Religion, Nashville, Tenn. He was at one time the president of the Georgia Pilgrim Fellowship, and at the present time is president of the Southeast Convention of Congregational Christian Churches. Mrs. Smoot has been president of the Georgia Women's Fellowship. Mr. and Mrs. Smoot will move to North Carolina, June 1, 1956.

Chaplain Frank R. Hamilton Becomes Pastor of Norfolk Christian Temple

Captain Frank R. Hamilton, Chaplain, U. S. Navy Chaplain of the Fifth Naval District, became the pastor of The Christian Temple, Norfolk, Va., on February 1, succeeding Dr. W. Millard Stevens, who resigned in September to become pastor of the Congregational Church, Southington, Conn.

Beginning of pastoral duties at the Temple brings to a close 24 years of service in the Navy for Chaplain Hamilton. He entered the Navy from the pastorate of the First Congregational Church, Oskaloosa, Iowa.

During his naval career he served in many places. Prior to World War II, he served as Regimental Chaplain of the Fourth Regiment in Shanghi, China, ministering to the largest Christian congregation in the Orient at that time. Following a tour of duty at the United States Naval Academy, Chaplain Hamilton was assigned to the aircraft carrier Yorktown, and was among her survivors when she sank in the battle of Midway in June, 1942. Later as Force Chaplain of the Amphibious Force, Pacific, he was awarded the Navy Commendation Medal "for excellent service in the line of his profession." The award covered his work in coordination of chaplains in the fleet from March, 1945, to January, 1946.

Chaplain Hamilton came to Norfolk in 1949 as Fleet Chaplain of the Atlantic Fleet and remained through 1951. He has also served as District Chaplain of the Third Naval District, New York City, and the Ninth Naval District, Great Lakes, Ill. He has been District Chaplain of the Fifth Naval District for several years.

CHAPLAIN HAMILTON

In addition to the commendation medal given for his work in the amphibious forces of the Navy, Chaplain

(Continued on page 11.)

The Christian Sun
Established 1844 by Rev. Daniel W Kerr
A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES
One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Southern Convention Laymen to Meet at Elon

The Laymen's Fellowship of the Southern Convention will meet at Elon College on Sunday, February 19 for the annual rally. Registration for the afternoon program will begin at 2 p. m. The afternoon program will feature an address by Rev. Kenneth Kohler, the executive secretary of the Churchmen's Brotherhood of the Evangelical and Reformed Church. The banquet, which will be served at 6 p. m. will be addressed by the Rev. A. Odell Leonard, popular minister from Lexington, N. C. All of the laymen of the convention are urged to attend this rally; please send in your reservations if you expect to attend the banquet. We can guarantee to feed only those who reserve their dinner. Send a postal cart to Laymen's Rally, Box 515, Elon College, N. C., *today*.

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Piedmont Virginia District Laymen Meet

The laymen of the Piedmont Virginia District met on Friday, February 3, at the Pleasant Grove Christian Church. Despite a continued downpour of rain throughout the day 65 men were present for the meeting. President E. Irving Anderson called the meeting to order at 7 p. m. and James P. Ould offered the invocation. The ladies of the Pleasant Grove Church served a delicious dinner.

Opening the program for the evening, J. K. Landrum, led the singing of some familiar hymns. Calvin Blackstock of the Pleasant Grove Church gave the welcome address. During the business session, President Anderson reported that a constitution committee, composed of W. E. Abernathy, T. S. Earp, and J. K. Landrum, had completed the preparation of a suggested constitution for the organization. Mr. Abernathy, reporting for the committee, submitted the constitution, and moved its adoption. After some discussion and some minor amendments the constitution was adopted by a unanimous vote.

The program subject was "Elon College—Our College" and the speaker was Dr. J. Earl Danieley, dean of the college. He spoke of the program of liberal arts training with Christian emphasis at Elon College and pointed out that there is much evidence that the program is effective in training leaders. As an illustration he indicated that all four ministers present, Rev. David Shepherd, Rev. Walter Hall, Rev. Mark Andes, and the host pastor, Rev. Weldon Madren, were Elon men. One of the most important things that the laymen can do to help the college is to send capable young men and women to study on the campus.

Mr. Anderson presented Dr. Leon Edgar Smith, president of the college, and Dr. Smith led the group in prayer. Officers of the Piedmont district in addition to the president are vice-president, Frank Tuck; secretary, W. W. Hankins; asst. secretary, J. B. Elliott; treasurer, Cooke Murray. Churches in the District are Pleasant Grove, Ingram, Liberty, Center, Union, Hebron, Lebanon, Third Avenue, Church of the Covenant, and Happy Home.

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N. C. and Va. Laymen to Meet

The Laymen's Fellowship of the North Carolina and Virginia Conference will meet in Burlington at the First Christian Church on February 17 according to an announcement by the president, Bill Mahan. The meeting has been set at 6:30 p. m.; the $1 per plate dinner will be served by the men of the Burlington Church. Walter Graham, National Laymen's Fellowship Director will be the principal speaker for the meeting. Announcements are being mailed to each group in the conference.

* * * * *

Laymen's Day in Chapel Hill

Sunday, January 22, was observed as Laymen's Sunday in Chapel Hill at the United Church. Lindsy Neville, president of the fellowship, presided at the service of worship. The addresses by Stein Basnight and Ray Strong were on the general topic, "Doers, not Hearers Only." Others having a part on the program were Bill Alexander, Children's Sermon: Edgar Alexander, Scripture Reading; Jim McIntyre, Service of Prayer; Jim Ellis, Benediction; and a quartet composed of Tom Peyton, Gene Stewart, Roy Weaver and Dr. Hugh Hartshorne sang the anthem.

* * * * *

Eastern Carolina Laymen to Meet

There will be a special meeting of The Laymen's Fellowship of Eastern North Carolina Conference, Monday night, February 13 at 7:30 p. m. at the Amelia Christian Church, Route 2 Clayton, N. C.

Our speaker will be Walter Graham, National Director of the Laymen's Fellowship. We are very fortunate to have Mr. Graham to meet with us.

Carl Ray,
Secretary.

* * * * *

Report from the Winston-Salem Laymen's Fellowship

A year ago we had an election of officers and made plans to revive our Laymen's Fellowship. The officers were as follows: president, Lester Reich; vice-president, Steve Mauldin; secretary and treasurer, Stafford Peebles. Steve Mauldin, who attended the National Laymen's Fellowship Rally in Chicago, gave a report of that conference at our first meeting.

Fine programs and delicious meals (provided by the ladies circles) have carried the fellowship steadily forward. Throughout the year we have had an average attendance of about fifteen (15) men. The following officers were elected for the coming year: president, Theo Gowens; vice-president, Stafford Peebles; secretary and treasurer, David Wray; official host, L. W. LaRowe. We're looking forward to another good year.

Stafford Peebles,
Secretary.

* * * * *

Laymen's Work at Liberty Vance

The Laymen of Liberty Vance, Henderson, N. C., report they are enjoying their fellowship together. The men meet on the third Wednesday night of each month. Three men prepare and serve the meal each month.

Our attendance is good. Our aim is to interest all the men in our church and community in our fellowship of service, work and play.

This past week, we had as our guest speaker Colonel Henry White.

(Continued on page 11.)

Editorial . . .

New Pleasure in Bible Reading

People are not reading the Bible regularly and seriously, as they once did. You have probably heard the story of the little girl who became curious about the book which was always on the library table, but which nobody ever opened. One day she asked her mother, "What is that book that is always on the table and is never read?" "That," said the mother, "is God's book." "Then why don't we return it, if nobody ever reads it?" the little girl queried.

A few people habitually read at least one chapter from the Bible every day. They must surely derive a lot of good from such a habit, even though they have never thought of it as reading for pleasure. Some few are finding real pleasure in the reading of two translations of sections of the New Testament, which were published in 1955. Dr. J. B. Phillips, an English clergymen, is the translater.

The first to be published was "Letters to Young Churches, a Translation of the New Testament Epistles." It includes not only the Epistles of Paul but also the Epistles of James, Peter, John and Jude. The second is entitled "The Young Church in Action." This is a translation of the Acts of the Apostles. Mr. Phillips has also written a translation of the Gospels, which the editor has not yet read.

You will be interested in a sketch of Mr. Phillips' career, which appears on the jacket of "Letters to Young Churches":

"Born in London in 1906, J. B. Phillips took the B. A. degree in Classics at Cambridge University, where he later studied for the ministry. Ordained in 1930, he worked as a journalist between his first two curacies. In 1940, he became Vicar of the Church of the Good Shepherd in one of the most bombed sections of London, remaining there until almost the end of the war. Later, he became Vicar of St. John's, Redhill, Surrey. Early in 1955, he retired from Parish work for a time, turning his energies to writing, speaking, and broadcasting for the Faith. Mr. Phillips now lives in Swange in Dorset."

What Mr. Phillips has attempted to do is to translate the message of the New Testament into the idiomatic English of the present day. How well he has succeeded, you can know only by reading his books. He has completely disregarded the Greek sentence structure. He has endeavored to say in English what the authors of the New Testament said in the current Greek of their day, and to say it with the same directness and force.

Mr. Phillips has made a free translation. Only a good free translation can give to an English reader, who knows only English, the full meaning and force of the original. Mr. Phillips writes in a style that is as lucid as sunshine. We have not been able to find one single instance where the meaning has been changed in the slightest degree. He makes the meaning more readily apparent.

There are, we know, readers of the Bible to whom it seems almost a sacrilege to read the Bible in any other save the King James Version. Good for them! They have no need for a modern translation. Their minds, hearts, and souls are steeped in the meaning and spirit of the Bible. We are concerned about those who are ignorant concerning the message of the Bible and who regard it as an outmoded book.

The Bible speaks directly to the needs of the human heart. Its tremendous spiritual impact through the centuries has been due to the fact that it has been translated into the language of the common people. The first translation of the New Testament was from the original Greek into Latin. This translation was used for such a long time, that when the suggestion was made and the work of translating the Bible into other languages was begun, it was violently opposed by both civil and ecclesiastical authorities. Every new translation which has brought the Bible within the comprehension of the average reader has produced immeasurable blessings and met with considerable opposition.

Mr. Phillips has, we believe, made a valuable contribution to the advancement of the Kingdom, wherever English is the language of the people. He has translated the entire New Testament except Hebrews and The Revelation to John. "Letters to Young Churches" has an interesting introduction by C. S. Lewis. Each book of the Bible translated, is preceded by a brief historical section which gives the author, date, destination and theme. Each subject discussed carries a sub-title which is an aid to understanding.

The three books mentioned herein are printed in the United States by the Macmillan Company. Other books by J. B. Phillips are "Your God Is Too Small," "Plain Christianity," "Making Men Whole," and "Appointment With God."

"The Answer Is God"

IN THE EASTERN CAROLINA CONFERENCE

By THOMAS W. MADREN

"God is the Answer." To all of our needs and problems, we often give this affirmative answer. By chance, this could develop into a meaningless and ineffective group of related words. Let us raise a question, rather than an affirmative statement, as to what this relly means to you. *Is God really the answer, to you personally, enough so that his will controls your life?*

What I am pointing to is this; often we say things which look good on paper and in theory they work wonders, but when an eternal truth is clothed in a human situation, well, it often boggs down in application. Why is this so? We say things that we really don't mean. We are subject to human error, neglect, lack of faith, trust, confidence and will power to carry through.

For instance, it is a very easy thing to shout, "The tithe is the Lord's," but the real test comes when we actually sit down to separate one tenth of that paycheck to give to God. Many times we never get around to actually doing it. The same is true with *Evangelism.* Sure, we all believe that Christ came to the world to die for our sins, that God gave his only Son that man's short-comings might be atoned for and be reconciled to himself. This sounds marvelous. But how is it with you, do you actually believe this word of God enough that you will let God work through you, let his Holy Spirit flow through you to bring some unbeliever into the fold of the church. Can God use you or must you bury your talent? Yes, God is the Answer, but do you really let him be your answer to your problems.

God is the Answer in the Eastern North Carolina Conference, in our homes, local churches and definitely felt as we enter the Evangelistic Crusade next month. But here again, how will this affect you? Evangelism is an excellent thing. It could work wonders with all of us, if we would give it a trial. Evangelism, as it means to me, is the spreading of the good news of God's redemptive activities through Christ, seeking to save that which was lost.

This has long been the job of the preacher alone, but seen in a new day, every Christian must share in this movement or he is lacking something. You may as well leave out prayer. But while we would all agree that this is good, evangelism means nothing to you unless it is a part of your own life. The fact that Christ died for men means nothing to you unless your life is a living witness in his name. So in order to be true, evangelism in your life must be a first handed experience. No one else can substitute.

But now, what does this mean to you, the local minister or average laymen in the home church. It means that we must do something about it. If God is to be the Answer in the Eastern Carolina Conference, in this Revival Cruade, then the time for talking is over, and the time for action is at hand.

As we write, we begin to dream as to what the possible outcome could be. In the Eastern Conference alone, if only five souls were led to the Savior in each church that would be over 200 converts for the Kingdom. We may even start a new church, or revive some old ones, who can tell when God, with whom all things are possible, has his way. Such a goal is not impossible if God is the Answer.

My ultimate desire for this Simultaneous Evangelistic Crusade is that all of the churches should participate; that every minister should be ready and on fire to do his part in the program; that every church, whether participating in the Revival Crusade or not, should have at least 10 men and women at the Workshop to be held at Wake Chapel on Friday, February 10th; that these men and women should make a program of visitation very effective in their local church. Also I wish that during the week of preaching, each Christian should be in deep devoted prayer for himself and his church, and last of all, that ministers, laymen and women, all could rise up above their unconcern, weak faith, or any other hinderance preventing God from making this Crusade the most spiritual event in our history, and gather themselves in a unity of faith, fellowship and action to put Christ before the World.

This is not to be accomplished without a little effort. No one person can do it alone. Yes, you in the local church have your part to do. For each one that fails, then our unity is much the more weaker. Make an honest effort before God to attend the Workshop Sessions, participate in the visitation program in your church, and give faithful support to the preaching services of your church.

Shall we fail or shall we succeed? With such a high calling of God and such a Great Commission in Christ Jesus, we cannot fail, for God is on our side. He is the Answer. Is God really the Answer for You? He is? Then let's see your fruits.

Lay Evangelism Worked in Our Church

By JACK P. SHOFFNER

We have used Lay Visitation Evangelism in our church, Liberty, Western North Carolina Conference, for several years and find it to be the most effective method we have ever used. Several years ago a small group of our Lay People became concerned over the fact that our membership was not growing. Plans were laid for a week of visitation and arrangements made with the non-resident pastor (we had no resident pastor at that time) to open the doors of the church to receive members.

After a week of visitation by teams, we received on Sunday morning twenty-one new members, most of whom were regular attendants of our Sunday school and our worship services. These people received the visitation teams into their homes with open hearts and were openly glad that the church was concerned enough for its members to take the time to visit them and invite them to be a part of it.

This past year, 1955, after a week of visitation by the Lay People of our church, we received on the Sunday Morning closing of the visitation program by the teams, eighteen new members.

Not every year in between our first

(Continued on page 13.)

News from the Churches . . .

Note Burning at Hunterdale Christian Church

A Note Burning Service was observed at the Hunterdale Christian Church, near Franklin, Virginia, on February 5, 1956, according to an announcement by the pastor, the Rev. Clyde Fields. The Note Burning took place during the morning service of worship at 11:00 o'clock.

The members of the Hunterdale Christian Church stepped out by faith under the leadership of the Rev. Melvin Dollar in 1951 and built a beautiful church sanctuary at a cost of more than $35,000. A deed of trust was signed by the Trustees: W. H. Scott, Irvin Blythe, Tony Cobb, Sr., J. G. Cobb, and Richard E. Carter, for $15,000, with the Merchants and Farmers Bank of Franklin, Virginia. The agreement was to the effect that $3,000 was to be paid on the note each year by February 1. This seemed like a great venture to the membership of 168 at the time.

Every payment of the note has been met on time both during the pastorate of the Rev. Melvin Dollar, who served until March of 1952, and the Rev. Clyde Fields, who has been pastor since July 1952. The last paybent was made in January 1956 just a little ahead of schedule.

Since 1951 the church has more than doubled its membership; the budget has been trebled; the Scott Memorial Wing has been built and dedicated, and more organizations have been added.

The names of the men who signed the note were read at the Note Burning Service, just before representatives of the Board of Deacons, the Finance Committee, the members of the Board of Trustees who signed the original Deed of Trust, the Woman's Fellowship, the Church Treasurer, and the Pilgrim Fellowship, burned the note.

The chairman of the Board of Deacons, S. M. Joyner, represented the Board; Mrs. Edd Sykes, who has been Church Treasurer for most of the duration of the Deed of Trust, represented the entire church. The Finance Committee was represented by Marvin Whitley, present chairman. Gordon Bridges and Edgar Blythe have also served as chairmen during the duration of the note. Mrs. Allen Doughty, the president of the Woman's Fellowship, represented the Fellowship which has made annual contributions toward reducing the note. W. G. O'Brien and R. H. Joyner, Jr., have served as chairmen of the Board of Deacons for two years each during the duration of the note.

The Hunterdale Church was glad to welcome friends of the church who were present for this glad occasion.

* * * * *

A Picture of the Hopewell Church During 1955

The Rev. James W. Madren, former pastor of the Wakefield Congregational Christian Parish, accepted a call to First Congregational Christian Church in Hopewell on November 1, 1954. Besides a full-time pastor, his call included attending the Union Theological Seminary in Richmond, Virginia, where he is now a student.

Dr. Jesse H. Dollar, president of the Southern Convention, was the guest speaker on December 3, 1954, at a reception given for our new pastor and his family.

"The Holy Nativity," the Life of Christ, was the theme for our Christmas pageant. The chapel, the chancel and the children's choirs presented the candlelight carol service.

Prior to Mr. Madren's becoming pastor of our church, a movie projector had been purchased for the purpose of showing religious educational films. At our Christmas service, a special gift was taken for Christ's birthday to pay for the remaining balance on this projector.

Each Sunday night, beginning in January 1955 through our Easter night service, a religious film was shown in keeping with the Christian year.

Our pastor started the year by giving forty members a talent of $5.00. They were to use this talent to obtain additional talents. On Easter morning, each turned in an envelope containing the talents they had acquired. Our total came to $618.61, which went toward the Building Fund.

An emphasis was made on the Program of Advance, urging members to attend church regularly.

Dr. William T. Scott met with our pastor on February 8. A church conference was called to take definite action concerning our Building Program.

On February 20, we had a group of five to attend the Laymen's Mid-Winter Rally at Elon College.

"Pulpit Exchange Sunday" in Hopewell was February 27. Our pastor was guest minister for St. John's Episcopal Church.

March 13 was a Sunday for remembrance. Ground Breaking for our new Educational Building was held.

The Rev. Fred Register was our leader for Stewardship Emphasis Week, March 21 through 27. Laymen of the church spoke each Sunday for a month to cooperate and help with this program. Our goal was to seek pledges for $6,000 to be paid over a period of two years toward our new building. The members canvassed and received pledges to the approximate amount of $8,000.

Messrs. Frank Sodomka, W. E. Hudson, Jr., and J. P. Walsh, were ordained deacons in April.

The Women's Missionary Society showed colored slides on medical work in India.

In May, approval was received from the Board of Home Missions in New York for our request for a loan to make possible our Educational Building.

Our Sunday morning services during the month of May were broadcast over the local radio station. This is done once a year. Three 15-minute devotional programs are broadcast by our pastor every other month.

Each Friday during the month of June talks were made on "Congregationalism" from the radio station.

Our Vacation Bible School, under the direction of Mrs. G. A. Robertson, Jr., began June 19, continuing through July 1. We had a total of 91, 73 children and 18 workers. Donations, attendance and the high spirit of cooperation made this the best Vacation Bible School we have yet conducted. Our school closed with a picnic and Evening Vesper Service.

A Board of Religious Education has been organized. Mrs. C. B. Connelly was elected as chairman. This board has proved a great help to our Sunday school.

The Rev. Silas E Madren of Albemarle, North Carolina, our pastor's father, preached for us during the pastor's vacation in July.

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Literary Contributions by Faculty Members

Several Elon professors have been busy with the pen in recent months, and other works are now in progress. Perhaps the most important single publication will be the release of Dr. H. H. Cunningham's book tentatively entitled *Doctors Under the Stars and Bars,* to be released by the L. S. U. Press toward the end of this year.

Dr. Cunningham also has an article to appear soon in the *Virginia Magazine of History and Biography* called "Confederate Surgery." The *East Tennessee Historical Journal* has requested an article on the history of Confederate medicine and hospitals in east Tennessee, which Dr. Cunningham expects to write for them. Two of his articles recently appeared in the *N. C. Historical Review* and the *Journal of Southern History.*

Our dean, Dr. Earl Danieley of the Natural Science Department, is currently conducting two experiments which he expects to work into three articles. The first is "Studies on Cyclobutane Compounds." The experiments with Triacetoneamine and its derivatives will probably furnish material for two additional articles to be published in one of the scientific journals.

Dr. Ferris Reynolds has just completed his current "Young People's Lessons" for the first quarter of 1957, to be used in Sunday schools of the Evangelical Reformed Church. Dr. Reynolds is also a regular contributor to the *Teacher's Guide,* a monthly publication released by the same publisher. A book on teaching, authored by Dr. Reynolds, was resently published.

Other significant news in the field of religious publications concerns Dr. W. W. Sloan, who, at the request of other college teachers of religion, has prepared a survey of the Old Testament for use by laymen and college undergraduates. Two multigraphed editions of the 530 page manuscript have already been used by Elon College students studying with Dr. Sloan. This third edition is now in the hands of Abingdon Press, the world's largest publisher of religious books, and should be available sometime next summer. The title will be changed from *God Marches On,* possibly to *What's in the Old Testament.*

The doctoral dissertation of Dr. Scott Boyd, Chairman of the Physical Education Department, called *A Survey of Safety Practices in the Education Program for Boys of Secondary Schools in N. C.,* has been accepted for microfilm publication by the School of Health and Physical Education at the University of Oregon. In addition, Dr. Boyd is currently conducting experiments with his physical education classes, the results of which he hopes to publish.

In the field of foreign literature, Prof. William Goodrum, who teaches French and German, is at present working on "A Comparison Between *Ecclesiastes* and Goethe's *Faust,*" which he plans to contribute to one of the Germanic journals. Prof. J. West of the English Department currently has two articles with publishers; one is entitled "The Death Symbol in *Ulysses,*" and the other is on morality in Hemingway's works.

In fiction Prof. West has two short stories and several poems in a contest sponsored by the *Virginia Quarterly Review,* and his literary agent has recently sent one of his stories to *The Atlantic.* Three of his short stories were published during the past year in an Austrian magazine and an article by him appeared in the publication of the N. C. Folklore Society, out of Chapel Hill.

All in all, it appears that Elon College will be well represented in print in the near future.

JOHN WEST.

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The New Buildings at Elon College

Satisfactory progress is being made on the erection of the McEwen Memorial Dining Hall, Virginia Hall, and Carolina Hall. Interior finishings are in progress in the dining hall and Virginia Hall. Weather conditions have prevented the completion of the walls and roof on Carolina Hall. Unless unforseen and unexpected hindrances arise, these buildings will be completed on schedule.

I am afraid that financial obligations assumed in these new and much needed improvements on our campus are not progressing as satisfactorily or as rapidly as construction is. We are, however, making progress. We are required to pay out of the college funds a minimum of $75,000 for what is termed inelegeble additions. Fortunately, we have met this requirement.

There are other additions that the college will be required to pay for, such as movable equipment for the kitchen and wiring on the campus. Then, of course, the big item ahead of us is to secure funds to pay for the furnishing of these three buildngs. The cost of the kitchen and dining room equipment will amount to a considerable sum. In addition to these, Carolina Hall and Virginia Hall are to be furnished. One hundred and twenty rooms, together with social halls, lobbies, and reception rooms for all three buildings. It is estimated that the total cost for these furnishings will run between $60,000 and $75,000. That sounds like a lot of money. However, it is useless to erect nice buildings and then place within these buildings second-rate furnishings. I know that we all agree that the new buildings should be furnished in good taste with good furniture and sufficient to meet all requirements.

I am happy to report that we have on hand at present $25,000 to be used for the above purposes. Approximately $15,000 of which will be required to meet the cost of the ineligible additions referred to. We have at present approximately $10,000 that may be used to pay for furnishings, which means that we must secure approximately $50,000 to pay for the necessary furnishings for our new buildings.

This sounds like a lot of money and it is, but in faith substantiated by sacrifical efforts we shall succeed.

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Apportionment Giving

The church calendar for our Convention designates January and February as Elon College period. During these months, pastors, Sunday school superintendents, and teachers have the opportunity of speaking to their congregations, assemblies, and classes concerning Elon College, its program of Christian higher education, and its needs.

Also, the Sunday schools and churches have this opportunity of contributing for the support of the

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

"The Church Faces a Revolutionary World"

[Excerpts from an address by the Rev. M. A. Thomas, (Mar Thoma Church, Travancore, India, delivered before Seventh National Assembly, United Church Women.]

During one of my visits to a campus, I was confronted with a question—"How can we stop this revolution?" The questioner had thoroughly misunderstood the significance of this revolution. He took it for granted that any revolution is bad, contrary to divine will and hence that it is his Christian responsibility to try to stop it.

If we believe that God is Lord of history and that he guides the destinies of man, then we have to look for his guiding hand in the events of history today. He speaks from the whirlwind of revolution. God is working out his purposes in and through the revolution. So our proper response is to understand what his purposes are . . . and that may mean something quite different from seeking to stop the revolution.

What is this revolution? Is it Communism in China? Is it the Mau Mau Movement in Kenya? Is it the uprising in Malaya? The world revolution about which we are concerned is not any one of these, although each is an expression of the revolution. The revolution of our time is much deeper than these. It is a search for freedom—freedom from slavery, freedom from want and disease, freedom from exploitation and domination, freedom to live. The peoples of the world have awakened from a deep slumber and are demanding liberty. And this desire expresses itself in many forms, as a violent revolt in Kenya, a rebellion in Malaya, a Communist upheavel in China, struggles in Iran, Tunisia and in Guatamala.

It is also a spiritual revolution; some higher ideology has grasped the imagination of the peoples. For them to live is to live by it. Millions are involved in it, though the people of Europe and North America do not face the intensity in the same way the other countries do. The apparent negative expressions of this revolution should not blind our eyes to the positive realities behind it. The future of the world depends upon our response to this revolution.

To understand the crisis of our time, we have to understand the awakening of the underprivileged mass of the world. When we speak of freedom in the West we mean freedom of speech, press, association and to worship and the like. But for the Asian, freedom today means freedom for existence. There is political freedom in many countries, but no economic freedom. The half starved millions in Asia do not have sufficient clothing, housing and food. They have no time to meditate on the so-called higher freedoms of life. They would prefer four sandwiches to the four freedoms we mentioned. In my own parish, I know of men and women who cannot afford to go to Church on Sunday due to the lack of proper clothes. When the Communist promises them justice, many tend to look upon the Communist party as the bearer of justice. Only a thoroughgoing social and economic revolution will satisfy them. It is the duty of the more developed Western nations, particularly the U. S., to forego luxuries and to help to build a higher standard of living in the under-developed areas of the world. That is the only guarantee for the preservation of democracy. To be blind to this is to betray the social revolution in search for freedom. But this has to be done in humility, unmindful of cost, and without any strings to such help, realizing that it is only Christian sharing. . . .

The Lord's Prayer as Written for Indian Americans

Great Spirit, whose tepee is the sky and whose hunting ground is the earth, mighty and fearful are you called; ruler over storms, over men and birds and beasts; have your way over all—over earthways and skyways. Find us this day our meat and corn that we may be strong and brave. And put aside from us our wicked ways as we put aside the bad works of them who do us wrong. And let us not have such troubles as lead us into crooked roads. But keep us from evil. For yours is all that is—the earth and the sky, the streams, the hills, and the valleys, the stars, the moon, and the sun and all that live and breathe, Wonderful, Shining, Mighty Spirit.

The revolution which we see today has been set in motion by the West, through its impact on the rest of the world, Western technology, learning and the political institutions have revolutionized the thinking of the people. The Christian Church by proclaiming the gospel has helped millions to see the dignity and worth of human personality. A discontent with injustice has been set in motion. What we are seeing today is its result. So the West, which has initiated the forces of revolution, has a special responsibility to put content into the situation.

What should the perspective of a Christian be on this great revolution of our time? God has created man in his own image as a person to have fellowship with him. The questions, "Where art thou?" and "Where is thy brother?", at the very beginning of the Bible speak of the nature of the relationship God has intended for man. H. H. Farmer expresses this relationship in a paraphrase of a sentence from Augustine: "Thou hast made us for Thyself and for one another and our hearts are restless until they find rest in Thee in one another and in one another in Thee." Man has lost his true nature because he is alienated both from God and from his brother. The result is that real community and true freedom do not exist. But in Jesus Christ, God has again established a new relationship with man, a relationship of reconciliation with one another and God in Christ. It is in this relationship that true community may again be found.

We as members of the Church must look at the world in revolution from the perspective of the Cross and resurrection. Our faith enables us to look from a higher perspective, to see history on a larger canvas, so to speak. This will make us unafraid of this revolution and give us the power to act creatively. Freedom is the ultimate goal of the revolution. "Ye shall know the truth and the truth shall make you free." "What is the truth?" asked our Lord Jesus Christ. "I am the Truth." So only a true knowledge of him will be able to bring true freedom to the peoples. In him is the freedom and security for a free community. When we are bound by Christ, we are liberated. The tremendous missionary task of the Church arises from this fact. *Christ has to be made known to the world in search of freedom!*

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Thank You So Much!

The editor wishes to thank everyone who has sent in material for our page. May we have more! It really is an extra thrill to receive an article that is typed and doubled spaced with a carbon copy!

But don't withold articles because they are not typed. It is still a thrill to receive an interesting bit of news or information for our page. We need some *now!*

The other day I received this little note: "Thank you for your article 'The Fullness of Christmas' in THE SUN. It touched me as nothing else did over the holidays!" Now that was an extra special thrill! Really I'm not asking for thanks for myself—but I was just thinking how nice it would be if all of us could remember to express our appreciation to all those people whom we more or less take for granted, who are working in our circles, fellowships, Sunday schools and Churches. They would feel good and so would we. Let's try it!

* * * * *

Visual Aids

I have some good news for you. There is a new filmstrip just released on Indian Americans. "A Time to Build Up." This is a sequel to "Good Voice and Grandmother River" which tells of our Indian Fellow Christians at Fort Berthold, North Dakota, and their forced struggle to move from their old homes to new locations.

This 17 minutes filmstrip in color with LP record may be secured from the Missions Council, 287 Fourth Avenue, New York 10, N. Y., for $9.50.

It seems the feature film, "The Secret of the Gift," is going unusually well. In another conference, I hear they are making it possible for every member of the church to see it. It's an idea!

How are visual aids going in your church? Have you more than usual this year? Look over the list in the packet showing those which are available in the Southern Convention Office at Elon College. There are some good ones there.

JERRY HUMPHRIES.

Damascus Has Fine Report for First Quarter

Local talent was used in our Indian America Study. The ladies of Damascus (E. N. C.) were invited to enjoy the Christian Fellowship of a near by Methodist group who were studying the same book. Mrs. William J. Crabtree, our program chairman, presented the first half in such an interesting way that any group would have felt proud of her. She traced the life and customs of the Indian American through the different periods, talking of their sincerity to their tribe, their love for their country, and finally painted a word picture of the North Carolina Indians.

Mrs. Mary Henley of the Methodist Church presented the last half of the book telling true to life stories of Indians, which really make us feel that although through the years they have felt insecure they have held on with a strong faith for better opportunities. Both ladies did a marvelous job presenting this book.

Although one quarter of our year has passed it hasn't passed without progress. We presented the Thank Offering program at the church on Sunday, November 6, with special emphasis on the need for churches in Africa. A nice love offering was received for this great need.

After a very lovely Christmas program, the ladies showered the nursery of the church with many nice gifts of toys. This will be long remembered by the little ones.

Our Friendly Service quota of black cloth has been sent to Athens, Greece, as well as coupons to our Christian Orphanage. Let us not forget the great work that can be done with our youth. The two groups in our church are working to achieve their goals in a spiritual manner.

With the continued interest we are looking forward to the well planned programs to follow.

MRS. PAUL LONG,
President.

* * * * *

Fran Riggs Writes

Dear Friends:

Ed has covered the more serious part of the flood. News is still pouring in, and it will be a long time before the whole story will be known. Our little village was very lucky. Little did we realize how lucky until the outside news began to trickle in. Just after the worst part of the storm was over, one of my favorite boys from our village waded thru the water to see how we were. I had been especially worried about him because he had come from one of the poorest parts of the village. On rainy nights before the storm he often came here to sleep with the ward boy's son, because his own house leaked. I just couldn't imagine it surviving the storm. As soon as I saw him, I wanted to know all, but I was prepared for the worst. The little fellow, tho, was almost dancing, he was so pleased. "My house is not down—only leaning." That same day, in the afternoon, two little boys came around wistfully from the village. They looked as tho they wanted something, so I asked them what I could do for them. Their spokesman piped up and said that the people in the village were wondering if the doctor would take a drop of the pond water and look at it under his microscope and let the villagers know when it was going to stop raining!

I had always wondered how I would act if caught in a disaster of this sort. Like most people, I had sort of pictured myself pitching in and helping till I could help no more. But nothing of the sort . . . No dramatics . . . No heroics . . . Most of it has been just waiting and listening, none of us able to help in any way. The people who are doing the dramatic stuff are the ones in Madura and Ramnad . . . walking their way into isolated areas, distributing food and clothing, finding housing for those washed out. We heard this morning that our Dr. Martin had returned from Ramnad to Rajasingamangalam with nine or ten coolies carrying food to the people in that area. He had walked the thirty miles, and he is a fairly heavy man so it was a real effort for him. For us, tho, there was little we could do. We could lend a little bit of rice to one or two people, and a little bit of kerosene to people close to us whose fuel had gotten soaked; but most of all we just sat and waited. Even after the sun began to shine it was still mostly waiting. Neither people in distress nor patients came because the water and mud were too thick. Nor could Ed move around into other villages because the mud, water, and submerged thorns were too much. Only the last few days are people beginning to move again so that supplies can get in.

The children fared the storm well. I had a hard time keeping them out

(Continued on page 15.)

Youth at Work in the Church

Rev. John S. Graves, *Editor*, Box 336, Elon College, N. C.

New Youth Group at Norfolk, First

Officers who were elected at First Church, Norfolk, recently are as follows::

President—Perry Cobb.
Vice-President—Eloise Powell.
Secretary—Glenda Kraus.
Treasurer—Harriet Fulcher.
Faith Commission Chairman—Barbara Ralls.
Action Commission Chairman—Raymond Cobb.
Fellowship Commission Chairman—Sandra Warren.
Counselors—Rev. and Mrs. Olin B. Pendleton.

* * * * *

District Young People's Rally at Virgilina

A district young people's meeting was held at Union Christian Church, Virgilina, Virginia, on Sunday, January 29, at 3:30 p. m. The worship service was given by the young people at Union, and the young people of Lebanon had the program, using the film, "The Hidden Heart." The Liberty Church had charge of registration, and Wayne Loftis presided. Recreation was led by Third Avenue, Danville.

Those attending were Lebanon, Union, Third Avenue, Center and Liberty.

John Shepherd of Union was elected president of the group, and Bonita Brandon of Lebanon was elected secretary-treasurer.

Bonita Brandon,
Secretary.

* * * * *

Youth Week at Haw River, N. C.

The young people of the Haw River Church are working with those of the Baptist, Episcopal and Methodist Churches during this Youth Week. We have had individual services in the churches on Sunday, January 29, and a community Fellowship Night at the school on Wednesday.

Sunday, February 5, we had a Community Youth Service at the Baptist Church with Dr. W. A. Kale from Duke Divinity School speaking. Three young people from each church took part in the service.

During the week previous to Youth Week, the Christian Young People of Haw River took part in a complete religious census of the town. Eight of our young people with four adult advisors took part in that.

Henry V. Harmon,
Pastor.

* * * * *

News from Hunterdale (E. Va.)

The Pilgrim Fellowship of Union Christian Church of Hunterdale, Franklin, Virginia, conducted the entire morning service on January 29.

Diane Doughty, president of the Pilgrim Fellowship, gave the main address, "Our Citizenship Under Christ." The worship service was conducted by Jesse Scott.

Other members who participated in the service were: Linda Edwards, who led in prayer; Ann Scott, who gave the scripture and the purpose of Youth Week; Nancye Bridges, Carolyn Vaughan, and Jedline Cobb, who sang "Nobody Cares for Me Like Jesus," and Beverly Scott, Councill Vaughan, R. B. Green and Joseph Edwards, as ushers. The organist was Carolyn Overby, president of the Eastern Virginia Pilgrim Fellowship. The young people served as the choir and led hymns and responses.

This Sunday morning service was an appropriate beginning for the observance of National Youth Week, January 29-February 5.

Future plans of the Hunterdale Pilgrim Fellowship include a bake sale, a supper, and the sending of clothes and toys to our Indian Americans.

Ann Scott,
Reporter.

* * * * *

Evangelical and Reformed Student Associate to be in North Carolina

Miss Barbara Dunn, Student Associate, Department of Campus Ministry, Board of Christian Education and Publication, Evangelical and Reformed Church, is to be a visitor to the campus of North Carolina to meet with Congregational Christian and Evangelical and Reformed Students. Miss Dunn is a graduate of Heidelberg College, the class of 1955. She was National Interstate Oratorical Champion for 1955, a steward at the Evanston Assembly of the World Council of Churches in 1954. She has been active in Youth Fellowship, Student Christian Association, and United Student Fellowship work.

During this year, Barbara is visiting campuses in all parts of the country to "live alongside" students in their everyday college experiences, in the classroom, in extra-curricular campus Christian activities, in dormitory "bull sessions," and in group work. She is also prepared to counsel with student leaders and advisors of campus Christian organizations regarding continuing efforts to make the Christian faith relevant to campus living.

Campus groups who would like to have Barbara visit them should write to Rev. John S. Graves for appointments. Her visit in North Carolina will be from March 10, through March 25.

* * * * *

Youth Week in Winchester, Virginia

Youth Week proved a happy experience in the Winchester Church this year. It began on Friday, January 27, when, after exams, the young people met at the parsonage for lunch, and then went to the church and did an excellent spring cleaning job as the janitor's most valuable assistants.

On Sunday morning, January 29, the Pilgrim Fellowship had charge of the worship service. It was a wonderful service in which the young people furnished the special music, including a trumpet call to worship. The organist was also a young person. They read the scripture, offered the morning prayer, and presented Ralph Pugh as the speaker on the Youth Week subject, "Our Citizenship Under Christ." The service was a most inspiring one. Others participating in the service were: Mary Ruth Whitten, Wayne Kees, Monte Conner, Iris Allen, Juanita Daugherty, Helen Nail and James Millen.

Sunday evening at 6 o'clock, the regular P. F. Worship service was led by Martha Rose Whitten, chairman of the Faith Commission, using as her theme, "My Church, Yesterday and Tomorrow." The object of the service presented by the leader and those who assisted her was that we get a new appreciation of our heritage from the past and that we catch a vision of our church of tomorrow.

(Continued on page 13.)

CHAPLAIN F. R. HAMILTON BECOMES PASTOR OF CHRISTIAN TEMPLE.

(Continued from page 2.)

Hamilton holds the Asiatic Pacific Theater medal with three combat stars, the American Defense medal with "Atlantic" clasp, the American theater medal, the China Service medal, the National Defense medal and the World War II Victory medal.

Chaplain Hamilton is no stranger to our churches in the Eastern Virginia Conference, having supplied several pulpits and spoken to conference groups. We welcome him into our parish ministry.

Chaplain Hamilton was married in Havana, Cuba, in 1934 to Miss Laura Bell Packer, of Toledo, Ohio. At the present time they are members of the First Congregational Church, San Diego, Calif, and Chaplain Hamilton is an ordained minister of the Congregational Christian denomination.

Wm. T. Scott.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

He used as his subject, "Always Give Your Fellowman Half of the Road." He pointed out, that you would give a man half of the road on the highway, so you must do the same in your community, church and public school, if you want to help build a better community in which to live. We must meet our fellowman half way.

The most important of all, do not expect your children to do more than you do. Do not drive them, always lead them, and always be willing to meet them half way.

Our Laymen gave $100.00 to the fund being raised by the Eastern N. C. Conference of Laymen, to provide a scholarship for young people interested in entering the ministry, and the field of Religious Education.

We have also given $500.00 to the building fund of our Moonelon project, and one layman gave $500.00.

On February 17 we are planing a barbecue supper, a day of working together and fellowship, for the purpose of raising money for several projects in our local work.

We invite you to visit our fellowship at any time. We are striving to create more interest in the work of God's Kingdom.

The Women's Fellowship, the laymen, and the Young People's Fellowship are working together to keep our Sunday school, our church services, and our young people's work going strong.

We are happy to announce that June 1, our minister, the Rev. Lowell A. Smoot, of Soddy, Tenn. will become our pastor. We are looking forward with renewed interest to this day. We pray that our church and community can and will do great things under his leadership and guidance.

B. M. Newman.

NEWS OF ELON COLLEGE.

(Continued from page 6.)

college, all contributions to be credited on conference apportionments.

Every day brings opportunities to contributors to begin to meet obligations for the support of Elon College, our college, required of our Sunday Schools and churches by our convention. To begin to meet the obligations week by week promises final success at the end of the year.

While this particular college period is not for the specific purpose of soliciting funds for the college, it is understood and agreed that the proper information concerning the college will create a desire upon the part of its friends to give what support they can, that the needs of the college may be adequately met.

Previously reported		$ 1,008.77
Eastern N. C. Conference:		
New Elam	$ 5.00	
Hope Mills	3.75	
Mt. Auburn	7.55	
Raleigh	26.40	
Eastern Va. Conference:		
Berea (Norfolk)	$ 91.00	
Bethlehem (N)	45.77	
Newport News	27.72	
Liberty Spring	24.00	
Mt. Carmel	18.83	
Windsor	26.53	
N. C. and Va. Conference:		
Pleasant Grove	$ 70.00	
Durham	26.80	
Greensboro, First	52.39	
Haw River	100.00	
Union (N. C.)	264.00	
Happy Home	25.71	
Union (Va.)	50.00	
Western N. C. Conference:		
Albemarle	$ 25.00	
Pleasant Grove	15.00	
Virginia Valley Conference:		
Mt. Lebanon	$ 10.00	
Mt. Olivet	10.00	
Wood's Chapel	5.00	
Winchester	10.00	
		940.45
Grand total		$ 1,949.22

Declaration of Purpose

January and February are the months in which the churches of the Southern Convention of Congregational Christian Church are expected to sign and forward to either the Convention office or to Elon College, Declarations of Purpose signifyng their intention to pay their respective shares for the erection of Carolina Hall and Virginia Hall. These Declarations are coming in, but not too fast. The list of Declarations received to date follows:

Previously Reported:

CAROLINA HALL.

Name of Church	Amount
Beverly Hills	$ 886.00
Beginning Nov., 56; 5 years.	
Bethlehem	294.00
Beginning 1957, 5 years.	
Beluah	1,137.50
Center	281.75
Beginning Sept., 56; 5 years.	
Eutaw Community	595.00
Beginning Jan., 56; 5 years.	
Hope Mills	414.75
Beginning Jan., 57; 5 years.	
Lebanon	939.75
Beginning Jan., 58; 10 years.	
Mt. Zion	1,000.00
Beginning Jan., 56; 10 years.	
Mt. Auburn	1,120.00
Beginning Jan., 56; 5 years.	
New Hope	1,048.25
Beginning 1957.	
Pfafftown	463.75
Beginning Jan., 56; 5 years.	
Shallow Ford	1,800.00
Beginning Oct., 56; 18 years.	

VIRGINIA HALL.

Bethel	$ 912.00
Beginning 1956; 10 years.	
Ingram	1,748.25
Beginning Jan., 57; 8 years.	
Union	2,019.00
Beginning Jan., 56; 5 years.	
Windsor	2,841.00
Beginning Oct., 56; 5 years.	

Additional Churches:

CAROLINA HALL.

Name of Church	Amount
Zion	$ 175.00
Beginning Jan., 1956; 5 years.	

VIRGINIA HALL.

Suffolk	$10,000.00
Beginning Oct., 1956; 5 years.	

PAYMENTS.

It is interesting that churches are beginning to make payments on their Declarations of Purpose. Such payments shall be reported in The Christian Sun week after week. Payments received to date are as follows:

N. C. and Va. Conference:		
Zion	$ 2.92	
Bethel	202.00	
Virginia Valley Conference:		
Bethlehem	$ 75.00	
Total		$ 279.92

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Jesus Demands a Choice"

LESSON VIII—FEBRUARY 19, 1956.

MEMORY SELECTION: *"Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord."* Joshua 24:15.

BACKGROUND SCRIPTURE: Luke 18:18-19:10.

DEVOTIONAL READINGS Joshua 24:14-28.

The Man.

This fellow Zacchaeus was a tax collector—that is what a publican was. And he was "high up on the totem pole"—he was the chief among the publicans. As an employee of Rome, collecting taxes from the Jews, he was regarded as a renegade and a traitor. He was unpopular to say the least. Folks had as little to do with him as they could possibly get by with.

Zacchaeus was small in stature. He was the runt of the litter, and that did not help him much. Small people often have an inferiority complex and try various ways of getting recognition and inflating their ego. People may have nicknamed him "Runt" or "Shorty" and they probably poked fun at him, especially when his back was turned. All this hurt the man, even if he did not show it.

He was rich. That did not make him more, but less popular. Even if he made his money legally, the people undoubtedly regarded him as a chiseler, as a fellow who was getting his "rake-off" at the tax-payer's expense. Graft was common in that day and in that business, and Zacchaeus may not have been an exception.

The man was unhappy, and hungry for companionship, indeed, hungry for God. He was not the first man who found that position and money do not bring happiness and satisfaction. A man's life does not consist in the abundance of the things which he possesses. Zacchaeus was rich in things, poor in spirit.

The Motive.

"And he sought to see Jesus, who he was." Was it mere curiosity? It may have been. But the rest of the story indicates that it was more than curiosity. Perhaps Zacchaeus had heard that Jesus ate with "publicans and sinners." Perhaps he hoped to have a word with this friendly fellow. One thing is certain—he was determined to have a look at Jesus. That desire was so strong that he exposed himself to the ridicule that was bound to result from his action in climbing up a sycamore tree. Can you not see folks pointing at him, and jeering at him as he sat in that tree waiting for Jesus to come along!

"And he could not for the press," for the crowd. Alas how often the crowd keeps a man from coming in contact with Jesus! But here was a man who did not allow the crowd to keep him from seeing Jesus and getting to Jesus.

The Meeting.

And then it happened. And it happened so suddenly and strangely. Zacchaeus never dreamed it would happen that way. For Jesus saw the little fellow sitting in that tree, and he read all the frustration, and the hungers, and the hopes of the man's heart. And he did a strange and startling, and in the eyes of the Pharisees, a stupid thing. Passing by all of the "righteous" people in the city, he invited himself to be the guest of this hated publican and sinner. Zacchaeus almost fell out of the tree in his excitement and in his joy. "He made haste, and came down, and received him joyfully." Man's search for God, and God's search for man, thus came to a glad and glorious climax. "Ye shall seek me, and ye shall find me, when ye seek for me with your whole heart," says God. When men stand face to face with Jesus Christ, something happens. Life can never be the same again. Even if they reject Christ, life is never the same. And if they accept him, life is never the same! Little did Zacchaeus dream of the drama of this meeting. "It redeemed the past, it transformed the present, it redirected the future," as the Interpreter's Bible puts it.

The Miracle.

"If any man be in Christ Jesus, he is a new creature (or a new creation). Old things are passed away; behold, all things are become new," Thus did Paul sum it all up. And it was dramatically revealed in the experience of Zacchaeus. We do not know what they talked about that day. But something happened. The hand that had been clenched and grasping, suddenly was opened. A change had taken place in his heart, and that change found expression in his hands. Not as a means of earning the salvation which was his heritage as a "son of Abraham," but as a means of expressing the reality of that salvation, this publican publicly declared that he would give half of his goods to the poor, and that he would make four-fold restitution to anybody who had been mistreated! That isn't all there is to salvation, but is is a pretty good indication of a change of heart that is closey akin to salvation. In any event, Jesus said "Today is salvation come to this house, forasmuch as he also is a son of Abraham." He had been a son all along, but he had not claimed his heritage. That is the tragedy of those out of Christ.

The Murmuring.

"And when they saw it, they all murmured, saying, 'That he was gone to be guest with a man that is a sinner'." It is interesting to consider what Jesus said, what Zacchaeus said, and what the people said. Jesus said that salvation had come to Zacchaeus and his household; Zacchaeus said that he would give half his goods and restore fourfold; and the crowd murmured and complained that Jesus had gone to be the guest of this man!

It is important what folks say about us—if it is true, or worse still if it is not true. Come to think of it, which is worse after all? But the most important thing is not what people say and think about us on the outside. The important thing is what we are saying on the inside and more, what Christ says when we stand face to face with him. Nobody on earth can make us feel so bankrupt as he when we stand quietly before him. We ought to be concerned about what he says about us, and to us.

The Moral.

"For the Son of Man came to seek and to save that which was lost." Men seek God, but before men seek God, God seeks men. And he is to be found by all who seek him in sincerity and in truth.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

A Page for Our Children

Mrs. R. L. House, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

February is the month of Brotherhood. It is the birth month of two very great Americans: Washington and Lincoln. Lincoln was especially interested in people of different races and creeds and he has become known as a "humanitarian" president.

Our nation has an organization known as the National Conference of Christian and Jews. This body is composed of Protestant ministers, Catholic priests and Jewish rabbis. In addition to these people, there are lay people of these same faiths who work to promote good will and understanding among peoples in our nation.

One of the greatest causes of hatred is fear. All of us fear the unknown and there are times when we hate because we follow others blindly. There are certain prejudices you and I have heard about other people. Some of them may be true, and some of them may not be true. If we are not actually acquainted with the religion and its practices, how can we say what it does or believes? The truth is—we cannot.

We in America have a special need for being tolerant because we are a nation of immigrants. Only the red men who were on our shores when the settlers arrived are natives. Even our FFV's (First Families of Virginia), proud though they be, are immigrants. Each group brought its customs and foods, its likes and dislikes. All of these ideas have been drawn together in our great land.

Our heritage is American Indian, English, Scotch, Irish, French, German, Dutch, Italian, Slav, Russian, Negro, Chinese, Japanese, and many, many more. We have been the nation that held out our hands to the poor and depressed of the world.

Many refugees were displaced persons because of Hitler's hatred in the past World War. These people were mostly Jewish and with their brilliant, scientific minds, they sought our shores as a place to work. Among the greatest of these men was the late Dr. Albert Einstein. On every hand people of different faiths and colors have contributed to our way of life.

Florence Mary Fitch, the daughter of a Congregationalist minister, wrote a book in 1944 called "One God—the Ways We Worship Him," which tells how Protestant, Catholic and Jew seek God. Please remember that we all worship the selfsame God, just by different methods. And who are we to decide which way is right? Most of us are what we are because we were born into a family of Baptists, Christians or Congregationalists.

Read this book for a better understanding of how people in our nation seek God. J. J. H,

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LAY EVANGELISM WORKED IN OUR CHURCH.

(Continued from page 5.)

and last visitation program has had the success in numbers that these two years have had; however, they have meant much to our church. We feel that the program of Lay Visitation has benefited our congregation and we believe it to be worth more than the time it takes or the effort of the teams, even though we do not gain a single new member. By that I mean that such a program does something for those visiting as well as those being visited.

I can recommend this program of Lay Visitation Evangelism to any church that does not use it and after they try it I feel that they will agree with the Liberty Church that it is one of the most effective ways the Lay People can witness for Christ.

YOUTH AT WORK IN THE CHURCH.

(Continued from page 10.)

The adults were welcome visitors and joined in a helpful discussion in which they suggested those things the church had a right to expect of its young people; they, in turn, naming some of the needs of youth for which they look to the adult membership of the church.

Upon leaving the worship service, the name of a Bible character was pinned on the back of each guest. He was to ascertain his name by fragments of conversation from other guests.

The adult Sunday school classes served delicious refreshments in the Social Hall, with the young people as honor guests. A Bible Quiz, during the social hour, provided interesting competition between the two sides into which the group was divided. It also revealed to us our deep need for a Bible study hour.

It was a delightful day and one of helpful fellowship between "older" and "younger" friends.

On the evening of February 5, our Pilgrim Fellowship group joined with other young people of the city in a United Youth service, closing the observance of Youth Week.

Mrs. Robert A. Whitten.

* * * * *

Youth Week at Wake Chapel

In observance of Youth Week, the Pilgrim Fellowship of Wake Chael Congregational Christian Church conducted the worship service on Sunday morning, January 30.

Miss Sallie Carden explained that the purpose of Youth Week is to help young people discover their responsibilities as Christian citizens. She discussed quite fully the purposes and work of our Pilgrim Fellowship. The anthem was sung by the Young People's Choir. Others participating in the service were: Jean Capps, Melinda Powell, Curtis Holleman, Peggy Beckwith, Ella Wayne Russum, Lynwood Daniel, Jimmy Tutor, Kenneth Powell, Robert Powell and Dickie Powell.

In addition to the regular Sunday evening program, our group attends the rallies and cooperates in combined services with youth groups from the other churches in town. For two summers, we have gone to White Lake for several days. This was a valuable experience in both playing and worshipping together. Last summer, those who had a perfect attendance record were taken out to supper.

During the Christmas season, the Pilgrim Fellowship went caroling, and afterwards had a party. Also, during the Christmas season, we went to Morehead Planetarium at Chapel Hill to see "The Star of Bethlehem."

David Hume, who in his youth was a believer in Christianity, was appointed in a debating society to advocate the cause of infidelity, and familiarizing himself with the subtle sophisms of scepticism, became a lifelong deist. Voltaire, it is said, at the age of five, committed to memory a sceptical poem, and the impressions made upon his mind were never obliterated.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Thank you for the good report this week.

There is always something going on at the orphanage to make one happy. Today Bob Meser, a groceryman with a good business and many friends in Burlington, came along with two baskets of choice winesap apples and two crates of oranges. This is just one of the many nice things he has done for the orphanage.

This morning Mrs. Egbert Truitt of Glen Raven called to let me know that she had a beautiful quilt ready to give to the orphanage. This is just about an annual affair. She "rests" with her hands busy for the little boys and girls. This winter we had to collect from storage all the quilts that were available. Several of them had been made by her and the friends whose help she might secure.

Yesterday morning Mrs. Privette, at the Baby Home, called me to tell me that Mrs. Edmond Liles of Burlington had just brought 25 sheets to her building, donated by Mrs. Liles' garden club. While I was telling her how much I appreciated them, she told me that the same garden club sent 20 pairs of pajamas for the little folks in her building at Christmas. Mrs. Liles has done many other things for us. She is a beautician, and has cut several of the little girls' hair.

Today a beautiful sofa was delivered here as the first of two sofas and a big chair which are being added to the livingroom furniture in Johnston Hall, by the Association of Insurance Women in Burlington.

John Craddock, bless him, of Gibsonville, clothes Kenneth Ferrell regularly. He has been at it for several years. But a few days ago, he came along and said it wasn't enough. He asked if he might also buy some shoes for some of the other children. He took several of the little folks in his car to Burlington and fitted them out.

Just this week, the West Bible Class in our Suffolk Church writes to say that keeping the West Memorial Room furnished is not enough; and asks what else they can do. I'll probably think of something!

Yes, really I could go on down the line telling you of many things that come along in a day's work to make me happy and to help the children here.

I am hoping and praying that this Golden Anniversary year will be very good indeed for the orphanage. Fifty years ago the orphanage was new. It was well founded, and it has been blessed. Those of us who have a chance to evaluate it are confident that it has been a real blessing to many homeless children, that it has been a blessing to the churches and conferences of the Southern Convention, and it has been a blessing to many individuals, who have been bigger, better, happier because they have helped children at the Christian Orphanage. "No one stands so straight as he who stoops to help a child."

JOHN G. TRUITT,
Superintendent.

REPORT FOR JANUARY 25, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 1,277.32
Eastern N. C. Conference:		
Liberty (Vance)	$ 25.00	
Mt. Auburn S. S.	7.47	
Pleasant Union	25.00	
		57.47
Eastern Va. Conference:		
Franklin	$ 52.00	
Rosemont	105.00	
		157.00
N. C. and Va. Conference:		
Bethel S. S.	$ 11.17	
Burlington, First	73.84	
Burlington, Bev. Hills	18.00	
Durham, Thanksgiving	110.00	
Reidsville S. S.	68.00	
Shallow Ford	20.00	
Lynchburg	3.75	
		304.76
Total		$ 519.23
Grand Total		$ 1,796.55

Special Offerings.

Amount briught forward		$ 1,566.62
Cong. Christian S. S., Columbus, Ga.	$ 8.15	
Mrs. Belle F. Robinson, Albany, N. Y.	5.00	
Horace Lee, Elon College, N. C., on shower Room	10.00	
A friend, Walters, Va.	10.00	
Melva Foster, Elon College, N. C.	5.00	
New Hope Christian Ch., Roanoke, Ala.	5.00	
In Memory of Mrs. J. W. Whitt	5.00	
In Memory of H. P. Tickle	5.00	
In Memory of Mrs. Allie Rodgers Jordan	3.00	
In Memory of E. Gordon Malone, Jr.	10.00	
Special Gifts	226.75	
		$ 292 90
Grand total		$ 1,859.52
Total for the week		$ 812.13
Total for the year		$ 3,656.07

* * * * *

REPORT FOR JANUARY 31, 1956.

Snnday School Monthly Offerings.

Amount brought forward		$ 1,796.55
Eastern N. C. Conference:		
Bethel	$ 14.26	
New Elam	10.00	
Sanford	100.00	
		124.26
Eastern Va. Conference:		
Berea (Norfolk)	$ 57.00	
Isle of Wight	33.00	
Norfolk, Bay View, S. S.	10.85	
Norfolk, Second	77.00	
Oakland, Thanksgiving	66.00	
		243.85

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....

(Name of Deceased) **(City)** **(Date of Death)**

....

(Survivor to be Written) **(Address)**

Name..

Address..

In Memoriam

FORLINES.

Funeral services were held January 4 for Mrs. Hiram J. V. Forlines, from Hitesburg Baptist Church, Route 3, Virgilina, Va. The services were conducted by her pastor, Dr. David W. Shepherd, assisted by the Rev. Mark Andes and the Rev. Joseph Sorrell.

Mrs. Forlines was born in Mecklenburg County, January 5, 1870, a daughter of Joseph J. Moore and Mrs. Mary Hunt Moore, and was married to the late Hiram J. V. Forlines. Early in life, she joined Hebron Congregational Christian Church, and later transfered her membership to Union Church, of which her husband served as deacon for many years.

Surviving her are one daughter, Mrs. Mary L. Forlines; and one son, Freddy L. Forlines, both of Virgilina.

TUCK.

Funeral services were held for Miss Nora Amanda Tuck, Sunday afternoon, January 1, from Union Congregational Christian Church, Virgilina, Va. Services were conducted by the pastor, Dr. David W. Shepherd, assisted by the former pastor, Rev. Mark Andes. Burial followed in the Virgilina cemetery.

Miss Tuck was born in Granville County, North Carolina, on August 30, 1880, a daughter of Solomon Tuck and Mrs. Betty Nelson Tuck. She joined Union Church early in life, and remained a faithful member untill recent illness prevented it.

Surviving her are four sisters: Mrs. Emily Belle Murray, of Virgilina; Mrs. Carrie Whitt, Oxford, N. C.; Mrs. Gracie Atkins, Leaksville, N. C.; and Mrs. Annie Wilkins, Nathalie, Va.

Follow up Clinics of the How-to-Teach Workshops

The Southern Synod of the Evangelical and Reformed Church is sponsoring five area Follow Up Clinics of the How-to teach Workshop. The National Director of Children's Work, Miss Bernice Buehler, will be the leader.

These Clinics are *not only* for those persons who attended the Workshop but are for everyone interested in Children's Work, especially those who are workers in the Children's Departments of the Church School.

The dates and places of the Clinics are as follows:

Western Area—February 21-22, Grace, Newton, N. C.
Central Area—February 23-24, Mt. Zion, China Grove, N. C.
Lexington Area—February 28-29, Second, Lexington, N. C.
Forsyth-Guilford Area—February 25-27, First, High Point, N. C.
Eastern Area—March 1-2, First, Burlington, N. C.

There will be a registration fee of $1.00 to help cover expenses. It is hoped that our Children's Workers who are in the vicinity of these Workshops will avail themselves of this great opportunity.

More information will be forthcoming.

John S. Graves.

NEWS FROM THE CHURCHES.

(Continued from page 6.)

Members of our church attended the "School of Missions" at Elon College, July 12-15.

During August, our pastor preached his first revival at Amelia Congregational Christian Church, near Durham, N. C.

During a September morning worship service, the Sunday school officers and teachers for the coming year were installed. Mr. Gene L. Simmons was elected superintendent, succeeding Mr. G. A. Robertson, Sr., who had held the position 27 years.

The Every Member Canvass was successfully carried out in the month of October.

Rev. John S. Graves visited our church November 19-22. His visit helped our total Sunday school, inspiring the teachers and the members of the Board of Education. He gave them many new ideas concerning the work.

The women of our church began November with their annual Thank Offering service, which went to South African churches. We also met our suggested goal of $75 for the Christian Missionary Association.

A Christmas pageant was presented by the Sunday school, under the direction of Mrs. F. M. Gammon.

Ten new members joined church, and several children were christened during the year.

Elva C. Stephenson,
Reporter.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

of the flooded places—until they discovered that the water was full of fish. Then Louis and Joy were running around with home-made fishing rods, hooking tiny fish. The fish also made a good source of food for the villagers for several days, while they were recovering from all the water.

This is the only Christmas letter we are sending. But we will be thinking of you at Christmas time, even tho this will reach you very late. The people here have lots of courage and spirit, and it is wonderful to see them pick up and go ahead as usual. It will make our Christmas much more meaningful. We here see much more of the good side of life, even tho it isn't very civilized in a material wey.

Merry Christmas!

Fran Riggs.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

N. C. and Virginia Conference:		
Mebane	$ 6.50	
Pleasant Grove	30.00	
		36.50
Virginia Valley Conference:		
Mt. Lebanon S. S.	$ 15.00	
Mt. Olivet (G) S. S.	12.98	
Wood's Chapel S. S.	5.00	
		56.79
Total		$ 461.40
Grand total		$ 2,257.95
Special Offerings.		
Amount brought forward		$ 1,859.52
In Memory of L. H. Babb	$ 1.00	
Mrs. A. A. Hylton, Greensboro, N. C.	141.00	
Service Guild Circle of Greensboro, Palm St. Ch.	8.50	
Special Gifts	58.00	
		208.50
Grand total		$ 2,068.02
Total for the week		$ 669.90
Total for the year		$ 4,325.97

Dates to Remember

1956	
February 27-March 2	**North Carolina Lay Visitation Evangelism**
March 4-11	**North Carolina Simultaneous Evangelistic Services**
March 12-16	**Virginia Lay Visitation Evangelism**
March 18-25	**Virginia Simultaneous Evangelistic Services**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

MID-WINTER RALLY

The Laymen's Fellowship

of the

Southern Convention

of Congregational Christian Churches

Elon College, North Carolina
Sunday, February 19, 3 P. M.

HEAR

WALTER GRAHAM
Our National Director, and

J. KENNETH KOHLER
Executive Secretary, Churchmen's Brotherhood
E. & R. Church

Elon Singers Election of Officers

PLAN NOW TO ATTEND!!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library

The CHRISTIAN SUN

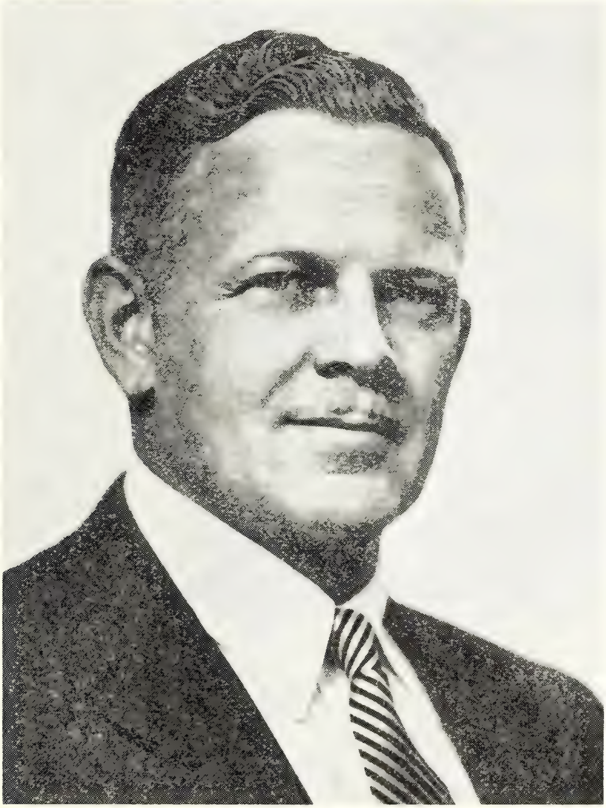
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, FEBRUARY 16, 1956 NUMBER 7

Elon College Library

Elected President of Missions Council



MR. JOHN H. IVES

Mr. John H. Ives of Bridgeport, Connecticut, was elected chairman of the Missions Council of the Congregational Christian Churches at the Midwinter Meeting held at Buck Hill Falls, Pennsylvania.

N-E-W-S B-R-I-E-F-S

Mrs. J. E. McCauley, Waverly, Va., has recently undergone treatment at the Louise Obici Memorial Hospital, but at last report was greatly improved and expecting to return to her home.

Dr. W. C. Giersbach, the Missions Council Secretary of Promotion, will give the sermon in the Franklin, Va., Church on Sunday morning, February 19. He will address a Youth Rally in the church at 7:45 p. m.

Mrs. W. V. Leathers, treasurer of the Southern Convention Women's Fellowship, was a patient at the Louise Obici Memorial Hospital, Suffolk, Va., last week. Her many friends will join us in wishing Mrs. Leathers a quick and complete recovery.

The youth groups from five Eastern Virginia Christian churches conducted the morning devotions over radio station WLPM during Youth Week. The churches represented were: Bethlehem, Cypress Chapel, Holy Neck, Liberty Spring, and Suffolk.

The following was written to Superintendent W. T. Scott by Mrs. S. M. Watson of Sanford, N. C.: "I am 85 years old, and THE CHRISTIAN SUN is the first paper I remember reading. My father, the late Rev. J. D. Wicker, always took THE SUN, and after his death I subscribed to it and have enjoyed reading it, and I guess I will keep it up. Enclosed you will find $3.00 for another year."

Eure Christian Church

The Eure's Christian Church plans to cooperate in the Eastern Virginia Conference Simultaneous Evangelistic Campaign. Services will be held March 4 through March 11, each night at 7:30 p. m.

Youth Sunday was observed by the Youth Fellowship on Sunday, February 12. The young people of Eure enjoyed a joint study meeting with the young people of Bethlehem Christian Church on Sunday evening at 7:30. The book, "The World Upside Down," was reviewed by Miss Paulette Felton. The meeting was held at Eure.

MRS. F. R. SMITH,
Reporter.

Mr. John H. Ives Becomes New Chairman of Missions Council

Mr. John H. Ives, Bridgeport, Connecticut, businessman was elected the chairman of the Missions Council of the Congregational Christian Churches at the concluding session of the denomination's Midwinter Meeting at Buck Hill Falls, Pennsylvania, January 30 to February 2.

Mr. Ives' new position will give him policy supervision over the raising of more than $6,000,000 annually to be spent on home and foreign missions.

In accepting his new post, Mr. Ives pointed out that the mission is essential to the expression of Christianity. "The fundamental aim of Christianity is the complete changing of men's lives," he said. "Christianity is best revealed in human action; just as we believe the Word of God is revealed in the human acts of Jesus Christ. It is the duty of every Christian to give his time and his money to help other people in the world have better health and education and living standards, and to bring them the Christian gospel.

"We Americans have a special obligation," Mr. Ives continued. "We are so rich, while so much of the rest of the world is so poor, that we cannot live with ourselves if we do not share our abundance generously. By sharing, I do not mean government handouts voted grudgingly to protect our own security. I mean the generous outpouring of personal charity given in love and respect for our fellow humans regardless of race, religion or political beliefs."

(Continued on page 3.)

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

Personal Evangelism

By REV. MELVIN DOLLAR
Pastor, Rosemont Church, South Norfolk, Virginia

Once when a minister moved to a new parish he was soon told of a man who was a butcher in a local grocery store. This man was addicted to drink and had no interest in the church, even though his wife was a devoted member. The minister visited his store and in approaching the meat counter reached out his hand and said "Brother Bailey?" The man answered, "Yes, what can I do for you?" The minister then introduced himself and after a brief conversation invited him to church. That night the butcher told his wife that he was going to attend church next Sunday. She was curious to know what prompted him to make this decision. His answer was that the minister had called on him at the store and for the first time in his life he was called "Brother" by someone who seemed to have meant it.

The following week the minister returned to the grocery store to express his appreciation for the man's presence in church. Within six month's time, after many hours of patient and devoted personal work, this man became a Christian. The change was brought about, not by the minister telling him what a sinner he was, but simply by becoming his friend and working with him in the spirit of brotherly love.

The Bible teaches us that Jesus is a personal Saviour. The thing that makes Christianity a vital and living faith is man's consciousness of the personal concern Christ has for him. Jesus tells us that a good shepherd knows his sheep by name. Just the fact that we as individuals are known by someone important who is personally interested in our well being makes a vast difference in our lives.

Jesus converted many souls through mass evangelism. I would not dare under-estimate the value of pulpit preaching in the winning of souls to the Kingdom of God. On the other hand there is nothing more forceful in bringing the very best out of men than personal evangelism. All of Jesus' disciples were inspired to lay down their tools and follow him as a result of personal contact. Jesus called Zacchaeus from the sycamore tree and went home with him for dinner one day. The result was astounding. Not only was Zacchaeus converted but his entire family was won to Christ.

The woman who touched the hem of his garment while he was preaching to the mass overshadowed everything else on this occasion. The greatest preacher of all ages was converted because Jesus said, "Saul, Saul, why persecuteth thou me?" The facts of Jesus' ministry have proven that the personal touch is the most vital method there is in winning souls to the Christian way of life.

The church whose minister and laymen have the attitude that the people of the community are aware of the church's presence and should not need be invited to worship, is the church that is making little or no progress. Jesus said, "I came to seek and to save." The word seek means to go searching. If the world is converted it will not be because it seeks Christ but because Christ seeks it. This searching must be done through the efforts of the church people. Again Jesus said, "go into the highways and hedges and compel them to come in." This does not mean that we should force people, against their will, to accept Christ, but that we are to convince them by personal concern and Christian love that the Church of Jesus Christ has something they need.

Pulpit evangelism is very helpful in causing a man to make his final decision for Christ. However, this usually comes as a result of a great deal of personal concern either by the minister or some other good Christian friend. In going to a home and talking to a family as a friend, as did Jesus with Zacchaeus, we get to know them personally and by so doing we discover what they are thinking and what their problems are. With this knowledge we are then able to wisely guide their thoughts toward the church. Once you get a family attending church they begin to think in terms of their responsibility toward God and society. The minister and the laymen should let the family be assured of their sincere friendship and concern. Peoule are not "preached" into the Kingdom of God, they are "loved" into it. This is done, not by loving the mass, but by loving the individual.

MR. JOHN H. IVES BECOMES NEW CHAIRMAN OF THE MISSIONS COUNCIL.

(Continued from page 2.)

Mr. Ives has held major elective positions in denominational and interdenominational church agencies for more than a dozen years. He is now vice-president and director of the Congregational Christian Church Board of Home Missions and a member of the general board, governing body of the National Council of the Churches of Christ in the U. S. A. He is active in religious television and radio as a member of the board of managers of the Broadcasting and Film Commission of the National Council of Churches and of the administrative committee for the Congregational Christian Office of Communication.

During 1955, Mr. Ives toured the world, studying Christian missions in eighteen countries. He acted as consultant to Congregational Churches in Australia in the establishment of a board of national missions and of a stewardship and evangelism program in that country.

For ten years Mr. Ives was chairman of the Racial and Cultural Relations Department of the Federal Council of Churches and its successor the National Council of Churches. He has served as trustee of LeMoyne College, Memphis, Tennessee, and of Tougaloo College, Jackson, Mississippi.

Mr. Ives is president and treasurer of the Ives-Hanson Company, realtors and insurance brokers of Bridgeport. He is a member and past president of the Bridgeport Real Estate Board and a member of the Rotary Club.

Mr. Ives has three sons sixteen, fifteen and eleven years old, has been an active promoter of sports for boys. He was one of the founders of Little League baseball in Fairfield County, Connecticut, and personally sponsors two teams.

Mr. Ives is a native of Connecticut. Prior to establishing his own business he headed the Real Estate and Mortgage Department of the First National Bank and Trust Company, now the Connecticut National Bank of Bridgeport.

He now lives in Westport where he is an active member of the Green's Farms Congregational Church. In his local church he has served as deacon, church school superintendent and chairman of the religious education committee.

Editorial . . .

Days That Changed Human Destiny

Special seasons are as important to those who do the work of the church as they are to those who till the soil. For a long time many Protestant churches paid very little attention to the observance of Lent. Now in most churches Lent is a high season in the church calendar.

For those who know the story of Jesus' public ministry, this is inevitable. He had come to preach the gospel of a loving God. He had come to reveal the will of God for men. God's will was that men must not only love God, they must love one another. Old animosities must be forgotten. Old wrongs must be forgiven and forgotten. Jesus was initiating a new era of brotherhood, fellowship and love.

The message which Jesus proclaimed met a joyous reception from multitudes of people. Thousands whose hearts were famished for hope that would shine upon the problems of life as they were experiencing it, heard in the words of Jesus that for which they had been longing. They not only found comfort for their troubled minds, Jesus healed their maimed and suffering bodies, and fed the multitudes when they had no food.

The common people received Jesus gladly, but those in high places were not so well pleased. He had not taken the trouble to secure their approval before proclaiming his teachings. He claimed authority for his words which exceeded their authority. They felt that their positions and prerogatives were endangered. The clouds of opposition began to gather thickly around Jesus.

As the time of the Passover drew near, in the last year of Jesus' ministry in the flesh, the leaders of the Jews decided to silence him for all time. It is difficult for us to understand how they came to such a decision. The Gospels do not attempt an analysis of their conclusion. The facts are stated. We may make such inferences as seem most logical.

Jesus was challenged to stand by his commitment to trust in the power of love as the way of life. That was what God had revealed unto him. Three courses of action were possible. He could postpone the issue by staying away from Jerusalem during the Passover, as the disciples had urged him to do. He could renounce all that he had preached. Or. he could risk his life in justification for his faith in the ultimate triumph of the power of love, as opposed to physical force.

Jesus chose the last course, and was crucified upon a cross. God justified the way of love as the way of life, by raising Jesus from the dead, as the first fruits of them that slept. The Gospels tell the story of his resurrection. The Acts of the Apostles, the books of the New Testament which follow, and all subsequent history, tell of how human destiny has been changed by those who have followed the way of love as exemplified by Jesus.

Mankind today faces the same choice which confronted Jesus. Man can spend his life for the material things of this world and place his trust in physical force, or he can commit himself to the way of love as it is revealed in Jesus. Each individual faces such a choice. Every nation is confronted by the same issue. These are days of crisis. Christ can change the course of human destiny.

An Incident in Personal Evangelism

The churches of the Southern Convention will soon be engaged in the most comprehensive program of evangelism that they have ever attempted. Every church in the Convention should have a part in this commendable undertaking. Careful planning and thorough preparation have gone into the program. **The Christian Sun** has devoted many pages to publicizing the campaign. If you have not read these articles, may we suggest that you hunt up recent issues and read what has been said.

We are now suggesting that every one who is going to work in the Visitation, turn to The Acts of the Apostles, chapter 8, verses 26-40, and read very carefully. It is one of the most fascinating stories in the New Testament.

Two men met on "the road that goes down from Jerusalem to Gaza." (Incidentally, if you do not know what is going on in Gaza at the present time, you are not keeping up with world events.) They had never seen each other before, and probably never saw each other again. Both of them were very devout. One of them knew Jesus intimately. Jesus was the Lord and Saviour of his life. The other was a Jewish proselyte who may never have heard of Jesus before. When they parted, the man from an alien land and a member of an alien race, had been baptized in the Christian faith.

The story may be dismissed by some as purely coincidental. There are others to whom it is the fulfilment of the promise made by Jesus that, "When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come." Those who go on a mission for the Christ may be assured that the Holy Spirit will teach them what to say and prepare the hearts of those to whom they go to receive Christ's invitation.

"The Answer Is God"

IN THE VIRGINIA VALLEY CONFERENCE

By REV. R. ESTEN NEWTON, Luray, Virginia

It would be difficult to state all the needs and problems confronting us in the Valley Conference, and to find a solution to them, in one short article such as this. It would be easier to say "The Answer Is God," and to let it go at that, in much the same way that we sometimes shift responsibilities with a shrug of the shoulders and an indifferent attitude which says "Let George do it."

For too long a period we have used haphazard methods of recruiting people for the Kingdom of God through the church, with the result that we are not winning converts to Christ. On the other hand, there is a great falling away through lack of leadership and through indifference. We have, therefore, the following problems in the Valley Conference:

First, there is a shortage of pastors. There are eight churches out of twenty in this conference without pastoral leadership. This fact alone constitutes one of our greatest problems. Added to this is the handicap of not having organized groups of laymen in each church to carry on in such emergencies.

Then, there are too few men who are willing to shoulder responsibilities of leadership in the Valley Conference. There are many who are capable, but who are not able, or are unwilling, to sacrifice their time for such duties.

But let us pass on to some of the needs in the Valley Conference, for they are numerous. Here are a few; I number them not in the order of their importance, but for convenience in listing them:

1. There is need of a vision—a vision of the past to reveal both successes and mistakes, that our mistakes, God helping us, may become stepping stones to greater service in the future; and that our successes might prove to be a challenge to the highest and best of which we are capable. We need a vision of what our churches can do and should be doing, and of how each one individually has a task to perform.

2. There is need of prayer, much prayer, for in the busy rush of things, there seems so little time for the things of the Spirit. "Pray constantly" (I Thes. 5:17), is the admonition of the Apostle Paul. We are told that prayer taps a source of power that cannot be obtained in any other manner.

3. There is need for consecration and cross-bearing, dedication and devotion, love and loyalty, forgiving and forgetting, faith and fortitude, hope and helpfulness, courage and cooperation. Space and time do not permit the mention of all needs and opportunities. Let us call to mind that wellbeloved hymn by Frances R. Havergal, "Take my Life and Let It Be Consecrated, Lord to Thee."

Whether our problems and needs are material or spiritual, or whether they be individual or collective, as in the church, "The Answer is God." We must not forget that St. Paul says, "We are workers together with God." Jesus depended on his disciples. He is depending on us.

The spread of the gospel with all of its implications, is still the major task of the church. To accomplish this, a crusade is in the planning by the several Committees on Evangelism from the conferences of the Southern Convention under the direction of the Rev. Fred P. Register, secretary of Stewardship and Evangelism in the convention. The plan is for a week of Lay Visitation followed by a week of Evangelistic Services in every church in the convention. These services to be held simultaneously, first in North Carolina and next in Virginia.

There is a four-fold purpose in this evangelistic effort to send or rather take the gospel message into every home in every church community:

1. To seek those who through discouragement, selfish interests, indifference or for whatever cause, have strayed from Christ and the church, and endeavor to bring them back in-the fold and to active service once more.

2. To seek through personal contact those who are out of Christ whom the church has not before been able to reach, and to try to win them for the church.

3. To seek those who have been church members elsewhere but are now inactive becauses they can no longer attend their own fellowship, and to invite them to join with us in the work of the Kingdom.

4. To seek a rededication to the work of our Lord, and a deeper spiritual life for us all.

How and why should we do these things?

"The Answer Is God."

Evangelism and the Lenten Season

By DR. WOFFORD C. TIMMONS

Chairman, Committee on Evangelism, Southern Convention

"There is a tide in the affairs of men which, taken at the flood, leads on to fortune." So runs the axiom from the Bard of Avon. Peter meant the same thing, as written in the Acts of the Apostles, when he called upon the people to repent, that their sins might be blotted out, "When the times of refreshing shall come from the presence of the Lord."

Of course, men may always need to repent; and at any time the refreshing Grace may come from the presence of the Lord. But surely the Christian community has learned by experience that there are seasons of renewing when our hearts are more responsive, just as the spring days with reviving rains and awakening sun call forth sleeping seeds to newness of life with beauty of bud and blossom, and the promise of fruitful flower. No one needs to debate about this: it is simply a fact of experience, a very gracious provision for the quickening of the whole of life, not the least of which is the raising of these poor hearts of ours that have felt the deadening weight of the world's woes and sins.

The Lenten time is, indeed, a "time of refreshing." Almost the whole of the redemptive mission of Jesus is reenacted, especially those last eight days we have come to call "Holy Week." All of these blessed pictures of the saving love of our Lord are set within the frame of our thought and imagination, until the Lenten season is like standing in life's art gallery, gazing at the holiest scenes, with the image of a Cross lifted up and the light of an Easter dawn. Men everywhere are moved, deeply moved, to turn from their old

(Continued on page 6.)

Missions at Home and Abroad

Rev. Ed Riggs Writes of Babies and Floods

Ramnad Dist., S. India,
Kilanjunai P. O.,
January 15, 1956.

Dear Friends of the So. Convention:

One of the first things I ever remember reading about India, long before I ever dreamed that I would go there, was a statement by someone whose experience in Indian villages had convinced him that tiny babies, far from being the helpless, fragile things we ordinarily consider them, are the toughest, most durable creatures in the world. I never took that statement to be literally true, but more than once in recent years, I have had occasion to recall it.

The other day we were called to a nearby village for a maturnity patient with eclamptic convulsions. Determined to try to improve the terrific mortality rate, we have been having lately, the nurse and I took turns at her bedside for thirty-six hours, hoping to save both her and her unborn baby.

I happened to be there when the baby finally arrived, a surprisingly vigorous and lusty first-born son; and since the mother needed all of my attention from then on, I handed the baby over to the village granny-midwife who had been hovering in the background ever since I had displaced her as the official in charge of the show. She then proceeded with a ritual which she apparently uses on all her newborns, and which seems to be a real "test for survival" to determine whether they are worthy of being reared. First she took it outdoors into the cold wind and bathed it by pouring hot water all over its body and shampooing its head. Then she took it inside and rubbed it dry with a dirty cloth, especially the head, which she massaged vigorously as if trying to get it back into shape. She then cleaned out its mouth and throat with her finger and anointed the forehead with the saliva. Then she suspended it upside down by the feet and shook it, and finally flipped it back right side up again, inserted her hooked finger into the mouth, suspended the baby by that finger, and shook it again. I say "finally," but that was the final stunt only because I couldn't stand seeing any more and forcibly stopped her. Later, she poured black coffee into a filthy, dirty snail shell, and prepared to pour it down the baby's throat; but I stopped that, too. Of course, all the parts of the ritual I "stopped" were probably completed after I left.

The baby survived the test, glowing, and yelling lustily. As I looked around at all the bystanders and realized that every one of them had probably survived similar procedure at her hands, I realized how literally the Indian village people are a "chosen" race, fully qualified by this "natural" selection to survive in the grim struggle for existence. No weaklings here! They couldn't afford to be! If an equal number of us had lived on as few calories as they get, and an income of fifty dollars a year, we would have been dead of starvation long since!

Our flood is stale news by now. The Christian emergency relief teams organized by the Bishop and operating in the worst affected areas within a few days after the disaster, impressed everybody with their efficiency and helpful service. Later, the Government and other outside V. I. P.'s "discovered" these areas in a series of inspection tours, and were greatly moved by the need. As a result, more recently, a huge flow of relief supplies have been arriving this way—first rice, then American surplus milk powder, butter and oil, and finally relief clothing and cash grants.

What has puzzled me through all this performance is the fact that (except for a small handful of villages that were literally wiped out by the flood waters), the suffering and need in this area that so touched the sympathies of outsiders, was not caused solely by the flood, but has been present all the time anyway. Most of the families have suffered more from failure of rains, illness and death of a breadwinner, landlessness, etc., than they have from the cyclone. Why so much fuss over their plight at this particular time, when the same suffering has always been ignored before?

Of course, it is all very well to criticize the Government and the V. I. P.'s for having neglected this area in the past and not taken the trouble to learn of conditions which shock them so now. But the fault actually is mine, for having been on the spot all this time and yet having failed to communicate to the outside world the degree of need. If these gestures of compassion for relief are justified now, I should have been soliciting them all the time. Even more, help for rehabilitation and rural uplift are indicated, to prevent this kind of suffering in the future.

I suppose the need everywhere is too great for even the United States, with all its wealth, to meet. Still, with all the luxury we are enjoying these days, we should be doing more than we are to help.

Incidentally, of all the Christmas checks we received, the one that we appreciated the most was from a group of "economically depressed" women in Georgia, whom I had come to know summer before last, who probably understand the life of these people here the best, because their own living conditions in their slums are not too much better!

Best regards,

Ed Riggs.

EVANGELISM AND THE LENTEN SEASON.

(Continued from page 5.)

selves toward him who can make them new. Surely every pastor, every Sunday school teacher, every loyal disciple, will see and be grateful for this blessed season when the tides of the Spirit seem to be at the flood, and we are strangely moved toward God.

Our Southern Convention Committee on Evangelism has planned that our Simultaneous Evangelistic Services should come within these Lenten days. This is very thoughtfully and wisely done, because all our communities will be feeling the influence of the sacred claims of Christ as over against the secular affairs in which our common life is so deeply steeped. People will be reading the Story in the papers, and hearing it over radios; they will deliberately give more time to religion, re-evaluating the the temporal in terms of the eternal.

All our ministers and churches, if they are truly alert, will be prepared to go forth with the most winsome and persuasive witness, interpreting the meaning of life's hunger and urge, calling for acceptance of the Gospel and leading all who will come into the fellowship of the worship and work of the Church.

Evangelism is not *just* a sporadic, seasonal task; it is truly the continual, on-going mission of us all: but it is peculiarly effective when the "tides of refreshing" come. There

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College Continues to Expand

You should see the Elon College campus. The other day a friend of mine and a friend of Elon College said to me, "It is inspiring how the general public is observing and talking about Elon College in these days of progress and development. I was in Florida and met some friends from another state who had recently driven by Elon College and they said to me, 'Have you seen Elon College recently,' and I replied that I had. These friends said, 'Elon College is certainly improving in its appearance.' All of these substantial buildings going up on the campus at once breathe the evidence of expansion."

We are glad for our friends to come by and look at our campus, but they would make us happy indeed if they would stop and give us the privilege of showing them around and giving them a conducted tour.

The appearance of the campus is really taking on a change—a change for the better. The new buildings make a vast difference. They even make the old buildings look better than they have ever before. What is happening on Elon College's campus is not only evidence of marked improvements, but is really inspirational to all of us who are interested in Elon College and anxious for its improvement and progress.

While these new buildings are going up, high school graduates are turning toward Elon College with a new interest. Every day applications from entering students are being received. Of course they want to see the improvements of Elon College and they want, also, to enjoy these improvements.

It is not certain yet that North Dormitory and the Ladies Hall will be used next year, but they will be kept standing by so that if they are needed, we shall have them ready for students. Indications are that the enrollment in Elon College for 1956-57 will exceed that of any previous year. Which, of course, means additional faculty members. The administration is aware of this fact and is beginning early to locate a sufficient number of good instructors for the insuing college year.

We are not striously concerned as to whether or not we will have a sufficient number of students, but we are terribly concerned that we may have a much larger number of our own church young people. When a young person from one of our Christian churches enrolls in Elon College, he renders a significant service to the future of our church. At Elon College he will get a clearer and much wider conception of his own denomination than he could possibly receive from a church school belonging to another denomination. We must prepare our own young people to be leaders in our own denomination. The young people of other denominations realize the value and the worthwhileness of Elon College. They seem to arrive at such a realization more easily and much more readily than do the young people of the homes of our own church. On the campus of our own college, our own young people exert an influence for the college and for our church day after day. They render a service that the young people of other denominations cannot render. We are happy to have Methodist, Baptist, Presbyterian, and what have you, but we also want enough of our own young people to enable the young people of other denominations to appreciate our church. Together, and by the help of God, we can build a great college, which will mean a great church.

* * * * *

Apportionment Giving

Did you ever see an apple orchard or a peach orchard when the trees were full of fruit? The profitable tree is the one that all limbs bear fruit equally and that ripens in due season. I knew of a tree at one time that all the limbs did not bear fruit. Nearly half the limbs were barren. The barren limbs raised the question concerning the value of the fruit on the limbs that did bear, and usually the question was justified.

Elon College is supported by the Convention. All churches are requested to give support. There are more than two hundred of these churches. Only twelve are included in this week's report, but it is a good report. One church, Elon College, is reporting $590.50. That is wonderful. If all the local churches were reporting this week, pro rata in apportionment giving, we would have a wonderful report sure enough.

Let's follow the example of the fruit tree that bears an abundance of fruit. All limbs bearing. How wonderful it would be if not all, but the majority of the churches would contribute in a given week!

Previously reported		$ 1,949.22
Eastern N. C. Conference:		
Auburn	$ 95.00	
Wake Chapel	20.10	
Eastern Va. Conference:		
Mt. Zion	$ 32.00	
N. C. and Va. Conference:		
Asheville	$ 90.00	
Bethel	5.00	
Elon College	590.50	
Mt. Zion	15.00	
Pleasant Ridge	88.00	
Union (Va.)	20.00	
Western N. C. Conference:		
Big Oak	$ 1.00	
Seagrove	7.50	
Virginia Valley Conference:		
Bethel	$ 24.00	
		988.10
Grand total		$ 2,937.32

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Declarations of Purpose

"Competition is the life of trade." That is an old, old saying, but, nevertheless, true. The race is on between the churches in Carolina and the churches in Virginia. The churches in Carolina are interested in Carolina Hall, and the churches in Virginia are interested in Virginia Hall. The officials of the convention and the college are observers. Perhaps we should be leaders and inspirers. At any rate, it is a race to see which will give the most support nearest the start of the race and will stay in there until the race is completed. From the looks of the records, you will observe that so far as the number of churches to date is concerned, the churches in Carolina are ahead. But, so far as the ammount of money pledged, the Virginia churches are ahead. The churches in both states need to pick up momentum.

We cannot afford to fail in this campaign. I am sure that there are other churches that have voted to sign the Declaration of Purpose, but they just haven't gotten around to sending it in. We have only three new Declarations to report this week. They are all for Carolina Hall. Come on, Virginia.

Previously Reported:

CAROLINA HALL.

Name of Church	Amount
Beverly Hills Beginning Nov., 56; 5 years.	$ 886.00
Bethlehem Beginning 1957, 5 years.	294.00

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Mrs. F. C. Lester Honored at Missions Council

Mrs. F. C. Lester was appointed a member of the Program Committee of the National Women's Fellowship at the meeting of the Missions Council held in Buck Hill Falls.

Mrs. W. B. Williams was made a member of a committee to plan a six-weeks Fellowship Tour to Europe this summer under the leadership of Mrs. Robert G. Williams, president of the International Women's Fellowship. We will have more information on this later.

Mrs. W. E. Wisseman, vice-president of the Board of Home Missions, and Mrs. Mark W. Andes, president of the North Carolina Fellowship of Congregational Christian Women, were also at the Buck Hill Falls meeting.

We are quite proud of the representation we had from the Southern Convention.

* * * * *

Executive Board to Meet

The Executive Board of the Women's Fellowship of the Southern Convention has been called to meet at Elon College, North Carolina, Wednesday, February 22, at 9 a. m.

This meeting is planned to be held in conjunction with a meeting of the History Room Committee. This committee will meet at the call of the chairman, Mrs. Garland Spratley, on Tuesday evening.

* * * * *

What Do We Fear?

A group of Christian women are planning a church meeting. Each one is polite, kind, educated, anxious to do the Lord's will, yet not self-righteous. This year they are all studying a topic too big for them, but study it they must. They are conscieutions, and they will study in some way, "Our Christian Mission in a Revolutionary World."

By spring they will know that the majority of God's children are striving to rise from their darkness of hunger, sickness, ignorance, exploitation and prejudice; that their striving cannot be stopped, for it is a part of God's plan.

By spring these women will have thrilled to the stories of our missionaries in far away lands and in America; missionaries, daring with the people they serve, to be different, daring to break old customs, daring even to antagonize powerful people.

By spring these ladies will know how revolutionary is their faith, that when they pray "Thy kingdom come, thy will be done on earth as it is in heaven," they are asking for the overthrow of everything that does not please God.

But these women do not know yet, else why are they afraid? Listen to their plans:

Mrs A, aware of a change fast approaching their church, suggests:

"We can invite a member of this church with whom we are about to unite, to come to this meeting so that we may become better acquainted."

Mrs. B recalls, "Do you remember at that church conference, where one of them spoke, that rude woman who asked him a question in such an ugly manner and how calmly he answered her?"

Mrs. C, "That was an unfortunate thing, but most everyone favored the visitor; and I believe we should have one at this spring meeting too." The matter is decided upon; there will be a visitor.

* * *

Mrs. A, aware of a change fast approaching their communities, suggests, "We can invite a member of this race with whom we are supposed to become 'integrated,' to come to this meeting and tell something about the women's work in their churches."

The tension is felt rather than heard; never a voice is raised, but the words:

"Personally, for myself, I would not mind, and I don't think any of our women would walk out; but I believe it would do more harm than good at this time. We had better wait."

"As far as our church is concerned, we wouldn't mind, but I'm afraid that we'd just be stirring up the women."

"Well, it is our loss, not the loss of those whom we'd invite."

Each one is asked individually again for her best judgment in the matter (the committee had been opened with prayer), even though this is not a new idea, this having a fraternal delegate. Result: *For* inviting the colored guest, member of a minority in this land, but member of the world's majority, are two votes; *against* having such a one, four votes.

* * *

One of the hymns mentioned for the spring meeting was "In Christ, There Is No East or West." The women must not have understood the hymn, or perhaps they were hoping no one will think of this pressing race problem as they sing it. Surely they would plan to omit the third stanza:

> Join hands then, brothers of the faith,
> Whate'er your race may be.
> Who serves my Father as a son
> Is surely kin to me.

But they *are* planning to sing:

> God send us men whose aim 'twill be,
> Not to defend some ancient creed,
> But to live out the laws of Christ
> In ev'ry tho't and word and deed.
>
> God send us men alert and quick
> His lofty precepts to translate,
> Until the laws of Christ become
> The laws and habits of the State.

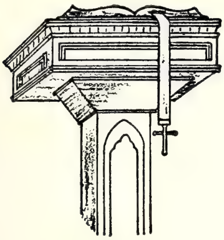
How the church needs such men and women as described in the song! Had such women been planning the meeting. . . . But Christ's laws are not yet the laws of the church; for he dared to break the prejudiced customs of his time and people. He would not practice the Jewish segregation of the Samaritan.

If the missionaries these women are studying about were like these women, there would be no mission study books, there'd be no mission work to report. And maybe there would be no church at all by now; for if faith cannot overcome fear, then it must be a dying faith.

What did these women fear? Criticism? Being misunderstood? Trouble with folks who might disagree? Violence on the part of other Christians? Loss of church members? Do they fear that this little step will close completely the minds already narrow on this subject? Or do they believe segregation is God's will and fear to go against it? Yet, how, after this world study, could anyone believe segregation is God's plan for his children? No, they couldn't fear disobeying God. Perhaps they've forgotten Jesus never promised it would be easy to follow him.

I was one of those six women. That night, I could not sleep for the shame

(Continued on page 13.)



The Christian Ministry

A Sermon

By The Rev. Richard L. Jackson, *Chapel Hill, N. C.*

In the case of many types of crops, there is a period which is opportune for harvesting—and, if for some reason, that period passes by, serious losses are sustained not only by the farmer, but by society as well.

A picture of a field, ripe, ready for the harvest, must have been in the mind of Jesus when he spoke the words we read in our scripture this morning: "The harvest is plentiful," said the Master, "but the laborers are few; pray, therefore, the Lord of the harvest, to send out laborers into his harvest."

Jesus here uses this figure of speech to impress the disciples with the need for and the urgency of proclaiming the Gospel.

Let's look back now for a moment at what preceded this statement of Jesus. In the preceding passage, we discover that Jesus had spent several days going from town to town teaching, preaching and healing. Matthew says, "When Jesus saw the crowds, he had compassion on them, because they were like sheep without a shepherd."

Matthew says that Jesus reacted to the crowds with compassion. The original word is much stronger than its English equivalent—it means "to feel pain in love." Jesus' heart, when he saw the crowds of his people, was pained — for he saw them as "harassed and helpless, as sheep without a shepherd." He saw them running to and fro, following this doctrine and that, following one leader then another. They were confused, taken advantage of by ambitious and unscrupulous men. "Sheep without a shepherd."

After seeing the plight of the shepherdless people, Jesus turned to the inner circle of the twelve and said, "You see, the harvest is plentiful, but the laborers are few."

Here is another picture of mankind. The people are like a harvest field ready for the reaper, ready to respond to God's good news—if only there were someone to take it to them. If only enough concerned people could be found, thousands could be helped, the world could be changed, and God's Kingdom would come.

"We must pray," said Jesus, "that the Lord of the harvest will send laborers"—men and women who will live for God and who will spend their lives serving their fellow men. We are to pray for such people, always remembering that prayer is never a substitute for work. The disciples were to be reapers as well as men of prayer. But even as prayer is no substitute for hard work, neither can work be carried through successfully unless people pray. It is prayer that keeps us working in the right direction; it is prayer that keeps us from being easily discouraged and giving up; it is prayer that sustains us in all we do.

It will not take much time to point up the parallel between today's world and that in which Jesus lived. There are many obvious similarities. We know much more than did the people of that day and age; but the problems which plagued them are still our problems today. How to live peacably together; how to live without anxiety; how to drive out greed and hatred and prejudice from the human heart—these are the perennial problems of man. True, today's world has made them more complex than ever before, and therefore more baffling; but can you name one area in human life that would not be improved if the teachings of Jesus were seriously brought to bear? We have learned much, but we have not surpassed the Galilean, and the trouble we experience today is here because we have ignored his insights and spurned his way.

One other fact is evident in our time. People, disillusioned by the tragedies that our own eyes have seen during the first half of the 20th century, are turning to the church—looking for a light in a world of darkness; seeking truth in an era of disillusionment. Our churches are beginning to fill up again. People are going to church who never went before. Others who, a few short years ago, joined in the game of debunking religion, are turning wistfully to see if they might have been wrong. The pollsters tell us that interest in religion is at an all-time high.

What does this prove? Not necessarily, I think, that there is a real revival of religion—but it does indicate that people are dissatisfied with things as they are, their minds are open, they are willing to inquire and listen and explore. The harvest is ripe.

But where are the laborers to send into the harvest? Here there is a sad picture. There is a shortage of trained ministers throughout our land. Within the confines of our Southern Convention, three months ago when a study was made, there were 38 of our churches without pastors, and they will remain pastorless until 18 additional ministers are found.

Where will they come from? If ministers are to be found, they must come from Christian homes — from yours and mine. Some of our young men who are now studying for other vocations will have to change their courses—and the direction of their lives.

I would like to speak to the students and young people of the church. I'd like to ask them have they considered the Christian ministry as their life work. There are plenty of people who are giving their lives to inventing things and manipulating things and selling things—but how few are concerned with the cultivation of and the growth of the human spirit.

Dr. Robert A. Millikin, one of America's outstanding physicists, the founder of the California Institute of Technology, a Nobel prize winner, recently had this to say:

"There is something more than materialism. This is a spiritual world. Measurable things go into that world. I believe that the most important facts in life belong to the world of spiritual values. We cannot understand all of life through the law of mechanics. What can I do to make the world better? Human progress rests on two pillars—an open mind toward the spirit of science, and the cultivation of the spirit of religion."

These, the words of a scientist, point up, it seems to me, the frontier of tomorrow.

Young people, when you are thinking in terms of your life work, look out upon America and tell yourself whether you honestly feel that you are more needed to help in raising the minds of men to new truth and beauty and goodness — or will you

(Continued on page 13.)

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

Important Announcement

Dr. Walter C. Giersbach of New York City will address a Youth Rally sponsored by the Franklin Pilgrim Fellowship, in their church on the evening of Sunday, February 19, at 7:45 o'clock. A social hour will follow in Fellowship Hall. All of the young people from our churhes in Eastern Virginia are cordially invited to attend.

HARVEY L. CARNES,
Pastor.

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Suffolk Work Day for Christ

Members of the Senior Youth Fellowship, under the sponsorship of Mr. and Mrs. Linwood Eure, participated in a "Work Day for Christ" on Monday, January 30th. This was the day between examinations and report cards, therefore, there was no regular school session. The young people were available for the following types of work: washing windows, wax floors, rake leaves, wash cars, paint, baby sit, run errands, iron and all other garden and house work. Also they were available for work in business for the day and were to give their proceeds to the treasury of the Youth Fellowship organization.—*Suffolk Church Newsletter.*

* * * * *

Youth News from Burlington, First

The Pilgrim Fellowship met Sunday evening with the young people of three neighboring churches at the First Evangelical and Reformed Church at 6:30. These churches will continue this joint fellowship on the fifth Sunday with the host church furnishing refreshments and program.

In the absence of a young people's worker, Dr. H. E. Robinson has been acting as sponsor for the group. Currently being discussed is: "The Relations Between Young People and their Parents." On February 12th, Miss Barbara Blackwell, health educator for Alamance County will present the program.—*The Christian Reporter.*

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Youth Service at Liberty (N. C.)

Sunday, February 5th, in observance of Youth Week, we were indeed pleased that our Youth Fellowship was able to take over the worship service. The good job which these young people did shows what interest the succeeding generations are taking in the church and their everyday life.

The service was opened by singing, "Living for Jesus." This was followed by the Responsive Reading led by Isaac Ferguson. Miss Pauline Shelton read the Scripture and Joe Stanford led in prayer.

Mickey Teter talked on the purpose of Youth Week, after which we enjoyed a solo by Miss Lucy Shelton.

The address was divided into three parts, with Joe Stanford speaking on "Christian Faith in our Everyday Life;" Gray Jordan whose topic was "Major concerns in Christian Citizenship;" and Wade Shelton who talked on "Efforts of Christian Youth."

The service was closed with the hymn, "In My Heart There Rings a Melody," followed by the benediction.

We would like to hear more from the young people of other churches in the form of programs such as this and other activities. It is a blessing to have such fine young people to carry on the work of Christ.

MRS. SHIRLEY M. HAITHOX,
Asst. Secretary.

* * * * *

Youth Service at Haw River

Like many of our churches, the Haw River Church turned its January 29th service over to its young people. Three of them served as worship leaders, Billy and John Long, and Tommy Bason. Donna Jeffreys told the Youth Sermon which was changed for the day to a "Parent's Sermon." Judy Bason read from the 17th Chapter of First Samuel. Then she interpreted the reading in the spirit of the young people of today accepting the challenge for leadership that David did in his time.

The "sermon" was divided into three parts. Tom Terrell, a young adult, spoke of the benefits he received in past years from the church's youth work. He spoke of the several interesting projects that the former young men's class had done during and just after World War II. He particularly praised the Christian spirit of church school teachers. Tom also told how the work he had done as an assistant church school secretary and treasurer had helped him towards a career in bookkeeping and his present position as church treasurer.

Two of our present young people then spoke on what the church is doing and could do for its young people. Ellen Maness emphasized that the major amount of our present young people's work is done without being considered "specially for youth." This includes singing in the choir, serving as ushers, serving on the Board of Education, and taking part in a religious census of the community. Sandra Cole urged the church to listen more to the young people and give them more opportunities for service. She mentioned better community recreation, helping in a church nursery, vocational counseling, and college scholarships as needs and opportunities for our youth.

The pastor of the church appreciated the rare opportunity of being able to sit with his family; his wife appreciated having her husband shepherd the children during the service. All thought the young people did well, especially as all but Tom Terrell are in the 10th grade or below.

H. V. HARMAN,
Minister.

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Prayer Offered at the Youth Week Service

Sunday Morning, January 29, 1956.
The Church of Wide Fellowship,
Southern Pines, N. C.

By JAMES HUMPHREY, *Vice-Pres.,*
The Pilgrim Fellowship.

Almighty God, as we again come into thy Sanctuary, we are thankful that we are able to worship Thee in the beauty of thy holy temple. Remember us, O Father, on this eve of Youth Week and help us to pay more particular attention to the many tasks and challenges that lie ahead. We pray thy special blessing on our schools. Help them to give us a sound education and, through organized athletics build our bodies so that we will be able to use them in thy service. We pray too for our homes and families that play a major part in making us what we are.

We thank thee, Father, for the devotion that has kept religion alive in our history and led thy church forward through the centuries. We give thanks for thy living church, the foundation of which is the faith of men; the walls and pillars, the courage of human hearts; the buttresses, the good will that reaches out into the life of humanity; and the arcs that over-tower its beauty and hold the Temple firm, the clasp of brothers hand in hand. Strengthen this bond of brotherhood and make us one with this vast family of believers who are united in the purpose of serving mankind.

We pray for those who are not among us because of death or sickness. Help them to endure patiently and let them center their minds upon thee and thy words of love and tenderness, and may their spirits walk in "green pastures, beside the still waters." In their anxiety and restlessness, calm them and assure them help to triumph over suffering and to win their way back to health.

O, Father, we look out upon a world this morning that is cursed by hatreds. Millions stalk like shadows across the earth, homeless, hungry, and begging for the chance to live in peace. We know that our world is not right. With all the provisions of nature and the capacities of man's mind, there should be security for all. The cries of needy children are drowned out by drilling armies that strive to preserve the walls of separation among thy people. Wealth is squandered on monsters of war that breathe terror to humanity. Enlist us, we pray, in a crusade to free the world from the curse of national hatreds and the tyranny of war. Help us to live as peace makers, and to demonstrate in our daily life the tolerance and cooperation upon which alone we can succeed in building the foundations of enduring peace.

O God, who has placed us in the majestic universe, help us, we pray thee, to become Temples of the Spirit, If some wall or care has shut us off from the message of nature, give us a new vision of the beauty about us. If we have been too busy with trivial things to reach beyond petty thoughts of our purposes for ourselves, forgive and change us.

If the prison gates of selfishness keep us from opening our minds to the demands of kindness, let us accept the Christian standards of helpfulness, and venture forth on the highway of service. If barriers like snobbery have risen between us and our daily companions, forgive us and free us from such enslavement. Break down these iron walls and barriers, O God, and free us from our past enemies through the transforming power of love. Remove these obsticles that have stood between us and the adventure of living, and set us in harmony with thee and our fellow men.

Teach us, O Father, a stronger faith in thee as a living power in our lives. This our prayer we offer in the name of Christ, our Lord. Amen.

EVANGELISM AND THE LENTEN SEASON.

(Continued from page 6.)

are at least three special efforts that fit the thought and mood of Lent, and are easily and naturally within the compass of every one of our Congregational Christian churches. Every church can have a "Church Membership Training Class," especially for youth who want an intelligent, warmhearted understanding of what Christian commitment is and what church membership means. Every church can conduct a "Preaching Mission," presenting the great truths of our Christian faith and confronting the whole of the community with the challenge of Christ and his Church. Every church can make a survey of its environs, finding the newcomer, the unchurched, the indifferent, and make for itself a responsibility list, with a careful plan for visitation. All of these are included in the concerted effort for our Convention this Lenten time, and call for faithful, consecrated cooperation on the part of each one.

When we started this Biennium of Advance, we all set as a worthy goal twelve new members each year for every hundred members, which would mean a creditable growth as well as strengthening of our churches. But this part of the proposed advance will not be achieved unless there is a definite evangelistic undertaking. We shall have to be specific in this program; and the gearing in of every church in our Convention with the plan of procedure as set forth by our Secretary of Evangelism, the Rev. Fred Register, is a most inspiring and challenging and reasonable cooperative effort.

And the Lenten season, in the wisdom of the early Church Fathers, and through the Providence of God, is designed in scope and Spirit to enable us to achieve just such an Evangelistic Advance.

Rightly to prepare for this important task means that our ministers and church officials must have the preparation begin within themselves. If the fire of evangelistic zeal does not burn brilliantly on the altar of our leaders' hearts, the chances are no one else will be kindled. Our attention needs to be sharply focused, directed toward the equipping of ourselves and our churches for this supreme mission of winning persons to our Lord and the company of his Church.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Beluah	1,137.50
Center	281.75
Beginning Sept., 56; 5 years.	
Eutaw Community	595.00
Beginning Jan., 56; 5 years.	
Hope Mills	414.75
Beginning Jan., 57; 5 years.	
Lebanon	939.75
Beginning Jan., 58; 10 years.	
Mt. Zion	1,000.00
Beginning Jan., 56; 10 years.	
Mt. Auburn	1,120.00
Beginning Jan., 56; 5 years.	
New Hope	1,048.25
Beginning 1957.	
Pfafftown	463.75
Beginning Jan., 56; 5 years.	
Shallow Ford	1,800.00
Beginning Oct., 56; 18 years.	
Zion	175.00
Beginning Jan., 1956; 5 years.	

VIRGINIA HALL.

Bethel	$ 912.00
Beginning 1956; 10 years.	
Ingram	1,748.25
Beginning Jan., 57; 8 years.	
Union	2,019.00
Beginning Jan., 56; 5 years.	
Windsor	2,841.00
Beginning Oct., 56; 5 years.	
Suffolk	10,000.00
Beginning Oct., 1956; 5 years.	

Additional Churches:

CAROLINA HALL.

Name of Church	Amount
Martha's Chapel	$ 297.00
Church of the Covenant	175.00
Beginning Oct., 56; 5 years.	
Church of Wide Fellowship	2,289.00
Beginning Jan., 57; 5 years.	

PAYMENTS.

Last week we reported three churches that had made the first payment on their Declaration of Purpose. Two of these payments are from churches in North Carolina, and one from Virginia. Please, won't our churches send in their Declarations of Purpose and the first payment? It always gives us enthusiasm when the payments begin to come in. Won't you see that your church is in next weeks report?

N. C. and Va. Conference:	
Zion	$ 2.92
Bethel	202.00
Virginia Valley Conference:	
Bethlehem	$ 75.00
Total	$ 279.92

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Teachings on Stewardship"

Lesson IX—February 26, 1956.

Memory Selection: *"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in the much."* Luke 16:10.

Background Scriptures Luke 16:1-31; 19:11-27.

Jesus wanted to impress upon his hearers the fact that men had been entrusted with things for which they were stewards, and for which they would be called upon to give an account of this stewardship. As was so often the case, he told a story to illustrate this truth. The parable, or the story, of the Talents in Matthew, and of the Pounds in Luke, was such a story. In Matthew's story of the Talents, the men *had unequal abilities, or opportunities,* but *received the same reward.* In Luke's story, the men *had equal abilities or opportunities,* but *received different rewards.* But the central truth is the same: *the responsibility of stewardship.*

God, the Owner.

The basis of the doctrine of stewardship is that God is the Owner of all things. By creation and by redemption, he has first claim on all that man has and is. A man will never go far in becoming a good steward unless he recognizes this fact—God is the Sovereign Owner of all that he has or is. That is fundamental.

Man, the Steward

As God is the Owner, man is the steward. God owns; man possesses. What he has and is, is a sacred trust. A man is to use what God has entrusted to him, not for his own selfish purposes, but for God. It is not his own to do with as he pleases.

A Man Must Give Account of His Stewardship.

There comes a day of reconing. To be sure, God does not settle every Saturday night. A man does not have to submit an income tax form to God every year. But sooner or later, God says to every man, "Give an account of your stewardship." And that is a serious business. Every one of us must give an account of himself to God.

Men Have Unequal Talents and Opportunities.

All men are *not* created free and equal in a literal sense, the Declaration of Independence to the contrary notwithstanding! I could never play the violin like Kreisler or the piano like Paderewski or sing like Caruso or preach like Harry Emerson Fosdick or paint like Raphael or do the things that hundreds of other people have done and can do. God has entrusted some men with more capacities and talents than you or I have, and some men with less than we have. As to why he did it, we do not know. But in his wisdom and his love, he did it. A man might as well accept that fact and live with it.

But Every Man Has Some Talent and Opportunity.

In both of the stories which Jesus told, he emphasizes the point that to every man, the householder gave at least one talent. *Every man has some gift or capacity or talent.* Even the humbles and poorest has a talent or pound entrusted to him.

Every Man Is Responsible for, and Judged by, the Use He Makes of His Talents.

It is idle and folly and sin to whine and complain because we do not have as many talents or pounds or opportunities as other men. Perhaps we should be glad, for to whomsoever much is given, of him will much be required. But of *every man something is required—it is required that he be faithful.* He is not responsible for what others do with their talents and opportunities (at least generally speaking), but he is responsible for what he does with his talents or talent. "Every one of us must give an acaunt of *himself* to God." Life, and life's gifts are not primarily to be held, but to be used; not simply to be possessed, but to be invested. Life is not a measure to be drained, but a cup to be filled.

Men Are Rewarded According to Their Faithfulness.

The man who is faithful in the little that God has entrusted to him, gets the same reward as the man who is faithful in the much that God has entrusted to him. Men are judged by the use they have made of their opportunities, and in terms of that which was entrusted to them. The one talent man will be rewarded even as the ten talent man, if he is a good and faithful steward.

The Reward of a Good Steward is Greater Responsibility and Greater Ability.

Faithfulness in appointed service enlarges one's capacity for larger service. And a large part of the reward for work well done is the increased capacity for doing more work and doing it better, and in the joy that comes from these rewards. Here as elsewhere, the law of life is "use or lose."

A Challenge to Courage and Daring.

The one talent man was afraid. To be sure, there are many things to make one afraid in life. But seldom is anything gained without risk. And life with God is an adventure. There is no end to what a man with even one talent can do if he uses that talent for God and works with God.

The Larger Stewardship.

Stewardship applies to money or things, of course. But it also applies to the other realms of life. There is a law of stewardship as applied to time, and influence, and skill, and courage, and opportunity, and capacities, and talents, and friendship. Indeed, all that a man is and has is a sacred trust to be used for God, and under God, and to be accounted for to God. Every man's prayer should be, "God help me to be a good and faithful steward."

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

Ministers' Association Programs

The Eastern Virginia Christian Conference had an excellent ministers' association fifty years ago. It would be interesting to have the story of its organization and its history through the years. It is probably the oldest conference ministers' association in the Southern Convention.

Today's Eastern Virginia Congregational Christian Ministers' Association is concerning itself with the crucial issues that confront the Church and the world. The names of the speakers, the themes, and the subjects of the next four meetings, indicate the high type of work being done by the association.

February 20. Dr. Walter C. Giers-

(Continued on page 14.)

CHURCH WOMEN AT WORK.

(Continued from page 8.)

of it. I was your missionary in China. When one phase of this world revolution forced me home, I came resolved to do all possible to rid my life of prejudice and imperialism, and to help rid the church of this bitter thing.

One tiny step toward racial understanding, and we women were too afraid to take it! Are these words of Paul not for us: "Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect"?

Dorothy Jackson.

* * * * *

Social Action!—To All Program Chairmen

Have you planned a Social Action Program for your women for this year? A general awareness is felt by most church people during February because of Race Relations Sunday and Brotherhood Week, thus giving a natural impetus to anything done in this area at this time. However, your particular local situation may lend itself better to another season. The important thing is to present a Social Action Program sometime this year.

Your literature packet contains some good material for planning a stimulating program, but if you feel that you need more, please write me. Stacks of Social Action material are on hand, and any of it is yours for the asking. A play, "Social Action Comes to First Church," is only one of many excellent programs to be had.

Let me urge you to present a Social Action Program *this year* that will prick the conscience of every woman in your fellowship.

Rachel Wallace,
Social Action Chaiman,
North Carolina Women.

THE CHRISTIAN MINISTRY.

(Continued from page 9.)

settle down to a comfortable, secure, but ordinary existence?

You say you feel no call of God upon your life Are you sure? What constitutes a call? God calls people in many ways. For some, the "call" comes as a response to the cry of human need. For others the "call" comes through the lives of parents, ministers and friends, those we love and admire.

I believe that God does call people to do his work; but a call is not some physical voice out of the blue. Of course not. Rather it is an urge from within—a warm, impelling, God implanted thought that will not be put down. I don't care what you call it—something comes to men and women who seriously seek to know and do the will of God. Guidance eventually does come—and with it, the peace of a great assurance and the fire of a consuming purpose which is nowhere else to be found.

I believe with all my heart that when people listen, God speaks.

Now let me be personal and tell you of the very simple way that my call came to me. Some of you have heard me relate this before, but perhaps you will forgive me for telling it again.

I grew up in a Christian home, but I had never seriously considered entering the Christian ministry. I went through the usual period of intellectual adjustment, when the faith my family gave me became my own faith, but it never occurred to me that my faith had much to do with the use of my life.

My dad was a school teacher, and we always had financial problems. I early decided that I wanted to go into some kind of work that would make me financially secure. I entered the University headed for law school, with an undergraduate major in accounting. A corporation lawyer—that's what I wanted to be.

Between my junior and senior years in college, all this changed. I was in a military camp at Fort Knox, Kentucky. We sat up one night, a group of us, until the wee hours, in a typical bull session, the subject jumping from religion to sex, on to politics and then back over them again. As I was dropping off to sleep, it occurred to me, for the first time, I think, that my ideals which had come to me through my home and church, were not accepted by everyone.

The next day, Sunday, I was on k. p. In the afternoon. I sat down on my bunk and took out my Bible. I wasn't in the habit of regularly reading the scriptures, but I was confused. After reading a bit, I put it down and began to think. And, as well as I can remember, for the first time, but with tremendous force, there came to me the idea that God had a use for me in the ministry of the church.

That was in the late years of the depression, and the thought then occurred to me of the sad economic plight of most ministers. I recalled again the struggle we had had in our home. Casually I opened the Bible and read, and account for it as you will, my eyes halted upon this passage: "Consider the birds of the air, they neither sow nor gather into barns — yet your heavenly father feedeth them—are you not of more value than they?" That seemed to be my answer, but I wasn't sure. It meant four more years of school—and I was practically on my own. So I made a bargain — if God really wanted me to use my life in that way, I would do it—if he would help me to secure the training necessary.

I won't go into details—it seems almost a miracle to me yet—but I somehow graduated free from debt. In fact, I had $50 in my pocket, which I used to get married.

That was fifteen years ago. I found a place in which to work in three rural churches in Virginia and stayed there four years. I learned more in those four years in that country parish than I had through my seven years of college—about people, and about God.

Then the call came for us to go to another parish—this time far from family and friends—to China. I'm sure that it was God who called us to go there—and I'm sure he took care of us during those four eventful years.

I know that I am neither wise enough nor good enough to be the kind of minister God wants me to be. Yet I do believe that, in spite of my human blindness, in spite of my ignorance and my imperfections, God still is able to use me in the work that is so important to him and to us all. I don't know what the future holds, but as he has led me this far, I am sure he will lead me on—until my work is over.

And I dare hope that some young person who reads this may feel the call that I have felt—and may respond to it, as I have feebly tried to do.

I dare hope that some of you who are parents will encourage your children to choose the Christian ministry as their life-work.

The harvest still is plentiful, but the laborers are few. Pray, therefore, the Lord of the harvest to send out laborers into his harvest.

The Lord's work—it is your work, and mine.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Thanks for the good report this week. How nice it would be to walk into these 17 churches and thank them in person for the generous thing they have done to help maintain the good home for poor homeless children. I do not know of anything sadder than an innocent little child with no one to look to for kindness and food and home. I see it and I know it is pitiful.

Now to have good people, cherished by a churchly fellowship and encouragement, remembering homeless little ones whom their churches have agreed through their orphanage to help is indeed a charitable work. It has its criticism, to be sure, what good cause does not? But the results speak for themselves. And the little needy ones are there, and enough of our folk are willing to do something about them.

I have seen the frightened, sad look leave little faces. It does not sometimes happen in a day, nor maybe a week, but in a few weeks at most, there comes laughter, and roses in their little cheeks, and a sparkle in their eyes. Some children have come to us really undernourished so that it was evident in their weight, limbs and expressions. I wish you could see those children now. I doubt if their teachers in the public school, which they attend here, could hardly believe they were so impoverished. My mother used to say: "Heap sees and few knows." The English is not English at all, but true are the facts back of it. We do not realize what goes on in a lot of places.

Folks learn about the work being done here for little needy folks and the orphanage is called on. Just today a group of children were presented by a county welfare agency, but circumstances made it impossible to receive them. They needed help but it was possible for them to attain it elsewhere, besides there were other extenuating circumstances.

It does not take much from anyone. A little from many is all that is asked.

To put money into a well-organized and designed home where proper care and training is given, and where proper outlook toward future well-being of the child is given, is to do a noble thing.

Therefore on behalf of each child here I thank you. And I desire your prayers for this home, for me, and for every worker here, that we may be guided both in mind and heart to do the best for each child who comes under our care.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 8, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 2,257.95
Eastern N. C. Conference:		
Hope Mills	$ 3.00	
Wake Chapel	60.20	
		63.20
Eastern Va. Conference:		
Bethlehem (N.), S. S.	$ 49.12	
Liberty Spring S. S.	10.00	
Mt. Carmel S. S.	21.15	
Windsor S. S.	10.00	
		90.27
N. C. and Va. Conference:		
Durham S. S.	$ 25.30	
Belew Creek S. S.	15.75	
Greensboro, Calvary S. S.	23.00	
Greensboro, First, Special	50.00	
Greensboro, First	64.38	
Happy Home S. S.	60.56	
Union (Va.)	50.00	
		288.99
Western N. C. Conference:		
Albemarle	$ 18.00	
Pleasant Grove	10.00	
Shiloh	40.00	
		68.00
Virginia Valley Conference:		
Winchester S. S.	$ 10.00	
		10.00
Total		$ 520.46
Grand total		$ 2,778.41

Special Ogerings.

Amount brought forward		$ 2,068.02
Carolina Power & Light Co. (dividend)	$ 1.38	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
In Memory of Mrs. Dora Smith	10.00	
Special Gifts	420.68	
		442.06
Grand total		$ 2,510.08
Total for the week		$ 962.52
Total for the year		$ 5,288.49

MINISTERS' ASSOCIATION PROGRAMS.

(Continued from page 12.)

bach, the Secretary of the Missions Council, speaking on the theme, "Our Christian World Mission." This will be a joint meeting of white and Negro Congregational Christian ministers.

March 19. The Rev. Fred P. Register, lending guidance to the Simultaneous Evangelistic Services to be in progress.

April 16. Dr. Arthur W. Newell, pastor of St. John's Evangelical and Reformed Church, Richmond, Virginia, and chairman of the E. & R. Commission on Higher Christian Education, dealing with the question, "What Makes a College Christian?" National Christian College Sunday is April 15.

May 21. Dr. Fred S. Buschmeyer, Acting Minister of the General Council, emphasizing, "Concern for the Ministry," and "A Challenge to Church Vocations." This will be the regularly quarterly joint meeting of white and Negro Congregational Christian ministers. S. C. H.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

In Memoriam

DR. WILL W. ALEXANDER.

Dr. Will W. Alexander, a man who devoted his life to bettering relations between the races in the South, died at his home in Chapel Hill, North Carolina on Friday, January 13th. Funeral services were held in the Congregational Christian Church at Chapel Hill where he had been an active layman. They were conducted by the Rev. Richard L. Jackson, assisted by Dr. Albert Dent, president of Dillard University, New Orleans, which Dr. Alexander headed as its organizational acting president from 1931 to 1935.

Born in Morrisville, Mo., on July 16, 1884, he was the son of Arabella Winton and William Baxter Alexander. He was educated at Scarritt-Morrisville College and Vanderbilt University, from which he received the Bachelor of Divinity degree in 1908.

After holding pastorates in Murfreesboro and Nashville, Tenn., he withdrew from the ministry during the first World War to do YMCA work. From 1919 to 1930 he was Executive Director of the Commission on Interracial Cooperation in Atlanta, during which time he gained a nation-wide reputation for leadership in interracial work and as a fighter of the Ku Klux Klan.

In 1931 he was appointed assistant administrator of the U. S. Resettlement Administration in Washington, D. C., and in 1935 became administrator of the Farm Security Administration. In 1937 he became active in the Rosenwald Foundation and was made vice-president of the Julius Rosenwald Fund and its co-director of Race Relations.

Dr. Albert W. Dent, president of Dillard University, at the funeral service paid the following tribute to Dr. Alexander:

It is with deep sorrow that I attempt to put into words a tribute of our affection for Dr. Will Alexander whom we so deeply love and respect. I cherish this sorrowful privilege because this was Dr. Will's request. I am humbly grateful to know that he wanted me here today.

Sorrow is always personal but it becomes general when a man's life reveals such greatness as that of our departed friend. In Dr. Will there was a unique mixture of greatness and simplicity. Through his simplicity and humility there was a greatness that could always be understood and which always flowed freely in affectionate concern for others. With him there was no place for the false distinction which separates man from his fellow man. Instead, there was in his heart a place for the man of every color, each creed and all levels of economic and cultural status. He was at ease with the great and he always had a word of friendly concern for the lowliest.

Dr. Will was the pioneering spirit in the first south-wide movement to promote improved community living through interracial co-operation. He, more than any one in our time, led the people of good will in the south to know that white and colored people through working together would develop an understanding of the necessity for removing inequities and injustices. He was patient—but always intelligently aggressive in promoting his ideals. He was rebuked and his life threatened—but he was always courageous. I never knew him to compromise principle with expediency.

He had faith in the fundamental goodness of his fellow man; and he lived to see this faith justified many, many times through his own efforts to bring about better understanding between men. His careful planning and diligent work as an engineer of plans and procedures for improved human relations have made the south a better place for all men to live in. His keen analysis of problems in human relations and his wise approaches to their solution have during the last two decades become patterns of action not only in the south but in all regions of our country.

Of great concern to Dr. Will was the poor economic plight of millions of tenant farmers. And one of his greatest contributions to American Life was his leadership of our federal government in removing the gross inequities which so long had been inherent in the tenancy system. Millions of farmers of all races and throughout the country are today more secure and live fuller lives because of Dr. Will's concern and activity in their behalf.

Dr. Will had great faith in what intelligent leadership, at all levels, could do to improve community living. This included government and lawyers, industrialists, laborers and journalists. He made distinct contributions to the development of leadership in each of these fields through personal contact, but also through the most unusual opportunities which he had through philanthropic foundations to seek out and recommend young men of ability for study scholarships designed to broaden their prespective.

Time is likely to prove that Dr. Will's most far-reaching contribution was his keen sense for finding young men of ability and encouraging them to press on to greater usefulness. His wise counsel with young men and the apparently tantalizing ideas he seemed always to have, coupled with the charm of his personality and the sincerity of his purpose, have provided the primary stimulus to hundreds of young persons who had the privilege to know him. He grew in years but never lost the vigor of youth and never allowed his interest in youth to wane.

Occasionally when Dr. Will and I parted after a visit, instead of saying the usual good-bye, he would say—"Blessings." Not "Blessings on you" or "God bless you," as expressions usually go, just "Blessings." He sometimes closed letters to me with the word "Blessings." It impresses upon me that his life is a blessing to you and to me: to many thousands who had the good fortune to know him but who cannot be here today, and to many more thousands whose lives he blessed and who though they never had the privilege of knowing him will still live under the influence of his enduring works. Will Alexander's life was a blessing.

Dates to Remember

1956

February 27-March 2	**North Carolina Lay Visitation Evangelism**
March 4-11	**North Carolina Simultaneous Evangelistic Services**
March 12-16	**Virginia Lay Visitation Evangelism**
March 18-25	**Virginia Simultaneous Evangelistic Services**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**

Prayers for the Lenten Season

When, as a child, I laughed and wept,
Time crept.
When, as a youth, I dreamed and talked,
Time walked.
When I became a full-grown man,
Time ran.
And later, as I older grew,
Time flew.
Soon I shall find, while travelling on,
Time gone.
Will Christ have saved my soul
By then?
Amen.

—Inscribed on the door of a grandfather clock in Chester Cathedral.

* * * * *

O Lord, Our Master, who through the forty days didst forget the body because thy spirit was caught up in God, teach us with whole hearts to seek the heavenly communion, so that being delivered from subjection to the flesh we may be released into the spiritual liberty that belongs to the children of God. In thine own name we ask it. Amen.

—From "Lift Up Your Hearts,"
by Walter R. Bowie.

* * * * *

Watch with me, Jesus, in my loneliness,
Though others say me Nay, yet say thou Yes;
Though others pass me by, stop thou to bless.

—Christina Rossetti.

* * * * *

Almighty God, whose most dear Son went not up to joy, but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son, Jesus Christ our Lord. Amen.

—The Book of Common Prayer.

—Submitted by Rev. W. T. Scott, Jr.,
Pastor of Durham Congregational
Christian Church.

HISTORICAL SOCIETY 1956.
Southern Convention of Congregational Christian Churches.

Elon College Library

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, FEBRUARY ~~26~~, 1956 NUMBER 8

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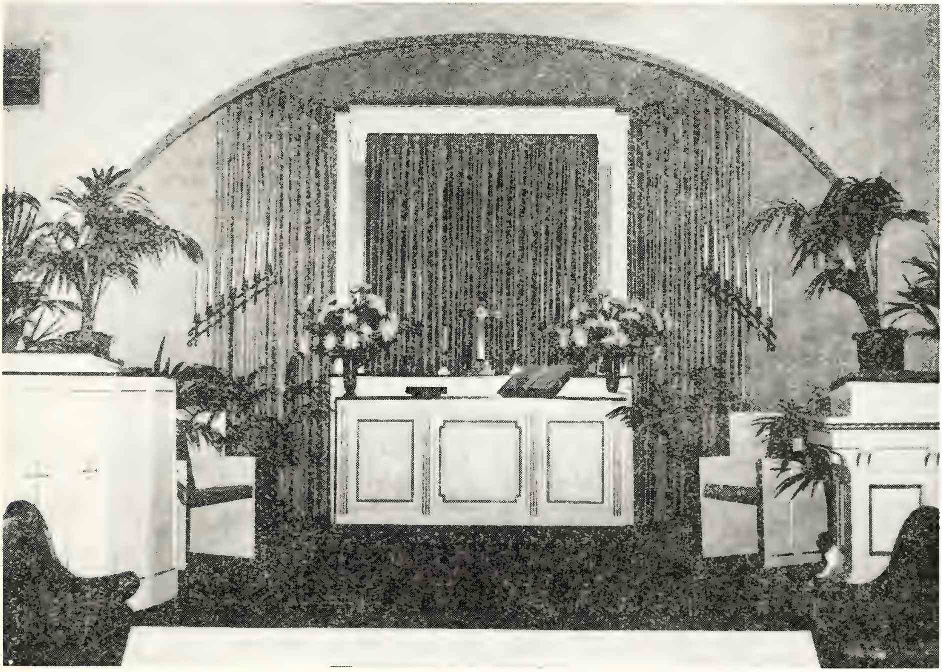
Elon College Library

Altar Dedicated at Great Bridge Church



The Pulpit of Berea Congregational Christian Church, Great Bridge Station, Norfolk, Virginia, and the Altar, which was dedicated at a special service on November 6, 1955. The Altar and Furnishings are the Gift of Mr. and Mrs. Sam P. Frost. It was given as a memorial. The Rev. Jack T. Akin is the minister.

NEWS BRIEFS

United Church of Raleigh

The United Church of Raleigh expects to begin the renovation of its property in its 75th anniversary year, 1956. At the annual meeting on January 11, a unimous vote asked the Finance Committee and the Board of Trustees to seek gifts and three-year pledges for a $20,000 renovation. Proposals include new classrooms, automatic heating, a church school chapel, improvements in ventilation, kitchen facilities and noise reduction. At their first joint meeting on this assignment, the committees selected B. F. Carter to head the financial drive, and laid plans to launch it this month.

News from Alabama.

Your managing editor recently received a very interesting letter from Rev. Joe A. French, who is quite well known to many of our readers, and is now pastor of the Congregational Christian Church in Lanett, Alabama. We are passing excerpts from this letter on to you. Friend Joe writes: "We expect to expend ten thousand dollars or more on finishing up two ground floor wings of our church this year. We will complete six Sunday school class rooms which we urgently need because of an expanded and growing Sunday school. The kitchen, which is partially furnished, will be finished and furnished. A large fellowship hall, which is used for multiple purposes, will be completed." He continues that Dr. Warren H. Denison was with them from January 23 to 29 in their Every Member Canvass, in which over $20,000 was subscribed, about equally divided between the budget and the building fund. Almost superflously, he adds, Dr. Denison "did a splendid job." We think they did, too. He states that their program of Visitation and Evangelism, during Holy Week will be led by the Rev. John Crutcher of Phenix City, and that this will be followed by a week of evangelistic preaching by Dr. John G. Truitt of Elon College, N. C.

The Christian and the Prevention of War in an Atomic Age

What possibility is there of preventing war in an atomic age?

Can modern war be a controlled means of making policy in the modern world?

Or must war now be recognized as in fact uncontrollable?

If it can be controlled, in what way and under what circumstances is this possible?

The Executive Committee of the World Council of Churches, meeting just recently at Gilbulla, near Sidney, Australia, has appointed a lawyer-educator, Sir Thomas M. Taylor, the Principal of the University of Aberdeen, Scotland, as chairman of a Theological Study Commission on "The Christian and Prevention of War in an Atomic Age," to explore such questions as these on an international and interdenominational basis during the next three years. The commission will also concern itself with the problems of whether the very threat of modern armaments may, under some circumstances, properly be used as a deterrent to war. This startegy, of course, sets in motion a whole line of questioning in the field of Christian ethics, which the commission will face and on which they will report to the World Council.

The commission, under Sir Thomas' chairmanship, will invite experts in the fields of science and military strategy to participate in the "hearings," to see what light their testimony can contribute to the theological discussions.

Another action of the Executive Committee of the World Council, meeting in Australia, called for a conference at Arnoldshain, near Frankfurt, Germany, July 9-14 of this year, under the sponsorship of the Study Division of the World Council and in consultation with the Commission of the Churches on International Af-

(Continued on page 11.)

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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News from the Churches . . .

Lakeview Community Church
Route 2, Burlington, N. C.

Sunday, February, 12, the Sunday school occupied for the first time the new class rooms recently built. The new annex consists of a slag block building 24 x 48 feet joined to the back side of the present building, and is divided into four nice class rooms. We now have eight class rooms and 120 on the Sunday school roll. We have 49 church members. The Sunday school had outgrown the present quarters. The Sunday school is progressing nicely under the leadership of Superintendent W. P. Snipes.

A church choir has been organized and is being taught one night each week by Prof. M. Z. Rhodes of Burlington. The entire work of the church is very encouraging at this time.

A budget was adopted last fall and we have raised a little more than the budget each month of the new conference year.

We will take part in the Simultaneous Visitation Evangelistic Revival March 4-11, with the pastor doing the preaching. We are expecting great things of the Lord.

Guy H. Veazey,
Pastor.

Excerpts from a Letter to Dr. Scott from Chaplain Griffin

The following are selected paragraphs of a letter to Dr. Wm. T. Scott from Chaplain Johnson L. Griffin, Captain, Eighth Cavalry Regt., First Cavalry Div., APO, 201, San Francisco, California. Chaplain Griffin is a minister of the Eastern Virginia Conference.

Dear Dr. Scott:

Here we are in our Advent Season. We have our plans formulated for Christmas. We are working with our orphanages to give them as much help as possible. Did you know we have three orphanages we have been helping? One of them is located about fifteen miles from where we are stationed, another one about twenty-five, and the other one is looked after by our troops in that area. One Battalion is focusing their attention on a Baby Home. That is the one close to us. The children are from a few days old to three years. They are taken to an orphanage for larger children when they reach the age of three. They are planning a Christmas party for them, and will get a lot of the things necessary to help them through the winter. This is the orphanage we gave $1,100 last spring to go on their building program. They are to get the rest of their money through the Japanese Community Chest and the Japanese Government.

The other orphanage we support is for larger children. We had fifty-three of them in for Thanksgiving dinner and ten of their teachers. This orphanage has received a lot of help from the Christian Children's Fund in Richmond, Virginia. They have their plaque displayed. Our other units will focus their attention on their needs for the Christmas season. Last year at Christmas we gave around $2,200 to the orphans and the Home for the Aged close by. So, you can see, our men have really done a lot of good for those needing help. This is the essence of foreign missions direct.

We remain as busy as ever. We have a new Division Chaplain. He is Congregational Christian also. We were at Fort Knox at the same time. He was at the Post Headquarters, and I was with the Division. He really gets around, and he gives me a lot of help.

My chapel is beautifully equipped and most complete. It will seat 284. There is a way to put in more pews to take care of more people. The ones I have now are more than adequate; but I hope our attendance will continue to increase.

As far as possible, we try to keep to the Church Calendar in the observance of special days. At times some of those days come when we are in the field, and it is not always easy to hold them. We do the best we can, though, and give some recognition to the event.

I keep up to date on the activities through The Sun. I hope this will be one of our most fruitful years in every organization.

Sincerely yours,
Johnson L. Griffin.

"THE LIVING WORD"

The Meaning of "Agape"

Fifth of a Series

By Dr. Luther A. Weigle.

The most characteristic word of the New Testament is the Greek word *agape,* "love." The noun *agape,* the verb *agapao,* and the adjective *agapetos* appear in the Greek New Testament 312 times, and were correctly translated "love" or "beloved" by Tyndale and all other sixteen-century versions up to the Bishops' Bible. In the second edition of the latter it was translated as "charity" in thirty-two cases, and the King James Bible used "charity" in twenty-six of these.

The distribution of these twenty-six cases is peculiar. None appears before I Corinthians 8:1. Eleven of the twenty-six are in I Corinthians, and eight of these in chapter 13. No good reason can be given for the decision to use the word "charity" in these twenty-six cases.

The second edition of the Bishops' Bible and the King James Bible stand alone in this strange substitution of "charity" for love in less than 10 per cent of the cases of the occurrence of *agape* and its correlatives. The revised versions of 1881 and 1901 returned to the practice of earlier sixteenth-century versions and used "love" throughout; and they have been followed in this by all modern translations based upon the original Greek.

By so doing, the modern translations give a surer undergirding to the basic Christian doctrine of God and man than does the King James Version. The basic principle and ultimate motive of both the Christian gospel and the Christian ethic is love. God is love, and we love because he first loved us. In the translation of the Greek word agape, we are dealing not with a mere exhortation to feeling and action, or even with a statement of human duty, but with the ultimate grounding of human duty and destiny in the very nature and eternal purpose of God. Whatever would tend to separate human love from divine love, or to weaken the essential connection between the Christian ethic and the Christian gospel, is wrong. Yet that is just what the King James Version does, in those twenty-six cases which it tears out of the total fabric of the New Testament teaching.

Editorial . . .

A Time for Penitence

Lent is a time for penitence. As Christian people turn their thoughts to the coming again of Easter, they should examine their lives in the light of all that Jesus was, and measure their spiritual attainments by the standards which he taught. Critical self-examination is never easy. It frequently brings us face to face with some very unpleasant facts; but it has definite therapeutic values.

The Christian way of life is primarily a matter of attitudes. The things which men do are tremendously important; but every deed is the expression of an attitude. Even man's sins of omission are the expression of his indifference toward that which counts for most.

Let us begin with first things. Jesus said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." That is the point at which all of us need to begin examining ourselves. We have faith in God, and that is good. We are trying to obey God, and that perhaps is better. But do we love God with all our heart, soul and mind? Easter is the perfect expression of God's love for man. We should be thinking about our love for God as the shadow of the Cross draws near.

After Jesus had spoken the first and greatest commandment, he added, "And a second is like it, You shall love your neighbor as yourself." It is greatly to be feared that we, as Christians, have not even seriously tried to measure up to keeping the second commandment, as Jesus gave it.

Fear looms larger than love, in the world in which we are living. Fear begets fear. Envy engenders envy. Hate provokes hate. "Love bears all things, believes all things, hopes all things, endures all things." Christians must repent their lack of love, if their hearts are to receive the message of Easter.

Penitence should be corporate as well as personal. Churches take pride in noting the things which they have done. That is necessary for their encouragement. They should also consider the things which they have left undone. The Love Commandments are as binding upon churches as they are upon individuals. Love is the measure of a church's spiritual power. A penitent church may be the very agency which God can use most effectively for the fulfilling of his purpose.

Lent is a season of preparation. Remember what the Parable of the Sower says about the seed which fell on stony ground. If our hearts have been hardened by the cares of this world, the forty days of Lent are given that we may soften our hearts by penitence and prayer.

One Great Hour of Sharing

The One Great Hour of Sharing for 1956 has been set for Sunday, March 11. It is to remind the churches of the United States of the plight of the destitute, the hungry, and the homeless people scattered about the earth. It is an opportunity to help those who cannot help themselves. Church people have countless calls to give to worthy causes. Many church members in this country feel they are giving all that they can afford. But can we afford to deny this appeal, when we consider the abundance which we enjoy.

The Hon. Francis B. Sayre, out of his wide knowledge of world conditions, has written a moving appeal for One Great Hour of Sharing. Space permits only short excerpts from Mr. Sayre's message.

"Lasting peace can be built only on human brotherhood. In the face of our secular Twentieth Century civilization, tempestuous and spectacular, what can Christians actually do to build a better world? There is no field of human endeavor in which Christianity cannot play a dramatic and uplifting part. Surprising as it may seem, Christ spent a greater part of his ministry in manifesting his love through the healing of stricken men and women, helping for love's sake to meet sore need.

"Some 100,000 orphans in South Worea are homeless, with no one to care for them. They are on the streets, begging or stealing. In South Korea more than 20,000 civilian amputees—men women and children—have lost one or both arms or legs in the bombing of cities and villages. I wonder if Christianity ever before faced quite such a challenge of appalling human need."

The contributions received through the One Great Hour of Sharing will be administered by Church World Service. The U. S. Agricultural Development and Assistance Act of 1954 made food commodities held in surplus stocks, available for free distribution to needy peoples. Church World Service pays the cost of transportation and distributes the food to those who are in direst need. One dollar pays for the distribution of $20 in food value.

Churches or individuals who wish to have a part in this ministry to the neediest, should send their contributions to the Southern Convention Office, Elon College, N. C., designated for One Great Hour of Sharing.

"The Answer Is God"

"EVANGELISM IN OUR CHURCH"

By REV. J. FRANK APPLE, Henderson, N. C.

What is evangelism? What is its plance in the total program of the church? Many of us have long had the idea that it was necessary to conduct a special series of services in our churches in order to save the lost and get them into the church. This we call a revival meeting. And often the success of a revival is judged on the basis of the number saved and received into the church.

Webster says, "To evangelize is to instruct in the Gospel; to convert to Christianity;" and that evangelism is "the doctrine and preaching of evangelical principles."

To me all phases of church work are evangelistic or should be. The teaching that is done in the church school, the work of the different organizations, Christian living and loyalty of church members, and especially the worship and preaching services from Sunday to Sunday are evangelism.

It is well that we conduct special services from time to time and place a greater emphasis upon the work of the church during special campaigns for the purpose of strengthening and deepening the spiritual lives of its members. Most of the members who come into our church on profession of faith come as the result of the "pastor's class" which is conducted during Lent, or by personal contact of the minister and members of the church. We usually conduct special services at some time during the year more for the benefit of the members and friends who attend them.

We are looking forward to participating in the Simultaneous Evangelistic Services soon to be conducted in our churches in North Carolina with the hope that the church will be greatly revived and strengthened for a greater work ahead. "*God is The Answer.*"

The Walker Missionary Homes

The story of how mother love in the heart of a young New England widow, who ninety years ago left her husband buried on the banks of the Tigris River in Turkey, lies back of the dedication Friday afternoon, February 10, at 4:00 p. m., in Auburndale, Massachusetts, of a home for Mrs. Beryl Bowden Masters, another young widow, and victim of polio, whose doctor husband and small daughter lie buried in the soil of Africa.

The new house, which will be part of the Walker Missionary Homes, a unique project of the Congregational Christian Churches, will be called the Eddy House in recognition of Mrs. Josephine Russell Eddy of Newtonville, Mass., and her late husband, Dr. D. Brewer Eddy, widely known Congregational leader. Mrs. Eddy has been on the Board of Managers of the Walker Missionary Homes since 1910 and an ardent worker for the Homes throughout the years.

The new Eddy House, which is at 169 Grove Street, Auburndale, has been built with the special needs of Mrs. Masters in mind and she will live there with her three sons, Christopher, 13; Robin, 10; and Michael, 6. Michael, a polio victim like Mrs. Masters, is paralyzed from the waist down. It was especially designed by architect Albert M. Kreider of West Newton and built by J. Derenzo of Needham. It has ramps and stove, sink, refrigerator, cupboards and other facilities so located as to be accessible to Mrs. Masters from her wheel chair.

The dedication of the Eddy House recalls the tragic story of Mrs. Masters, whose life was shaken to its foundations in the brief space of twenty-two days in 1951. While serving with her doctor husband in Mt. Silinda, Southern Rhodesia, Africa, polio struck killing Carolyn Masters, 4; permanently crippling Mrs. Masters and Michael and taking the life of Dr. Masters. Mrs. Masters and children were flown to America by the American Board in 1952. Although English by birth Mrs. Masters is now a permanent resident alien and will become an American citizen as soon as the necessary time elapses.

The Walker Missionary Homes are a successful experiment in Christian community living and the new Eddy House is the latest link in the chain of Christian concern which was started in 1868 by Mrs. Eliza Harding Walker whose name they bear. Born in Waltham, Mass., and educated at Mt. Holyoke College, Mrs. Walker sailed for Turkey under the American Board in 1852. Thirteen years later her husband died of cholera and she with her four children, the youngest only six weeks old, made a 500 mile trek on mule back to a port on the Black Sea.

In America Mrs. Walker and the American Board discussed the hardships of missionary families who had to leave young children in this country for education. Mrs. Walker first took into her home two such children of South Sea Island missionaries, then others, and others, until the first Walker Missionary Home was founded in 1868 under the Board. In 1929 the Homes were incorporated and now have their own Trustees and Board of Managers.

From a home for children the Homes expanded to take in missionaries on furlough, nationals visiting the USA, and retired missionaries. From one house they grew to seven, located on three and a half acres of land in the heart of Auburndale, Mass. Workers and nationals from 14 countries have lived there.

Convention of the South

Many readers of THE CHRISTIAN SUN will be interester in two news items which we are reprinting from the News Letter of the Convention of the South which is composed of Congregational Christian Churches whose membership is Negro. There are 215 of these churches located in twelve states of the southeast. They have a total membership of about 22,000. Superintendent J. T. Stanley, Greensboro, N. C., serves the Convention.

New Director of Christian Education.

We are happy to announce the appointment of a New Director of Christian Education for the Convention of the South. The Rev. Percel O. Alston began work with us January 1, 1956.

Mr. Alston is the son of one of our Congregational Christian ministers. He has been interested and active in church work from childhood. After completing his college work, he entered Andover-Newton Theological Seminary where he has studied for four years. He graduated from this institution in 1954, with both the B.

(Continued on page 11.)

News of Elon College

President L. E. Smith, Elon College, N. C.

A Program Designed to Improve Conditions and Increase Facilities for Resident Students

The expansion program, under the direction of President Leon Edgar Smith, is designed to improve existing conditions and increase facilities for resident enrollment at Elon College. While it has been possible to secure and maintain a capable and well-trained faculty for the greatest enrollment period in history, a great percentage of the students are non-residents. In order to keep pace with the times, facilities for resident students at Elon must be improved and increased so that a better ratio may be established between resident and non-resident students.

Elon College is a church college. In speaking of enrollment in church colleges, President Edgar M. Carlson of Gustavus College, a Lutheran school in Minnesota, said: "It is the very nature of the church to be dynamic and aggressive, seeking constantly to expand its activities and to bring more and more people under the influence of its teaching. The question posed to the church and to the church college in the face of the coming tidal wave of students is whether the church is to resign itself to a diminishing role in the total educational program. Can it expand its facilities and its personnel so as to hold its own in the total program or even expand its share in the field of higher education?"

There are encouraging evidences that Elon College shall find the resources to underwrite the necessary expansion of operation. The campaign that is even now being conducted throughout the Southern Convention and the willingness of various church groups to accept responsibility, the financial support of Board of Trustee members and friends of Elon College, the desire of alumni to participate, and the rapidly growing interest of corporations in private colleges indicate that we shall hold our own or even expand our share in the field of higher education.

All Elon College alumni are sincerely urged to rally behind Dr. Smith today in this twenty-fifth year of devoted service to Elon College, and share in providing monies to bring this forward movement to a successful conclusion. Together we shall not fail!

Mrs. Ruth G. Boyd,
Alumni Secretary.

* * * * *

The Elon College Library

The Elon College Library, located as it is in the center of the campus, is in reality the heart and core of most of the activities of the college. More important than its location, however, is the fact that its growth, strength and services have kept pace with all the other departments of the college through the years.

Before 1924, the library occupied three ordinary rooms on the third floor of the old main building. Its holdings were probably around 10,000 volumes. These were not too well processed. The periodical collection was comparatively small. The fire of 1923 destroyed all except less than 100 volumes.

Today, we enjoy a spacious and comfortable building, conveniently located. The book collection numbers more than 44,000 volumes, chosen with care to meet the needs of every department and reader. The General Reference collection contains some of the best in sets and single volumes covering each of our departmental fields and general knowledge. Outstanding is the large number of periodicals received regularly, representing every subject in our curriculum and bringing to our campus national and international news for serious and recreational reading.

The staff has been increased from one to three well-trained persons. The library also provides for self-help and training for from six to eight deserving students each year.

The Elon College Library takes a pride in the beginning it has made in providing material for audio-visual instruction in several fields. A great majority of the more than 1,000 phonograph records are musical recordings. These are used for three main purposes: class instruction, music appreciation, and personal enjoyment. Other types of records are used in teaching foreign languages, poetry, drama, speech, and short stories. There is also a sizeable collection of filmstrips and slides. These are used in teaching geography, history, art appreciation, and in other courses. To accompany these teaching aids, the library furnishes record players of three speeds, a combination filmstrip and slide projector, and a large opaque projector.

A picture collection of several hundred prints of varying size and quality have classroom instructional value and are also used as bulletin board material and for other extra-curricular purposes.

The college, the church and the library staff are cooperating in the establishment of a special liberary of Church History material, to be stored and cared for in a designated room of the library. This material will be invaluable to persons doing research in the history of the Congregational Christian Church, especially of the Southern Convention.

The library staff is very happy that the present expansion program will include an additional tier of stacks to take care of our overflow of books and will also provide much needed space to take care of the storage and use of our audio-visual material.

The library is proud of the services it renders to the community outside the college circle. Frequent visitors, especially ministers from nearby churches, use the reference collection and also borrow books for home use.

Oma U. Johnson,
Librarian.

* * * * *

After High School, What?

The number of high school graduates in the United States is increasing rapidly. Every year there are more eligibles for college. There are a few more colleges, not many to which to apply to for entrance. It will be necessary for the average college to increase its facilities if all high school graduates who want to go to college are admitted.

Colleges are now debating what to do. Some are seeking to solve the problem by making it more difficult to enter. The high school graduates with low grades and imperfect records may find entrance requirements prohibitive. What you do after college will depend on what you do and how well you do it in high school.

High school seniors, 1956, what do you plan to do after you graduate from high school? Go on and complete your education, I hope. If so, I would suggest two things. First, apply yourself faithfully and diligently. Make the best record you possibly can. A good record in high school will be your best helper to enroll in a good college, and will commend you favorably to your college mates and instructors. Second, make up your mind, select your college as soon as possible and make your application for entrance.

The better colleges are being filled to capacity. Better rooms are being reserved. Fifteen to twenty years ago, there was plenty of room—no particular need to hurry. The applicant would usually find acceptance in the college desired, but today the situation is different. The college that you desire will be glad to have you if there is room. But if the capacity is exhausted, you will be compelled to go elsewhere.

But you say, yes, I expect to graduate from high school, but I am not interested in going on to college. I am going to work. Believe it or not, there are young people in this enlightened age who have arrived at that decision. They have fairly good high school records, their people are able to finance their education, but they prefer to do something else. At present, this seems to be a wise course, but by and by the majority of these will realize their mistake. Hundreds of high school graduates who reached that decision years ago are now back in college struggling against odds endeavoring to complete their education.

High school graduates, now is the time for you to pursue your education on through college that you may be prepared for any eventuality that may confront you in the coming days.

* * * * *

Declaration of Purpose

Your attention is called to the records of the churches in Virginia and North Carolina. The Virginia churches are committed to give support to Virginia Hall, a dormitory for girls. They have accepted the obligation to secure $150,000 toward the cost of erecting this dormitory for girls. The churches in North Carolina have accepted the obligation to secure $150,000 toward the cost of erecting Carolina Hall, a dormitory for boys. The college is acting as monitor in the contest.

By glancing at the report you will observe that from the standpoint of the number of churches reporting, Carolina is far ahead, but from the standpoint of dollars and cents, Virginia is ahead. The churches in both states should be reminded that they were requested to send in their signed Declarations by March 1, 1956. February will soon be a matter of history. All churches are urged to send in their declarations as quickly as possible—certainly before the biennial session of the Convention in May.

Previously Reported:

CAROLINA HALL.

Name of Church	Amount
Beverly Hills Beginning Nov., 56; 5 years.	$ 886.00
Bethlehem Beginning 1957, 5 years.	294.00
Beluah	1,137.50
Center Beginning Sept., 56; 5 years.	281.75
Eutaw Community Beginning Jan., 56; 5 years.	595.00
Hope Mills Beginning Jan., 57; 5 years.	414.75
Lebanon Beginning Jan., 58; 10 years.	939.75
Mt. Zion Beginning Jan., 56; 10 years.	1,000.00
Mt. Auburn Beginning Jan., 56; 5 years.	1,120.00
New Hope Beginning 1957.	1,048.25
Pfafftown Beginning Jan., 56; 5 years.	463.75
Shallow Ford Beginning Oct., 56; 18 years.	1,800.00
Zion Beginning Jan., 1956; 5 years.	175.00
Martha's Chapel	297.00
Church of the Covenant Beginning Oct., 56; 5 years.	175.00
Church of Wide Fellowship Beginning Jan., 57; 5 years.	2,289.00

VIRGINIA HALL.

Name of Church	Amount
Bethel Beginning 1956; 10 years.	$ 912.00
Ingram Beginning Jan., 57; 8 years.	1,748.25
Union Beginning Jan., 56; 5 years.	2,019.00
Windsor Beginning Oct., 56; 5 years.	2,841.00
Suffolk Beginning Oct., 1956; 5 years.	10,000.00

Additional Churches:

CAROLINA HALL.

Name of Church	Amount
Monticello Beginning Aug., 56; 5 years.	$ 822.50
First Congregational Christian Beginning 56; 5 years.	2,308.00

PAYMENTS.

N. C. and Va. Conference:		
Zion	$ 2.92	
Bethel	202.00	
Virginia Valley Conference:		
Bethlehem	$ 75.00	
Total		$ 279.92

No new payments.

* * * * *

Apportionment Giving

There is a saying "that a good start makes a bad ending." This is not always true, I am sure. As a whole, contributions from our churches for the college are ahead of any previous year todate. I am confident that the churches will keep up this pace; that we will not only stay ahead during the year, but that we will finish the year ahead of any previous year. The total amount apportioned to the churches is, as you know, $35,000. May we keep pushing toward that goal until it is reached. For each local church to pay its apportionment will require no particular hardship, but all together, it will be a great blessing to our college.

Previously reported		$ 2,937.32
Eastern N. C. Conference:		
Morrisville	$ 9.21	
Eastern Va. Conference:		
Antioch	$ 67.00	
Rosemont	20.00	
		96.21
Grand total		$ 3,033.53

Religious Drama, "Where Your Treasure Is," to be Broadcast

A religious drama titled "Where Your Treasure Is" will be telecast by NBC on Sunday, February 26, at 2:30 to 3 p. m., EST, under the sponsorship of the Goodyear Tire and Rubber Company. It will be the third in a series of four helf-hour filmed dramas presented one a month on Sundays under the general title, "His Way, His Word."

Apart from requiring opening identification, there will be no commercial or institutional messages,

"Where Your Treasure Is" tells the story of an abandoned little girl who is placed in the care of the town Elder. The Elder puts the girl temporarily in the care of the wealthy merchant Aaron and his wife, who have no children. Though the wife's impulse is to give the child care and affection, Aaron looks upon her as an outlet for his pride and as a recipient of all the luxuries he can lavish on her.

When the child's response is not what he would like, he goes to the town Elder and asks him to take the child back. The Elder suspects the difficulty and takes Aaron to hear the Master teach. After a series of dramatic incidents, Aaron does come to learn that a child needs not luxuries and material things, but affection, care and understanding.

The fourth drama in the series, "The Fruitless Fig Trees," will be telecast on Sunday, March 25.

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Betty Thelin Visits Winchester

We in Winchester had a rare treat recently when Betty (Mrs. Guy) Thelin came to spend a few days with us at the parsonage. It was a time to which we had looked forward since we learned she was coming to the States for a while.

Our Missions Circle (organized because some women in our Fellowship felt the need for more Mission study than regular circle meetings afford) bears her name—Betty Thelin.

We follow the work of the Thelins with interest, and whereas our support in a tangible way is by no means what we would like it, the members of the Missions Circle feel a close kinship to fellow Christians at a certain spot 7 degrees above the equator on Mindanao because Betty and Guy are there working among them.

The Betty Thelin Circle entertained for her in the parsonage social hall on Thursday evening, February 2. Every church in the Valley Conference had been invited because we wanted to share such blessing. The weather, however, has a way of getting stubborn in this valley in February and not a guest dared brave the icy roads. A group of about thirty-five of our own folks, however, felt fully repaid when they saw the lovely slides, were introduced to beautiful costumes of unusual fabrics, modeled by two of our own men and women; listened to the music and heard the inspiring message of a missionary whose life is truly dedicated to our work of the Kingdom in the Philippines.

In fact, when one is privileged to listen to Betty Thelin, one is obliged to catch the wonderful spirit that is a vital part of her and become with her a citizen of One World.

The special hour was delightful since it privileged some of our people to meet Betty personally for the first time and others to know her better. Is it selfish to wish that we might have the inspiration of visits and fellowship with "real live missionaries" more often?

MRS. ROBERT A. WHITTEN.

Meet Laila Khury

A tiny strip of land known as Trans-Jordan, just below Palestine, is the home of Laila Khury. Her home town is Ramallah. The majority of the people in Jordan are Moslem, but Laila belongs to the Greek Orthodox Church, partly because one of her grandfathers was a priest.

Laila is a girl of much ability. She has finished her four years' work at Elon, all except one course in Physics, which she is taking this quarter. She is taking classes in Math at the University of North Carolina in Chapel Hill, and classes in Education at Woman's College in Greensboro. In addition to this, she earns part of her expenses by teaching Algebra and English at night school. She hopes to finish work on her M. A. by the end of summer, all except her thesis.

"Blessed Are They"

Blessed are they who are pleasant to live with.
Blessed are they who sing in the morning,
Whose faces have smiles for their early adorning,
Who come in to breakfast companioned with cheer,
Who won't dwell on trouble or entertain fear,
Whose eyes smile so bravely, whose lips curve to say,
"Life, I salute you! Good morning, new day!"
Blessed are they who are pleasant to live with.
Blessed are they who give of their best,
Who bring to the home bright laughter, gay jest,
Who make themselves charming for no other reason
Than charm is a blossom for home's every season,
Who bestow love on others throughout the long day—
Pleasant to live with and blessed are they.

—Selected.

"Elon is such a friendly place," says Laila. "The students are all so nice to me. I am glad I chose this college." Laila is known by some of the students as "Madame Khury," a title she well deserves. She enjoys the campus life in general and she especially likes tennis. She does gardening at home, and her hobbies here are collecting stamps, embroidery and knitting. Laila had the misfortune to lose her father last year just before commencement, but she summoned up courage to go through the last day of commencement and receive the award for the student making the most improvement during the year.

At home in Ramallah, Laila has her mother, a married brother, and a sister in Teachers' Training College. She likes American foods, all except hot dogs. At home, she eats more lamb. They have strong coffee in small cups often, and the women spend the morning in the kitchen. There are seven tribes in Ramallah, though Laila's family is not a member of one. After marriage, a girl usually follows the man's religion, except catholic.

Laila is being sponsored by the Business and Professional Women's Club of Burlington. She plans to teach Math in College and has already had a teaching job offered her at home. Laila has a busy schedule, but will have free time during spring holidays, April 1-8th, when she may be available to speak.

MRS. W. J. ANDES.

* * * * *

Fran Riggs Writes

Dear Friends:

Our biggest event last month was the flood. But we have been feeling very silly with our little flood after reading about the tremendous storm that hit California. Our letter home must have reached California just after the water started pouring on that state. All that I can say is that I am very thankful nothing like that hit our villages! It might have been really gruesome! I am thankful, too, that modern civilization stepped in so fast to fish people out of the water there in California. Ed read in the paper last night that some two thousand dollars had been sent from India to help in relief work in California.

Life as a family continues to be very pleasant. I am amazed at how well the children keep in the country here. The first set of colds they got for a long time came when we had a number of unusually cold nights just at the beginning of the new year. Since moving to Kilanjunai the children have been in excellent condition and bothered with only an occasional cold or upset.

(Continued on page 13.)

Dedication of the Altar at Great Bridge Church

Dedication Service Prepared by
Rev. Jack T. Akin, *Minister.*

Mr. and Mrs. Sam P. Frost have given to our church an altar group, consisting of the altar, one 24-inch cross, two three-pronged candelabra, two candle sticks, a candle lighter, two vases; the gold drapes around the altar; two bench-type altar chairs; and one pulpit stand. They also paid for having one of the old pulpit stands painted white and striped in gold to match the color scheme of the group.

Our church people have shown their gratitude in many ways; but in no way more acceptably than by demonstrating the deep sense of reverence that has taken hold of their hearts as they have worshipped before the altar. This, I think, is the finest response they could make and is, I am sure, the only thanks the givers shall ever expect in return for the gift.

And now we come to dedicate this gift to the glory of God and to the memory of

Samuel C. Whitehurst,
Betty Whitehurst Parsons,
and
Clifton E. Whitehurst.

A memorial plaque has been engraved with these names and will be attached to the altar at the conclusion of this dedication.

In the words of Paul in his letter to the Philippians: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious," upon these things let this altar ever inspire us to think.

First, we dedicate this altar to God, Eternal and All-Conquering Love, Creator of the world, who sent his Son that the world might be saved.

Second, we dedicate this altar to Jesus whose supreme example of fidelity to purpose has set a light burning in the hearts of men; whose crucifiixion has left us the symbol of the cross, and resurrection, the soft burning tapers.

Third, we dedicate this altar to the Holy Spirit who shall teach us in all things and lead us into certainty of the Christian life.

Fourth, we dedicate this altar to the Open Bible, upon whose pages walk the holy men of God and who talk of all the wonders of Jesus Christ.

Fifth, we dedicate this altar to Prayer, in the act of which we stand in the presence of God to declare our thanks, confess our sins, and to receive strength.

Sixth, we dedicate this altar to Truth, factual and tangible in so far as these can satisfy the deep yearnings of the soul; but truth as it is known in personal experience with Jesus, in faith, in hope, in sentiments, in emotions when the tangible aspects of truth break down and leave the heart in doubt and turmoil.

Seventh, we dedicate this altar to Religion, to the traditional aspects of religion in so far as creeds and statements and doctrines can lift humanity from what it is to what it hopes to be; but to the experimental aspects of religion when the heart refuses to be satisfied by mere affirmation alone and when it must move out into the realm of trial and error in charting a course through the primeval forest of human nature where the way is little known or seldom traveled and where truth to be known is as important as truth that is, and where no step is taken without thought or refused to be taken without loss.

Eighth, we dedicate this altar to All Things Beautiful. As a place to dedicate each new-born child; as the starting point for the graceful unfolding of every life; as a symbol of all that is highest in music and literature and art; as a happy place where marriage vows are solemnly spoken; before which the highest elements of praise are sent forth to God. In front of which the gospel of good news when proclaimed shall work kindness in the human heart, smiles and laughter upon human lips, the magic of genuine concern in the human handshake—and set a dream in the forefront of every mind.

With all eight candles now burning, one lighted as each of the eight things for which the altar is to be dedicated was named, it is as though the altar is alive in essence with the things it is dedicated to represent—God, Jesus, the Holy Spirit, the Open Bible, Prayer, Truth, Religion, and All Things Beautiful—and that the words of Jesus are again filling the sanctuary with "Let your light so shine."

Many people go through life without knowing the real joy of giving, the greater depth it gives to the soul, the real satisfaction and peace that come as a result of it. Only those who give can know but then never fully perhaps. For giving begets more giving and each incident accumulates in happiness. No happiness is ever quite so exciting as that of sharing with others. To try to explain this happiness is like trying to explain the inexplicable. There is more in feelings than words can reveal, but it is fun to try to manacle the feelings and to subdue them to words. This I have tried to do in a poem that I call, "The Altar of My Heart." I wrote it just for this occasion and dedicate it to the Frosts.

As Abel brought an off'ring
from the firstlings of his flocks,
And Abram while in Mamre,
built an altar from the rocks;
I, too, have brought an off'ring
of my substance to impart,
And dedicate to fashion me
an altar of my heart.

As Jacob made a pillow
from the stones upon the ground,
And lay in great discomfort
while angels loitered 'round;
I, too, have lain on pillows hard
and wrestled with the dark,
Until I learned to sleep
before the altar of my heart.

As Solomon the cedars brought
from Lebanon's high peak,
And raised the temple beautiful
without the axe to speak;
I, too, have searched my heart
and brought the things I've held apart,
And dedicated them to build
the altar of my heart.

The white shall represent to me
the purity within,
The gift of God in Jesus
who redeemed the world from sin:
The open Book shall be to me
my guide before I start,
And light by which to walk
before the altar of my heart.

The graceful folds within the drapes
of gold on either side,
Shall speak to me of all the grace
and love of Him who died;
The candle's soft and kindly light
shall e'er to me impart,
The love of him who reigns
upon the altar of my heart.

And so I pray as time goes by
and older I shall grow,
That I may love him all the more
and more of gladness show;
Until my candle burns down low
and I invade the dark,
And Jesus stands in person
at the altar of my heart.

The Prayer of Dedication:

Eternal God, we dedicate this altar to thy glory. As long as men shall come to this church to worship may they find here the beauty by which to rise from the commonplace to the sublime, the inspiration to cut them loose from the shackles of human bondage that they may know the freedom of thy Spirit, and the courage to enable them to effectively bring in thy kingdom upon earth. Amen.

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

On Growing

"I spoke to the lovely rosebud, moist with the morning dew; Its petals just appearing—a rose of crimson hue; 'What is your occupation?' And I heard the rosebud say in thoughtful meditation: 'I shall grow a little today.' "—*C. M. Killiam.*

Growing pains manifested themselves in the Elon College Community Church last October and the Junior High Pilgrim Fellowship was organized. Since that time the twenty-three boys and girls who are members and their advisers have been helped to grow by many persons.

The Parish House of the Church could give us a home but we needed furnishings. Our sponsor, Circle No. 3 of the Women's Society, aided us in this phase of growing by making it possible for our home to be made more livable thru the addition of a table for a worship center and draperies for our windows.

Dr. and Mrs. W. W. Sloan brought joy to us by giving the church a piano which we, along with other groups, have the pleasure of using.

We have been enabled to learn something of Puerto Rico, Japan and India from the personal experiences of Joyce Myers, "Joe" Morita, and Dr. James Hess. The Rev. and Mrs. W. J. Andes, Miss Ruth Dunn and others have been generous in their assistance on programs and activities.

At Christmas we joined with the Senior High Pilgrim Fellowship group to go caroling and in presenting the "Hanging of the Greens" in the Parish House.

On Saturday night, December 31, we enjoyed a Watch Night Party. The Rev. and Mrs. Andes, Mr. and Mrs. E. L. Smith, Mrs. K. K. Hughes and others helped make this party a success. The climax of the occasion was an inspiring worship service which Miss Ruth Dunn, our co-adviser, directed.

The Youth Week Season was a time of fellowship with the Senior High P. F.'ers of our church as well as other young people of our own denomination and other denominations. Our Youth Week banquet, attended by fifty young persons, was prepared and served by Circles No. 3 and No. 4 of the Women's Society. Miss Tommie Boland from the Senior High Group was an able toastmistress. Dr. Earl Danieley gave us much "food for thought" about how to let God help us choose a vocation.

During February we have been invited to join with the Student Christian Association of the college to see the film, "The Song of the Shining Mountain." We also plan to have a program on "Why Manners?"

The Action Commission of the Junior High P. F. is working on our Mission Study for March. This will be a series of programs on "Indian Americans—These Our Neighbors." For one program in this series, Frankie Rich of Burlington is to show and tell us about his collection of Indian articles. We also plan to have an Indian American Party.

We wish to have a part in the building of a new church here in Elon College so plans are underway for a P. F. breakfast so that we may meet with Mr. Curtis Shumacher and others to learn how we can further these efforts.

Only thru the extreme cooperation, willingness and eagerness of many groups and individuals have we been able to grow to this point. We solicit their continued tfforts on the part of young people who are interested and loyal to their church and with whom it is a pleasure to grow.

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."—II Corinthians 1:11.

EDITH BRANNOCK,
Co-Advisor.
Junior High Pilgrim Fellowship.

* * * * *

Eastern North Carolina Spring Rally

The Eastern North Carolina Pilgrim Fellowship will hold its Spring Rally on February 26, 1956, at the Wake Chapel Congregational Christian Church, near Fuquay Springs, N. C. Registration will begin at 2:30. The meeting will be held from 3:00-5:00 p. m. (There will be no picnic supper.)

There has been much careful planning to make our rallies more enjoyable. We think this type will be enjoyed by all. There will be a very interesting program and the attendance trophy will be presented.

Let's all try to attend and make this Rally one we'll all be proud of.

JEAN CAPPS,
Reporter.

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Pleasant Ridge Pilgrim Fellowship

The Senior High Pilgrim Fellowship of Pleasant Ridge Christian Church has had some very interesting programs in the past few months. We would like to share our ideas with other groups.

A program entitled, "Rumors," was given by Peggy Simth. We learned how rumors get started and how stories can be altered unconsciously as they are told over and over.

A Panel led by Emma Allen discussed and answered questions on the Four Gospels. There was a panel of young people and one of adults and the young people made high score! Those participating were: Bill Allred, Mr. and Mrs. Earl Lowdermilk, Mrs. Archie Rumley, Elaine Beane, Larry Cox, James Beane and Hilda Rumley.

The Thanksgiving Program was given by Elaine Beane and Emma Allen.

At Christmas the group went Christmas Caroling to the homes of the sick and shutin in the community.

On New Year's Eve the group met for a Watch Night Service. The program was conducted by James Beane.

In January a Quiz on the Four Gospels was staged in the form of a spelling bee. Kitty Lee Smith was in charge of the program.

HILDA RUMLEY,
Reporter.

* * * * *

South Norfolk Young People

The young people of the South Norfolk Congregational Christian Church climaxed Youth Week by conducting the Evening Worship Service, February 5, 1956. The program was centered around the theme, "Let Your Light So Shine," at which time a candlelight service was held. The program was opened with the Call to Worship by Jack Wagner. The congregation sang "More Love to Thee," followed by prayer by Alan Harrell.

Sammy Nelson, Youth Director, gave the opening ramarks and then

(Continued on page 13.)

A Page for Our Children

Mrs. R. L. House, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

The boys and girls at Magruder School in Newport News have a new and interesting friend. His name is Cho Sung Hi Gillespi. Cho Sung is a Korean boy who was about six years old when the war broke out in his land.

Because he was so young, he doesn't remember too much about what happened, except the horrible night some men came to his home and killed his mother, father and his older brother. The little boy and his sister were spared because they had been well hidden and because a street incident took the soldiers from his home. The family pet, a cat, was killed at the same time, and now Cho Sung has an intense dislike of cats, probably due to this sad incident.

He and his sister fled, traveling from place to place with other boys and girls who had no homes. They walked from day to day and somewhere along the way, he became separated from her, and she has been lost to him ever since.

Finally the Korean boy was placed in a camp with a group of boys and girls who were displaced. Here, he was met by Dr. J. G. W. Gillespie, who was serving in Korea, and who had gone seeking some children because he missed his own so badly. A real friendship grew between Cho Sung Hi and the doctor. Dr. Gillespie wrote to his wife and children at home about this boy of whom he was so fond. Mrs. Gillespie wrote back: "Why not adopt him?" and it was then that the long tangled ball of red tape between our government and the Korean government was set for unraveling. Mrs. Gillespie worked long and hard, with trips, visits and letters to obtain adoption papers and enterance visa for this little boy.

A few days after Christmas, the family was surprised, and pleased, when their 'phone rang and a voice over the wire said: "Will you come to Patric Henry Airport, please. Cho Sung Hi has arrived." You can imagine how excited everyone was, and how quickly they traveled to the airport for their new son.

He added Gillespie to his name and after the holidays he went to school, entering the first grade in order to learn English, although he is twelve years old. My daughters, who know him, report that he gets along nicely in his new language as long as only one person talks to him at the time, but that if several start, Cho Sung soon becomes confused. He is a nice looking youngster, with bright eyes, and a cheerful smile.

American ways are being quickly learned. He now has two older American brothers, one of whom is in college, and a younger sister at home. He likes the family dog very much, and strange to say has two favorite foods: spaghetti and bacon.

WAR IN AN ATOMIC AGE.

(Continued from page 2.)

fairs (appointed jointly by the World Council and the International Missionary Council). Of some one hundred churchmen from Europe and America who are expected to attend this "regional" conference, eighteen will be appointed from the United States.

The Arnoldshain meeting will appraise and report on:

1. The Christian responsibility to aspirations of people for peace, order, justice, security and freedom.
2. The Christian responsibility for living together in international, social and economic relationships.
3. The Christian responsibility to State, Government and intergovernment organizations.

The commission will consider these specific problems in the light of general principles set forth at the World Council of Churches Evanston Assembly in 1954 by the groups studying "Responsible Society" and "International Affairs."

CONVENTION OF THE SOUTH.

(Continued from page 5.)

D. and S. T. M. degrees. For three summers, Mr. Alston worked in Summer Conferences and among churches in the convention of the South as Student Summer Pastor. In July, 1954, he became Director-Pastor of the Dorchester Cooperative Community Center and the Midway Church, McIntosh, Georgia, where he still serves. He is already well known to many of us.

A Long Record.

The Rev. P. R. Alexander is 94 years old and is still a faithful and beloved pastor of four churches in the N. C. Christian Conference.

He built and has been pastor of Mt. Zion Church, Henderson, for 55 years; Jerusalem - Palmer Springs, Va., 45 years; Whites' Grove, Norlina, 45 years and Bethlehem, Manson, for 28 years.

I'm Glad I'm White, But . . .

The following little editorial was excerpted from *The Vagabond*, a booklet published in St. Petersburg by Thomas Drier, who is a close friend of Elliot Layman Fisher, a member of our church. Mr. Fisher called it to our attention.

"One Sunday last July, the Rev. Robbins Ralph, associate minister and superintendent of the Florida Congregational Christian Conference, preached an unforgetable sermon in the Church-by-th-Sea, his old pastorate at Madeira Beach.

"He told his hearers why he was glad to be white. He and his wife and children are free to board any bus or train, eat at any hotel or restaurant, get seats in any theater, enjoy the shade of the grandstand at Lang Field instead of being compelled to sit on open bleachers in the hot sun—a long list of advantages enjoyed by white people in this supposedly Christian, democratic country.

"He also told them that he was an unhappy white man because he and his kind are responsible for the injustices inflicted upon Negroes. His heart goes out to Negroes who are confined to slum areas and white people of all grades are free to live where they please. He, like others who love justice and are practicing Christians, can see no excuse for a system which confines 13 per cent of the population of St. Petersburg to two per cent of the land.

"It is clear to him that whites are condemning the Negroes to a life of inferiority and are preventing those people from contributing their best. He is not proud of being white when he thinks about that.

"He concluded his sermon by saying, 'I beg your pardon if I have spoken in such a way as to disturb your thinking. I beg God's pardon if I have not.' "—*From Congregational Newsletter, First Church, Asheville.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus Faces the City

Lesson X—March 4, 1956.

Memory Selection: *"If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!"* Luke 19:42.

Background Scripture: Luke 19:28-20:47.

Devotional Reading: Revelation 21:22-22:5.

The time had come for Jesus publicly to acknowledge his Messiahship. His entry into Jerusalem, which is usually called the "Triumphal Entry," was that public announcement. It was a colorful, dramatic event. Here was a huge crowd of people, some following from Bethany, some coming out from Jerusalem, in colorful costumes, excited, enthusiastic, laying down their garments on the roadway, and crying out in glad voices a song of praise to the One who was coming "in the name of the Lord," and waving palm branches as they sang.

And in the midst of it all, there sat on an humble beast of burden and a symbol of peace, the Man in whose honor all this was taking place. He was poised and calm. He was not fooled by it all. To be sure, he undoubtedly appreciated this show of enthusiasm, and he was not ungrateful for it. But he knew what was in man. He knew how fickle men were. He knew that a part of the crowd which today was crying out "Hosanna, blessed be the King that cometh in the name of the Lord," would on Friday be crying out, "Crucify him, crucify him." So he kept his peace.

What were his thoughts? How did he feel? It would be interesting to know the answer to these questions.

Behold the King!

He did not look like a king. To be sure there must have been a quiet dignity and poise about Jesus that was impressive. And he must have been a fine specimen of manhood. He had good blood in him, and he came of royal lineage. But there was no crown upon his head, no military escort, no chariot or even a horse, no banners, no royal robe clothing him. Instead, dressed as an ordinary man, he rode along on a donkey, an humble beast of burden and a symbol of peace. A king indeed!

But he was a *King*. He was publicly proclaiming his sovereignty and his Kingdom—a sovereignty not based on force, but on love, and a Kingdom already present and yet to come. *He was the King, the King of kings,* and of the increase of his government there should be no end, and he was to rule forever and forever. Amen.

These folks didn't know that. Such thought of him as a king was in terms of an earthly king, ruling in Jerusalem, restoring Israel to her former greatness and glory, and destroying or subjugating all her enemies. His Kingdom was to be in this world, but not of it. It was not to be meat and drink, but righteousness and peace and joy in the Holy Spirit. It was the rule or reign of God in human hearts and in society. That rule was to be universal.

Quenching Enthusiasm.

"And some of the Pharisees from among the multitude said unto him, Master rebuke thy disciples." Like a lot of folks today, these straight-laced old fogies couldn't stand any enthusiasm or show of emotion in religion. On an occasion like this, when the heart just overflowed with emotion, they wanted the Master to tell the people to "cut it out." Strange, isn't it, how inconsiderate folks can sometime be! Folks who want everything to be so precise and prim in religion, will become so warmed up and enthusiastic at a ball game or a boxing bout or at a movie. To be sure, things should be done decently and in order. But one suspects that it might help if we had more emotion in religion. The heart has a place as well as the head. Emotion has a place as well as intellect. Religion can be so precise and punctilious and correct that it is dead. One reason why the so-called "splinter sects" make such a strong appeal to so many folks is because they have a tremendous appeal to the emotions. The established churches could use a little more warmth and heart. In fact the word enthusiasm means to be filled with God.

God and Cities.

When Jesus came around the bend in the road that leads from Bethany on down to Jerusalem, he saw the Holy City in all her splendor. Writers and those who have seen Jerusalem from this vantage point say that it is a scene that takes one's breath. One would have supposed that it would have given our Lord a thrill to see it on that lovely spring day. But strangely enough, when he saw the city, "He wept over it." To be sure, he saw the striking panorama spread out before him, dominated by the Temple in all its magnificence, sitting in the midst of it. But he saw some things that others did not see—he saw the poverty, the filth, the ignorance, the inequities, the immorality, the sorrows, the heart-aches, the sins, the sufferings, the dead formalities, the indifference, the disobedience, and other things. He also spelled out, even though others did not see it, the imminent doom of the city. Indeed, he boldly and bluntly described it—"the days will come upon thee, that thine enemies will cast a trench about thee, and compass thee around, and keep thee in on every side, and they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee, one stone upon another; because thou knewest not the time of thy visitation." The city had so many chances to repent and mend its ways. Even now, he was offering the people another chance. But, alas, their eyes were blinded, and their hearts were stopped, and so they allowed the great chance to pass. When God looks at our modern cities, he must weep at what he sees there—slums, disease, ignorance, loneliness, drinking, gambling, prostitution, callousness, impersonality, heart-aches and heart-breaks, and more. Christ weeping over Jerusalem is a revelation of the heart of a God who cares about cities.

Beginning at the Church.

"And he went into the Temple." The first place Jesus visited when he went to Jerusalem was the Temple. And it was there that he pronounced God's judgment on the formality and the carelessness and the callousness of the religious center of the nation's life. Perhaps it would be thus today. Before ever society can be cleansed and redeemed, the Church must put its house in order. Judgment must begin first at the house of God. Only a purified, renewed, and consecrated Church can save our disordered society, or at least release the power of Christ which alone can do this.

Would Jesus be pleased with what

(Continued on page 13.)

CHURCH WOMEN AT WORK.

(Continued from page 8.)

Christmas was a lot of fun this year—especially for the parents. We placed most of the presents at the foot of the childrens' beds. When it was barely light Louis discovered his. The "oh's" and "ah's" that came out were really something. We had a hard time getting breakfast finished, but after breakfast we had our regular tree, with twelve children to share in the fun. We began with Christmas songs, one for the Tamil children who belong to the hospital staff, and one for the children in our home. After the songs, the Christmas story, and the presents.

Our tree was the green paper one we had gotten from Montgomery Ward's, and the decorations mostly those saved from years before. The children did all the decorating, and so felt the tree was theirs. I hated taking the tree down, and didn't finally put the things away until January 5, the day before Martha's second birthday.

Poor Martha—didn't have much of a birthday. We sent Daddy to Madura to buy a toy, but he missed the last bus that could get him to the stores before they closed. Olive Lorbeer sent a present thru Miss Montgomery, who came for a short visit, so Martha had one clown doll, which she seems to enjoy as much as she would have a whole bunch of things. That evening we had a big cake, and it was shared again by the hospital younger set. So Martha didn't seem to realize she had been neglected. Joy, I think, got a big kick out of having her little sister grow up some, and has been taking her in tow, more and more, as a play companion.

We have enjoyed our big Christmas mails a lot, and feel reluctant to get ordinary-sized "posts" again. Keep the letters coming.

Cordially,

FRAN RIGGS.

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Burlington Women Hear Dr. Hess

Monday evening, February 6 is a date the Burlington Women will not soon forget. It marked a great inspirational meeting, when the auxiliary had the privilege of hearing Dr. James Hess, of Elon College. Dr. Hess who had spent 35 years of service in India spoke on "Christian Missions in a Changing World." Dr. Hess spoke of India as "the birthplace of religions, each in reality, an effort to find a way to God." From a background of deep experiences, Dr. Hess called our attention to the sincere religious devotion of the people of India, and of their personal sacrifices to the gods of their faith. Dr. Hess spoke of directing this devotion into Christian channels, that such a devotion would "set the world on fire by the power of the Lord Jesus Christ." Thinking of our own responsibility to India, Dr. Hess closed with these words, "Shall we stand still or haven't we the right slant votion—may we not channel it for Christ.

The Auxiliary expresses its sincere appreciation to Dr. Hess and Mrs. Henry Robinson, Mission Study Chairman, for this outstanding program.

Preceding the program, the Auxiliary enjoyed a covered dish supper, followed by a business session, Mrs. Ed King presiding.

Before the business session, a splendid devotional on "Suppose They Had Quit," was given by Miss Carrie McLean Taylor. This too, carried the thought of devotion to the task Christ gave his first disciples, to preach the gospel of Christ. That task also belongs to us who claim to be his followers.

The Auxiliary looks forward to the many activities of the spring months, believing that "Faith can conquer every obstacle."

"This is the victory that overcometh the world, even our faith." I John 5:4.

MRS. M. Z. RHODES,
Publicity Chairman.

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Apple's Chapel Reports Good Start

The new church year has found the Women's Fellowship group of Apple's Chapel Church busy and willing to work.

Under the leadership of our new president, Mrs. E. W. Brown, we find ourselves more determined to work and to help those in need.

We count it a privilege to share our blessings with others, as we did in November. A fellowship program was given, centered around a housewarming for our pastor and his family, the Reverend and Mrs. Bland Leebrick. The surprised look on their faces that soon changed to joy, was a cause for happiness to all who were there.

The Thank Offering program, the Harvest Sale, and our Christmas program have been some of the outstanding ones thus far.

In January, we met in the lovely parsonage and enjoyed the fine hospitality of Mr. and Mrs. Leebrick. A candle-light service was held. As we watched the candles burn and then go out, we were made to realize that the light in our lives could easily go out if we carelessly let it do so. But with the help of God, we shall not let it go out, but shall strive to keep it shining brighter during 1956.

MRS. TOM OLIVER,
Reporter.

YOUTH AT WORK IN THE CHURCH.

(Continued from page 10.)

brief talks on dedication of physical strength, time, thoughts, voice, material possessions and love were presented by Linda Curling, Brenda Harris, Billy Harrell, Lois Forehand, Eugene Tull, and Carolyn Blades. After each talk the speaker lighted a candle from a tall candle representing Christ. Also, on the program were the Junior Youth Group who sang "Take My Life and Let It Be," Kay Rodgers who sang "Give of Your Best to the Master," Mrs. Sammy Nelson who presented the Scripture Readings and Mrs. Melvin Thomas who sang "Let the Beauty of Jesus Be Seen in Me" and "I Would be True." At the end of the program, each member of the congregation was presented a candle as a means of self-dedication and a large circle was formed around the church sanctuary. After the congregation sang "Blest Be The Tie," Mr. Nelson gave the closing remarks and the Benedicition.

The Youth Group has been very active in the church during the past year under the leadership and guidance of Mrs. C. M. Robinson, Mrs. C. N. Harris and Mr. Eugene Tull.

SAMMY NELSON,
Youth Director.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

he would see in our churches if he came to our town? Ask the members of your class what things he might criticize and condemn if he came into them today.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Thanks for the report this week, bringing our total for this Golden Anniversary year up already to $5,942.71. We hope this good year to be able to pay off the balance of an accumulated "drought years" deficit of $11,500,00, plus current monthly accounts carried over into 1956 of $10,290.71.

During 1955 we spent $9,531.71 on repairs, furnaces, plumbing, roofing, wiring, painting, etc. Our buildings look nicer, are more comfortable, and better in every way than they have been for a good while.

Besides this the superintendent's home has been paid for in full without cutting into the current funds. And furthermore $3,000.00 has been paid this year on previous indebtedness. Also we have spent the sum of $2,576.95 on new equipment for the buildings, furniture, floor covering for some of the bedrooms, new mattresses and fixtures of various kinds.

We have tried to bring the buildings and grounds up to the scores of requests from members of our constituency who have visited the orphanage. We cannot do all that we would like to do, but we believe we have done just about as well as we can and at the same time do the main job of caring for the children. Adding the figure for the repairs to the buildings to the figure spent for new furniture and other necessary equipment, you get a total of $12,107.666, or a little more than an average of one thousand dollars per month. So I think the record will show that we have tried to do a good job along that line and tried to make the physical plant not only more conducive to the best in childcare, but at the same time something the churches and friends who support this good work will not be ashamed of.

We greatly appreciate your help. And we greatly appreciate the help of several churches and groups that have done actual work on some of these jobs, expending both time and money to help.

Many of you will remember Mrs. Stadler, our sewing matron, who fell this past Thanksgiving and fractured her right leg. You will be glad to know that she has returned to her job here at the orphanage, for which both she and we are thankful.

It is a good time to start now to thinking about how your church and Sunday school will show up on our chart of the churches. Let us all work together to make this a really good year for every child here. We appreciate your visits and your advice. We welcome you as folks who love little children and who wish to have a share in helping some little folks who have had the misfortune to be homeless in a land of plenty.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 15, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 2,778.41
Eastern N. C. Conference:		
Auburn	$ 83.00	
Oak Level	34.14	
		117.14
Eastern Va. Conference:		
Mt. Zion	$ 7.00	
		7.00
N. C. and Va. Conference:		
Bethel S. S.	$ 6.88	
Asheville	103.00	
Howard's Chapel, S. S.	25.00	
Pleasant Ridge	50.00	
		184.88
Western N. C. Conference:		
Big Oak	$ 1.00	
Pleasant Cross S. S.	8.70	
Seagrove	5.50	
Zion	30.00	
		45.20
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
		2.00
Total		$ 356.22
Grand total		$ 3,134.63

Special Offerings.

Amount brought forward		$ 2,510.08
C. T. Lotreck, Rochester, New York	$ 15.00	
Mary Sue Brittle S. S. Class, Bethlehem (N)	5.00	
C. D. West, Jr. Warwick, Va.	25.00	
A friend	1.00	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	20.00	
A friend (for paint)	12.00	
Adult Class, Elon College Community Church	10.00	
Woman's Christian Fellowship, Hendersonville Ch.	5.00	
Christian Temple's Laymen's Fellowship	9.00	
In Memory of Mrs. B. R. Sellars	5.00	
In Memory of W. J. Armfield, III	10.00	
In Memory of Mrs. B. R. Sellars	5.00	
In Memory of Mrs. B. R. Sellars	5.00	
In Memory of Mrs. B. R. Sellars	5.00	
In Memory of Mrs. Mary Jones	5.00	
In Memory of M. L. Wood	10.00	
In Memory of Mrs. B. R. Sellars	5.00	
In Memory of W. J. Bryan Truitt	5.00	
In Memory of E. Gordon Malone, Jr.	5.00	
In Memory of Mrs. F. S. Scruggs	5.00	
In Memory of Mrs. B. R. Sellars	7.50	
In Memory of W. B. Coltman	5.00	
In Memory of W. L. Burke, Jr.	5.00	
In Memory of Mrs. Frank Wells	10.00	
Special Gifts	103.50	
		298.00
Grand total		$ 2,808.08
Total for the week		$ 654.22
Total for the year		$ 5,942.71

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

In Memoriam

BAKER.

We, the members of the Liberty Spring Christian Church, acknowledge with deep sorrow our loss in the passing of one of our oldest members, Mrs. Lula Nelms Baker, who was called to her eternal reward on January 5, 1956, at the age of 80.

Her radiant spirit and fortitude were an inspiration to all with whom she came in contact, therefore be it resolved:

First: That we be submissive to the plan and action of God who doeth all things well.

Second: That we extend to the beloved family circle, who administered to her every need, our heartfelt sympathy with a prayer that God will richly reward them.

Third: That a copy of these resolutions be sent to the family, a copy to **The Christian Sun** for publication, and a copy entered upon the records of this church.

Mrs. WILLIAM T. HARRELL,
Mrs. R. WESLEY HARRELL,
Mrs. CHARLIE E. NICHOLS,
Committee.

JOHNSTON.

God, in his wisdom saw fit to call one of our lifelong members of Rosemont Christian Church, Mrs. D. D. Johnston, to her eternal home in her fifty-nineth year. Her home and her church down through the years have ever been first in her thoughts and actions, and she gave herself with diligence and unending devotion to both. Up until her passing she was keenly interested in all the functions of the church. Her executive ability along with her friendly attitude will long be remembered in the church circles.

In memory of Mrs. Johnston, we the Senior Board of Deacons present these resolutions:

That her devotion and loyalty to the church and its activities, to her family and friends serve as an example for others. That we express gratitude for the privilege of knowing her and working with her. That the memory and influence of her long and useful Christian life be continous and prove a benediction to her family and our church. And last, that a copy of this tribute be sent to the family, a copy to **The Christian Sun** for publication, and a copy to be entered in the church records.

Chairman of the Board,
H. R. MORRISON, SR.

JOHNSTON.

We, the members of the Woman's Fellowship Society of Rosemont Christian Church, wish to express our respect for and appreciation of the devoted life of Mrs. Grace Gibson Johnston, who passed away December 8, 1955. At her passing the Fellowship Society has lost a faithful and devoted member. She was the president of the society. The life she lived shall always be an inspiration to those who knew her and loved her. We, the committee appointed by the society, wish to submit the following resolutions:

1. While we mourn the loss of one who has meant so much as friend in Christ, we bow in humble submission to God's will. We shall long remember her high Christian standards and ideals of service which she exhibited in her daily life.

2. That we extend our heartfelt sympathy to the bereaved family and express our sincere regret at the passing of one whose loss will be greatly felt.

3. That a copy of these resolutions be sent to the family, to **The Christian Sun** for publication, and a copy be placed on the minute of the society register.

Mrs. H. M. CANNON,
Mrs. H. R. MORRISON,
Mrs. W. P. NOTHNAGEL,
Committee.

ROWLAND.

We the deacons of the Rosemont Christian Church wish to pay our respect and tribute to Mrs. Mary R. Rowland who passed away November 28, 1955. She was a lifelong and loyal member of our church. Her presence and support in every respect will be remembered.

Now therefore be it resolved by the members of the Board of Deacons of the Rosemont Christian Church as follows:

1. That we bow in humble submission to the will of the Father, realising that his judgement is far beyond our comprehension.

2. That we express our appreciation of the privilege of having known Mrs. Rowland whose loyalty and devotion to her church and family and community were so evident.

3. That we shall cherish the memory of her friendship and try to emulate the good characteristics of her life.

4. That we extend to the family our deepest sympathy in their great loss, and pray the blessings of our Father in their hours of bereavement.

5. That a copy of this resolution be sent to the family of our deceased sister, a copy be placed on the records of our church conference, and a copy be sent to **The Christian Sun** for publication.

The Board of Deacons,
Rosemond Christian Church,
H. R. MORRISON, Chairman.

CORBITT.

On September 21, 1955, God in his infinite wisdom saw fit to call from our midst Mrs. Bertie Russell Corbitt, 71 years of age, who was a faithful and loyal member of Damascus Congregational Christian Church of Sunbury, North Carolina.

We, the members of the Woman's Fellowship of which Mrs. Corbitt was a charter member and faithful worker, wish to express our grateful appreciation of her tireless efforts in behalf of the Kingdom of God and to emphasize our deep affection for her by adopting the following resolutions:

1. That we realize God doeth all things well. While we mourn the loss of one who has meant much to us, and others as well, we bow in humble submission to his divine will.

2. That we keep in lasting rememberance the high Christian standards and ideals of service, kindness, unselfishness and joyfulness which were in her daily living.

3. That we extend our deepest sympathy to her family who ministered to her so faithfully during her illnes and commend them to our Heavenly Father who said, "Let not your heart be troubled."

4. That a copy of these resolutions be sent to the family, a copy to **The Christian Sun** for publication, and a copy to be placed upon the minutes of the Woman's Fellowship.

Mrs. I. H. PEARCE,
Mrs. W. B. CARTER,
Mrs. E. E. PARKER.

TRUITT.

William Jennings Bryan Truitt, 60, died at his home in Norfolk, Virginia, February 5, 1956, after an illness of three weeks. He was born at Summerfield, N. C., June 26, 1896, the son of H. Lee and Mrs. Elizabeth Simpson Truitt.

Dr. Truitt received his B. A. degree at Elon College. He took his master's degree at the University of Chicago and his doctor's degree at the University of New York.

Dr. Truitt spent his working life in the field of education. He held professorships at the University of Michigan, the University of Nevada, the University of Ohio, the University of Florida, and at the College of William and Mary. He moved to Norfolk in 1922, and was connected with the Public Schools system of the city since that date. At the time of his death he was research director for schools.

He grow up in Mt. Bethel Christian Church and according to the Truitt family tradition was always an active churchman. At the time of his death he was a member and deacon of the First Baptist Church of Norfolk and president of the Men's Bible Class.

Surviving are his wife, Mrs. Winfred Banks Truitt; two daughters, Mrs. Harold C. Beard and Miss Betty Lee Truitt; a granddaughter, Sharon Marie Beard, and a grandson, Bryan Frank Beard; one sister, Mrs. Essie Truitt Simpson; one brother, Dr. John G. Truitt, and two half brothers, the Rev. Howard E. Truitt, and the Rev. R. A. Truitt.

Funeral services were conducted on February 7, and burial was in the Forest Lawn Cemetery, Norfolk.

The Christian Sun ertends sympathy to the bereaved family.

Dates to Remember

1956	
February 27-March 2	**North Carolina Lay Visitation Evangelism**
March 4-11	**North Carolina Simultaneous Evangelistic Services**
March 12-16	**Virginia Lay Visitation Evangelism**
March 18-25	**Virginia Simultaneous Evangelistic Services**
May 1-3	**Centennial Session of the Southern Convention Union Ridge Congregational Christian Church Route 2, Burlington. North Carolina**

"The Love of Christ Which Passeth Knowledge"

By Christiana Rossetti

I bore with thee long weary days and nights,
Through many pangs of heart, through many tears;
I bore with thee, thy hardness, coldness, slights
For three and thirty years.

Who else had dared for thee what I have dared?
I plunged the depth most deep from bliss above;
I not my flesh, I not my spirit spared—
Give thou me love for love.

For thee I thirsted in the daily drouth,
For thee I trembled in the nightly frost;
Much sweeter thou than honey to my mouth—
Why wilt thou still be lost?

I bore thee on my shoulders and rejoiced.
Men only marked upon my shoulders borne
The branding cross; and shouted hungry-voiced,
Or wagged their heads in scorn.

Thee did nails grave upon my hands, thy name
Did thorns for frontlets stamp between mine eyes.
I, Holy One, put on thy guilt and shame;
I, God, Priest, Sacrifice.

A thief upon my right hand and my left;
Six hours alone, athirst, in misery—
At length in death one smote my heart and cleft
A hiding-place for thee.

Nailed to the racking cross, than bed of down
More dear, whereon to stretch myself and sleep—
So did I win a kingdom,—share my crown;
A harvest,—come and reap.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Elon College Library

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, MARCH 1, 1956 NUMBER 9

Elon College Library

Southern Convention Laymen Meet at Elon College

Recently Elected and Retiring Officers of Fellowship

N-E-W-S B-R-I-E-F-S

The Elon Singers will present the program at First Church, Richmond, on Sunday morning, March 4. The Choir, while on this, their eighth anual tour, will give ten concerts in the Middle Atlantic States, including a two-day stay in New York City.

Rev. Everett C. Parker of the Office of Communication of Congregational Christian Churches, New York City, was a visitor in the Southern Convention area last week. We were glad to welcome him at THE SUN's office of publication on Friday.

As part of its centennial observance, Chicago Theological Seminary is conducting a national competition for hymns written to be sung to tunes found in church hymnals. Subjects should be appropriate for ordination, installation dedication, or other services. The first prize is $100. The deadline for entries is March 31, and communications should be addressed to Chicago Theological Seminary, 5757 University Ave., Chicago 37, Ill.

Prospects for the merger, in May, 1958, of the Presbyterian Church in the U. S. A. and the United Presbyterial Church were increased recently by a two-day planning session by representatives of the two churches. The proposals, which follow the lines of the three-way plan that was approved by the two denominations in 1954, but defeated by the Presbyterian Church in the U. S. (Southern Presbyterians), will be presented to committees of both bodies this month. If the merger goes through it will result in a family of churches with about 9,000 congregations, 10,000 ministers, and three million members.

Worth Considering

Worth consideration is the following letter which appeared in *Advance* recently. It is from Rev. Loring D. Chase, miniser of the New Canaan, Conn., Congregational Church:

"It seems that there is a good deal of talk suggesting that delegates to the Omaha General Council should be "instructed" as to their vote on the merger.

"This is quite contrary to the concept of representative democracy as it has grown up in our churches and in this country, and that a group of instructed delegates might as well meet, vote and go home, dispensing with the time, money and work involved in debating the issues.

"I am not so naive as to suppose that delegates would come devoid of opinions and prejudices—that would be mere empty-mindedness—but if the General Council is to be at all deliberative in nature, delegates should be sent with their judgments undetermined by more than an informal bias."

Conference Resolution

February 28, 1956.

The Executive Committee of the Eastern North Carolina Conference of Congregational Christian Churches hereby records it regret that the Rev. Richard L. Jackson is leaving our conference and the Southern Convention.

During the five years that he has been in our conference, Mr. Jackson has been a leader, serving as our secretary and on various committees. Last fall he was elected president of the conference.

But more important is the record of achievement in the United Church at Chapel Hill where he served as pastor. The church has shown vital growth in many respects, one of which is the fact that the membership has tripled during the years of his ministry.

Mrs. ackson will be long remembered and appreciated for her work among the women, not only at Chapel Hill, but throughout the conference.

With Christian love, we commend Dick and Dorothy to the people of

(Continued on page 14.)

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

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( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

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Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen Hold Mid-Winter Session at Elon College, N. C.

The Laymen's Fellowship of the Southern Convention of Congregational Christian Churches met in its annual rally session at Elon College, North Carolina, on Sunday, February 19.

Dr. J. Earl Danieley, dean of Elon College, was elected to serve for a two-year term as chairman to succeed W. B. Williams of Newport News, Virginia. P. D. Howell of Chuckatuck, Virginia, was elected vice-chairman, and D. Marsh McLelland of Elon College, was elected secretary-treasurer. The retiring secretary-treasurer was S. H. Pell of Ramseur, North Carolina. Dr. Danieley was the retiring vice-chairman.

During the afternoon meeting the feature address was given by the Rev. Kenneth Kohler of St. Louis, Missouri, who is the executive secretary of the Churchmen's Brotherhood of the Evangelical & Reformed Church. Kohler spoke on the theme for the meeting, "Being a Good Churchman." He said that a good churchman: (1) has a faith, is committed; (2) keeps his belief up, he reads his Bible and prays; (3) knows his church, its program and its people; (4) knows something about other churches. He pointed out some of the interesting history of the Evangelical & Reformed churches and also spoke concerning the proposed merger of his denomination with the Congregational Christian churches to form the United Church of Christ in June, 1957.

Dr. L. E. Smith, president of Elon College, welcomed the laymen to the campus and presented a group of the Elon Singers, who presented a musical program. W. H. Baker of Newport News, Virginia, served as songleader, and the men enjoyed the singing of familiar hymns.

The devotional service for the afternoon was presented by the laymen of the First Christian Church of Burlington, North Carolina. Eugene Gordon gave a brief meditation; Bobby Morton read the scripture lesson, and Bill Phillips offered the prayer.

Russell Powell of Greensboro, North Carolina, gave the report of the Committee on Finance on the Moonelon project. He pointed out that the next payment is due on April 1, and that the laymen need to keep this date in mind and be prepared to make the payment at that time.

Rev. John S. Graves spoke of the program at Moonelon and suggested that when we become aware of the possibility of really "making a difference" in the lives of our youth, we will find paying for Moonelon very easy.

Rev. Fred P. Register spoke of the simultaneous evangelistic services to be conducted during Lent. He called upon the laymen to give prayerful cooperation that the endeavor may be successful.

The benediction for the afternoon session was pronounced by Dr. John G. Truitt, the superintendent of the Christian Orphanage.

The banquet was held at 6 p. m., in the dining hall at the college. It was attended by more than 300 men. Superintendent Wm. T. Scott of the Southern Convention, introduced the Rev. Odell Leonard of Lexington, North Carolina, who addressed the group on "Hearts." He spoke of the importance of the heart, of enthusiasm, activity, remembrance, trustworthiness.

The new chairman, Dr. Danieley, then spoke briefly of the future of the work and offered the benediction.

"The Holy Spirit Gives Us the Power to Act"

By BERNARD E. MICHEL

The only book of history in the New Testament is entitled "The Acts of the Apostles," but many have suggested it might better be termed "The Acts of the Holy Spirit," for the apostles could do nothing until they has been "endued with power from on high."

As its name implies the book of Acts is packed with action. Only the first chapter shows the church statically waiting for something to happen. Then bursting into the mournful silence of a group which has lost its leader comes the refreshing power of the Holy Spirit. Like a mighty wind the Third Person of the Trinity raises the people up on their tip-toes to shout the name of Jesus to the world.

The fisherman Peter had not gotten his degrees from the theological seminaries. He had not had time to formulate any sermon notes. But on that day of Pentecost when the Holy Spirit came upon him, he rose up and preached a mighty sermon that converted 3,000 souls! After they heard him speak they all wanted to know, "What can we do?"

This is the way the Holy Spirit always works: He prompts men to action.

Because Christ spoke of the Holy Spirit as the Comforter we often hold a misconception of the Third Person of the Trinity. We think of one who continually soothes and protects us like a warm comfort on a bed.

Christ didn't send the Holy Spirit to men just to dry their tears and show them pity. Christ knew that when he would be away, the people would need a Leader, a Guide, someone to carry them victoriously forward through life. That was the comfort that mankind should know: the comfort of leadership.

The Holy Spirit is not a sideline bench warmer, he is in the midst of the play calling the signals.

Neither is the Holy Spirit just a guardian angel who keeps things from happening to us. Rather he makes them happen.

Read through the book of Acts and see how the Holy Spirit prompts men to action. Wherever you find the Holy Spirit named you will find someone getting up and saying something or doing something for the Lord.

Philip was walking down a desert road one day, and the Spirit said to him, "Go hitch a ride with that chariot up there." . . .

Philip followed the Spirit's leading. He went and hailed the chariot. He found in it an Ethiopian trying to read and understand the prophecies of Isaiah. Philip translated that prophecy into a message about Christ for that black man that day, and the

(Continued on page 7.)

Editorial . . .

The Meaning of Self-Denial

Lent is a season or self-denial. The Roman Catholic Church and the Angelican Church have emphasized the observance of Lent in their church calendars through the centuries. According to the traditional practice, communicants are called upon to renounce certain luxuries and pleasures during Lent.

If we understand the reason for this abstaining from certain physical indulgences, it is a symbol of the spiritual attitude of self-denial which Christ expects of his disciples at all times. When many Christians speak of self-denial they appear to be thinking in terms of that which is physical or material. If a church member decides to drive the old automobile for another year that he may make a more substantial contribution toward the building fund of his church, he thinks of it in terms of self-denial.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." This saying of Jesus makes it clear that self-denial goes to the very center of one's being. It deals with the fundamental attitudes toward God, self, and one's fellow men.

Christian self-denial demands that the will of God be absolutely sovereign and supreme in one's daily living. It deals a mortal blow to selfishness. It would cut the tap-root of sinful pride. It calls for a re-orientation of the whole program of life. Let us remember that Lent is not only a season of penitence, it is also a season of self-denial.

Southern Convention Laymen

The Mid-Winter Rally of the Southern Convention Laymen's Fellowship was an inspiring occasion. It was held at Elon College, North Carolina, Sunday afternoon, February 19. There were five hundred men in attendance, representing the five conferences of the Convention. Three hundred and twenty-five stayed for the banquet at six o'clock. They were well repaid. The food was excellent and the address was both entertaining and inspiring.

The theme of the program was "Being a Good Churchman." The program was an example of churchmanship at its best. It reported notable achievements already accomplished. It evinced a real "fellowship of service." It gave promise of bigger and better things to be done in the future. The spirit of the meeting made one aware of the fact that Southern Convention laymen are going places and doing things.

It is significant that the two main addresses of the program were delivered by ministers of the Evangelical and Reformed Church. The Rev. J. Kenneth Kohler, executive secretary of the Churchmen's Brotherhood, E. and R. Church, presented the laymen's work of his denomination. He made it perfectly clear that the two groups of laymen are working at the same task and are going about that task in the same spirit. The Rev. Odell Leonard, pastor of Second Church, Lexington, N. C., who spoke following the banquet, brought a humorous address which sounded a deeply spiritual note. Mr. Leonard captivated the entire group.

The Laymen's Fellowship has taken as its main project the development of the Moonelon Conference Center. The accomplishments of one year's work are surprising. The groups and organizations which have held meetings at Moonelon have testified as to the contribution it has already made and are convinced of its larger potentialities for the future. It is not possible now to evaluate what Moonelon will mean to our denomination in future years.

The Laymen's Fellowship, in addition to its work on the special project, is assuming responsibility for the total financial support of Convention enterprises and the budgets of the local churches. **The Christian Sun** has carried reports from many local churches of how the laymen have set up the Every Member Canvass, and conducted solicitations which have raised the budgets. In many cases budgets have been over-subscribed.

In many Convention churches the laymen are now planning lay evangelistic visitations, in which every individual who is listed on a church "prospect" list will be called upon and interviewed about making Christian commitment to the church. This is a return to the New Testament practice when every church member was a living witness for Christ. A "witnessing church" is a spiritual powerhouse.

The Christian Sun congratulates the laymen of the Southern Convention. It expresses the thanks of the entire Convention to those who have had a part in the achievements to date. It bids them God-speed as they make plans for the undertakings of the future.

Echoes from the National Council Meeting on Christian Education at Cincinnati

Inspiration for new methods and dissatisfaction with the old in a score of areas marked the annual meeting of the National Council of Churches' Division of Christian Education at Cincinnati, Ohio, February 10-17.

The Commission on General Christian Education set the pace by adopting a new set of recommendations for its program services, by taking exploratory steps looking toward use of educational television in cooperation with the Broadcasting and Film Commission, and by deciding to combine the offices of the Student Volunteer Movement and the United Student Christian Council with those of the Commission into a single building in New York, where for the first time in five years the entire operations of the Division of Christian Education will be housed.

Commission chairman Richard Holland and Division executive secretary Rev. Dr. Knoff, at a preliminary press conference spoke the minds of the 1,500 Christian educators present from all over the United States and Canada in discussing the meeting's theme of "Reach-Teach-Win." They declared that American Protestant education forces are determined to advance into every area of life so that no group is left outside the church's ministry. They said that Protestant churches must never feel "cozy" about their job and that Christian education was not a "marginal task—a little bit on Sunday morning and minimum preparation on Saturday night."

Dr. Knoff declared that "We are not reaching all the people we should. We still have a great evangelistic and missionary job to do." He pointed out that there is a "restless eagerness" among church people "to see what can be done by using radio, television, and press to reach the people that our churches just don't touch."

Harold E. Stassen, special assistant to President Eisenhower for disarmament and peace and president of the International Sunday School Convention, who spoke briefly, said that "Whether nuclear power is to be 'a blessing or a curse' to mankind depends on the people and their concepts of religion, ethics and morals."

He characterized the "monolithic character of the decisions made by the Soviet Union" as one of the greatest dangers facing this age, and noted that it is "practically impossible" to get our ideas about peace and disarmament across the Iron Curtain to reach the masses of the communist peoples." "The world has been brought closer together by science," he said. "Most important will be the ethics by which the peoples of the world will live, move and act." He pointed to Christian education as "crucial in determining the kind of world we will have in the decades ahead."

Norman Cousins, editor of *Saturday Review,* spoke in the same vein when he said that the security of the American people depended primarily on the nation's ability to earn and keep the good will and confidence of the world's peoples. Said he, "World Communism is now preparing for a non-military showdown with the U. S. over which one will speak for most of the world's peoples. It aims to represent the majority. World Communism believes it can win without war, on the battlefield of public opinion. It seeks to do this by identifying itself as the champion of the areas where most of the people live, Asia and Africa, and is betting that America will be too busy to pay serious

(Continued on page 13.)

Pastors' School at the Deering Community Center

The Board of Home Missions announced its summer school for ministers of Congregational Christian Churches in the eastern part of the country at Deering Community Center, Hillsboro, New Hampshire, July 11 to July 31. Dean of the school will be Dr. Truman B. Douglass, executive vice-president of the Board of Home Missions of the Congregational Christian Churches.

The school is intended to be a retreat for worship, study and fellowship and an opportunity for pastors to hear and talk with qualified leaders in the fields of Bible, Christian theology, preaching, religious education, parish administration and special problems of the rural and urban church. The school hopes to help the student in his use of the Bible for present day preaching and teaching and to arouse a fresh interest in theological thought with special emphasis upon reading.

In addition to those from the eastern section of the country, attending the school will be delegates from Puerto Rico, fraternal delegates from the western conferences of the Congregational Christian Churches and fraternal delegates from the Evangelical and Reformed Church.

Faculty members include D. Davie Napier, associate professor of Old Testament, Yale University Divinity School, New Haven, Connecticut; Roger Shin, professor of Theology, Vanderbilt University School of Religion, Nashville, Tennessee; Browne Barr, associate professor of Preaching, Yale University Divinity School, New Haven, Connecticut; Robert W. Spike, director of Department of Evangelism, the Board of Home Missions, New York City; Wesley A. Hotchkiss, director of Town and Country Department, the Board of Home Missions, New York City; Everett C. Parker, director of the Office of Communication, Congregational Christian Churches, New York City; and Dr. Harry T. Stock, general secretary, division of Christian Education, the Board of Home Missions, Boston, Massachusetts. Mrs. Wesley A. Hotchkiss will serve as Librarian.

The school is conducted on a graduate level, complete with required reading and careful preparation expected from each course. There is no fee but ministers must have the recommendation of their conference superintendents to be eligible to participate.

Ministers' wives may attend upon payment of their own board and room and all travel expenses. There are no facilities for children.

A similar retreat for ministers in the western part of the United States will be held at La Foret, Colorado.

Further information may be obtained by writing Dr. Truman B. Douglass, 287 Fourth Avenue, New York 10, New York.

News from the Churches . . .

Wake Chapel Almost Made It

The members of our Wake Chapel Church in Fuquay-Varina, North Carolina, began to consider seriously the teaching of Jesus, "Love thy neighbor as thyself," in the fall of 1953. They decided to work toward the goal of giving as much through their Missions and Benevolence Budget "For Others," as they gave for the local work of the church. Their treasurer's report for the past fiscal year (covered 14 months, November 1, 1954-December 31, 1955) was as follows: Local work of our church, $10,995.69; Missions and Benevolences, $10,707.79; total, $21,703.48. They almost made it. Congratulations, anyhow, to the Rev. Earl T. Farrell and members of Wake Chapel!

* * * * *

New Parsonage at Warwick

This news item is from *The Church Messenger* of the Congregational Christian Church of Warwick, Virginia. It is a section from the Report of the Building Committee.

Parsonage. The parsonage, 50 Tucker Lane, Deer Park Grove, has been essentially completed. The house, for the benefit of those who have not had the opportunity to see it as yet, contains living-dining room, kitchen, three bedrooms, bath and utility room. It is of brick veneer construction, heated by a gas-fired, forced hot air system. The walls of the bathroom are ceramic tile for easy maintenance. The counter tops in the kitchen are formica.

The house has been furnished with aluminum Venetian blinds for all windows, a G. E. 12 cubic foot refrigerator, a G. E. automatic range and a G. E. automatic washer. Due to inclement weather, the lot has not been graded nor landscaped, but this will be done as soon as the weather permits. The cost of the parsonage (house, lot and furnishings) now amount to an expenditure of approximately $11,600.

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Center Church Program

Special Lenten services will be held at Center Congregational Christian Church, South Boston, Va., each Sunday evening from now through March 25, at 7:30 o'clock.

During the series of services, the pastor, the Rev. Mark W. Andes, will give a meditation on each of three New Testament characters who shared the passion, cross, and power of Jesus. At the service on Sunday evening, March 4, Mrs. M. W. Andes will speak on "Our Christian World Mission," giving facts and stories from our missions around the world.

The Rev. Kenneth D. Register, minister of Union Congregational Christian Church, Burlington, N. C., will speak at the service on Sunday evening, March 18. He will also preach each evening that week through March 23 in special evangelistic services at Center Church.

An Easter play will be given at the March 25 service at 7:30 o'clock. A Maundy Thursday service and Holy Communion will be observed on March 29, 7:30 p. m.

* * * * *

Pastor Resigns

The Rev. Richard L. Jackson concluded his ministry at the United Congregational Christian Church of Chapel Hill with the eleven o'clock service on Sunday morning, February 26. Mr. Jackson and his family moved to Chapel Hill five years ago. During Mr. Jackson's ministry the church sanctuary has been remodeled and redecorated, and a pipe organ has been installed.

A successful financial drive a year ago made funds available, which together with a grant and loan from the Congregational Building Society, will be used to erect a new parish house, which will be constructed in the near future. During Mr. Jackson's ministry the membership of the church has more than tripled in number.

The Jackson family left this week for Springfield, Ohio, where he will assume the duties as pastor of the Snow Hill Church. The United Church pulpit committee, under the chairmanship of Thomas Peyton, is working to secure a successor to Mr. Jackson.

* * * * *

Activities at Lebanon

The Young Adult Group of the Lebanon Congregational Christian Church met in the home of Mr. and Mrs. Willard Brandon, Wednesday night' February 15, with a large attendance. The new president, Mr. Maynard Wells called the meeting to order with prayer. Mr. Foster Pointer conducted an interesting Bible quiz in which each member took part. The class has accepted the improvement of the front lawn of the church as a project for the year. We hope to get started on this work soon. Mrs. Foster Pointer was in charge of recreation. Everyone had a good time. The hostess served delicious refreshments.

The Women's Fellowship observed World Day of Prayer, Friday night, February 17, with Mrs. Frank Hudson, Jr., president of the Fellowship, as leader. The theme was, "One Flock, One Shepherd." It was a very inspiring program in which various members took part.

The Sunday school has raised $115.33 toward the building fund since December 18. A free-will offering is taken each Sunday for the building fund.

The Rev. Robert Bennett met his regular appointment on the second Sunday. He preached an excellent sermon. Mrs. Bennett and daughter June, who had recently been sick, were welcomed by the congregation.

MRS. EDGAR STOW,
Reporter.

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Family Night at Greensboro First Church

Another of those red-letter days in our church life is at hand. On this coming Sunday night, February 26, we will gather at 5 o'clock for another "Family Night" program, and you are just as sure to get a moving inspiration from this one as you have from all the rest.

The program will include work for a needy group in Missouri, fellowship with family and friends at supper (25 cents each) and a movie entitled, "A Chance to Grow."

Have you ever heard of Delmo? Delmo is a "miracle in Missouri" where 2,500 sharecroppers have come together to build a community. Out of a wasteland swamp in southeast Missouri has come this project in community living which is doing so much to relieve fear, want and hopelessness in those who might be forgotten people.

Delmo isn't a town—its clusters of houses, 90 miles of cotton country apart, made up of people—black and white—just learning to live and build together. And to convert people in-

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College to Begin Spring Quarter on March 5

The Spring Quarter for Elon College will get underway on Monday, March 5th, signifying the beginning of the end for Elon's most successful year in its history. It has been and still is a year of record-breaking enrollments and of unprecedented improvements on the campus itself.

The winter term comes to a close on Friday, March 2nd, with the conclusion of the regular schedule of final examinations, and the new term is to begin at once. This marks a departure from procedure of recent years, when the annual spring vacation intervened between the winter and spring terms.

The change of vacation dates, made for this year by vote of the faculty, will place the spring holidays at the end of March and the beginning of April. The holidays, which will coincide with the observance of Easter, will get underway on March 30th and will continue through the week following Easter, with classes to resume on Monday, April 9th.

One of the most interesting developments in the first two terms this year was the record enrollment in both the day and evening classes. The Fall Quarter for day-time classes, combined with the Fall Semester for evening classes, brought a combined enrollment of 1,118 different individuals, some of them carrying only a partial course-load.

The Winter Quarter for the day classes brought 50 additional students, making an overall total for the year of 1,168. However, there were several who dropped or completed their college work at Thanksgiving, so the actual winter enrollment was not that high. The Fall Semester for the evening school closed late in January, and there were a number of new students enrolled in the night classes at that time. Present membership in night classes totals 335 students, approximately same as in the fall.

Although registration for the new Spring Quarter will not be completed until March 5th, applications on hand in the office of the Field Secretary indicate that there may be 40 or more new students to enter Elon for the spring session. Final figures may run slightly higher.

The Spring Quarter will continue until Friday, May 25th, when final examinations for the term will be completed. The 1956 commencement will get underway on that day, with the graduation exercises marking the completion of the year's activities on Monday, May 28th.

* * * * *

Apportionment Giving

Previously reported		$ 3,033.53
Eastern N. C. Conference:		
Fayetteville	$ 5.00	
Lee's Chapel	20.00	
Eastern Va. Conference:		
Suffolk	$ 74.95	
N. C. and Va. Conference:		
Burlington, First	$ 65.30	
Lynchburg	7.75	
Virginia Valley Conference:		
Mt. Olivet	$ 8.00	
Newport	25.05	
		206.05
Grand total		$ 3,239.58

* * * * *

Declarations of Purpose

Previously Reported:

CAROLINA HALL.

Name of Church	Amount
Beverly Hills	$ 886.00
Beginning Nov., 56; 5 years.	
Bethlehem	294.00
Beginning 1957, 5 years.	
Beluah	1,137.50
Center	281.75
Beginning Sept., 56; 5 years.	
Eutaw Community	595.00
First Congregational Christian	2,308.00
Beginning 56; 5 years.	
Beginning Jan., 56; 5 years.	
Hope Mills	414.75
Beginning Jan., 57; 5 years.	
Lebanon	939.75
Beginning Jan., 58; 10 years.	
Monticello	822.50
Beginning Aug., 56; 5 years.	
Mt. Zion	1,000.00
Beginning Jan., 56; 10 years.	
Mt. Auburn	1,120.00
Beginning Jan., 56; 5 years.	
New Hope	1,048.25
Beginning 1957.	
Pfafftown	463.75
Beginning Jan., 56; 5 years.	
Shallow Ford	1,800.00
Beginning Oct., 56; 18 years.	
Zion	175.00
Beginning Jan., 1956; 5 years.	
Martha's Chapel	297.00
Church of the Covenant	175.00
Beginning Oct., 56; 5 years.	
Church of Wide Fellowship	2,289.00
Beginning Jan., 57; 5 years.	

VIRGINIA HALL.

Bethel	$ 912.00
Beginning 1956; 10 years.	
Ingram	1,748.25
Beginning Jan., 57; 8 years.	
Union	2,019.00
Beginning Jan., 56; 5 years.	
Windsor	2,841.00
Beginning Oct., 56; 5 years.	
Suffolk	10,000.00
Beginning Oct., 1956; 5 years.	

Additional Churches:

CAROLINA HALL.

Name of Church	Amount
First Christian Church	$ 10,000.00
Beginning Nov., 56; 5 years.	

PAYMENTS.

N. C. and Va. Conference:		
Zion	$ 2.92	
Bethel	202.00	
Virginia Valley Conference:		
Bethlehem	$ 75.00	
Total		$ 279.92

No new payments.

"THE HOLY SPIRIT GIVES US THE POWER TO ACT."

(Continued from page 3.)

Negro race came to know the love of Jesus Christ for all men.

Sometimes men are stubborn and try to resist the power and leadership of the Holy Spirit. On his second missionary journey Paul thought he had his itinerary all planned. Then the Spirit told him not to go into Asia, so they passed through Phrygia and Galatia. He started down the road to Bithynia (the area of Constantinople), but the Holy Spirit flashed a stop light and detoured him down to Troy. It was there that Paul had his great vision to "come over into Macedonia and help us," and he became the first missionary of the Gospel to the continent of Europe.

There are times when we can explain things no other way than by saying that it was the Hand of God, and that Hand of God reaches down to us through the power of the Holy Spirit.

If a St. Luke were to sit down and write the Acts of the Christian Church today, would it be packed as full of action as the Acts of the Apostles?

The physicist describes power or energy as of two kinds: potential and kinetic. Potential is that which is stored up and not yet released, doing nothing. Kinetic is that which is expending itself in motion, doing some work.

The church's potential is tremendous, but sometimes its motion is rather slow.

If a little atom could possibly blow up the world, what about a little Christian fellowship that is really filled with the power of the Holy Spirit?

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

The Woman's Board Hears Convention Leaders

Leaders of the Southern Convention, at the invitation of Mrs. F. C. Lester, president of the Women's Fellowship, spoke at the meeting of the Woman's Board on Wednesday, February 22, at Elon College. Each told briefly about his work so that members of the Board might get the picture of the total program of our denomination and what we are doing about it.

Mr. John Graves told about Moonelon and the camps which have been planned for the summer. There will be 13 weeks for wonderful camp experiences for various age groups and interests. Much volunteer help will be needed to staff these camps efficiently. I dare say that many who answer this call to serve are going to have a great experience.

Dr. John G. Truitt told us about the good work being done at the orphanage. He asked the women to keep the coupons coming in. The orphanage receives double value for each coupon.

Rev. Fred Register spoke about the program of Evangelism and Stewardship. He mentioned that having the Women's Fellowship divided was especially good as it provided the opportunity for developing more leaders and stimulated more interest in the work. He pointed out that Missionary giving should be stressed for the whole church and not for the women alone.

Ruth Dunn told us a little about the Visual Aids on hand in the Southern Convention office and urged that all churches use the feature film "The Secret of the Gift."

Dr. Scott told about the various areas of work supported by the Southern Convention and commended the women for the good work they are doing.

Dr. Henry Robinson who is a member of our American Board, serving as vice chairman of the Missions Council, told us something about the work and the needs of the Board. "Top Flight" candidates are needed in many fields. Short term appointments are open to those who can qualify.

All young people in the Southern Convention who are Juniors and Seniors in High School and are interested in full time Christian service are invited to attend a special meeting at Moonelon on April 28-29.

About mid morning we enjoyed a "coffee break." The refreshing coffee was a contribution of Mrs. Oma Johnson, librarian of the college.

Mrs. W. J. Andes arranged for the International students at Elon to be our special guests at lunch in the college dining hall. This was an enjoyable occasion. We found the students very interesting to talk with.

This article by no means "covers" the Board meeting. It has only dealt with the "Over and Above" contributions of our Southern Convention leaders which were much appreciated and which showed much thoughtfulness on the part of our president in making the plans.

The brief look we had at the scope and the importance of our work—and the urgency of it all, I feel, made those present, aware that this is the picture we must strive to have all our church members see.

Our church has a great heritage—it has a great program—and a great need for faithful workers and funds.

* * * * *

Valley Conference Executive Board Meeting

A meeting of the Executive Board of the Valley Conference Women's Fellowship of Congregational Christian Churches was held on Friday, February 10, in the Linville Church at Linville, Virginia.

The meeting was opened at 10:30 with a worship program led by the president, Mrs. Cecil L. Whitlock of Winchester, Virginia.

Business of the morning consisted of the recording of members present, numbering 10, visitors 7.

The president assigned special programs to be presented during the spring and summer seasons by the five districts to be carried to the churches desiring helps on the following phases of the year's work, using the caravan method:

District No. 1—The Foreign Study theme "Our Christian World Mission."
District No. 2—"Christian Social Action."
District No. 3—"Christian Family Life."
District No. 4—The home study theme "Indian Americans."
District No. 5—"Spiritual Life—Program Planning."

The afternoon session was used in planning the Spring rallies which will be held this year on April 19-20-22 as follows:

District No. 5 — Thursday, April 19 at 7:30 p. m., Timber Ridge Church, Mrs. Dehlia Johnson of Winchester, Va., superintendent in charge of program.

District No. 2 and 3 jointly—Friday, April 20 at 7:30 p. m., Mt. Lebanon Church, Mrs. Carroll Monger and Mrs. Kermit, superintendents in charge of program.

District No. 1 and 4 jointly—Sunday, April 22 at 7:30 p. m., Wisslers Chapel Church, Miss Jean Fahnestock and Mrs. John L. Kagey, superintendents in charge of program.

Speakers for the rallies will be announced later. The theme for all programs will be "God Is The Answer."

Mrs. Austin Kipps requested that we appoint a secretary to finish the 1955-56 term of office. The request was granted and Mrs. Shirley White of Broadway, Virginia, was elected secretary.

The next Executive Board meeting will be held on July 27 at the home of Rev. and Mrs. R. E. Newton at Luray, Virginia.

MRS. SHIRLEY WHITE,
Secretary.

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Ramseur Churches Unite in World Day of Prayer Service

The World Day of Prayer Service was observed Friday evening, February 17, at the Ramseur Christian Church with the other churches in the community participating. Mrs. Maness, who was presiding, gave a hearty welcome to all guests from other churches.

The theme for the service was "One Flock, One Shepherd." The service was prepared by Indian Christian leaders in the Cook Training School, Phoenix, Arizona.

(Continued on page 11.)

Missions at Home and Abroad

A Starlet for the Marshall Islands

Fly with me this month to the Marshall Islands. We may learn something surprising about the varieties of transportation available to the Marshallese members of our wider Christian family.

When you or I need to travel some distance, we can usually choose one of several ways. We can hike, take a bus, train, or street car. We can fly. We can step right out our front door into our own car. In the Marshall Islands, we will find the choices are few, if any. We might swim, but it wouldn't be safe or practical for long distances! We might fly, but the planes are few and far between, they land on only a very few islands, and they are often filled with government officials or priorities. Our only real choice is to wait for the little steamer which is irregular, infrequent and undependable!

When we arrive on Jabwor in the Marshall Islands, Eleanor Wilson, a remarkably young looking, bright-eyed and vigorous white haired lady will welcome us and let us drink in the beauty of the islands and respond to the friendly welcome of the islanders. But she will also tell us quickly that one of her major concerns now is to get a boat, a "starlet," for the Marshall Islands and she will tell us why. After the Morning Star VI sank, the missionaries were desperate. Imagine living where the following kind of thing could happen over and over again.

In July the health officer on Jabwor told Miss Wilson that he was afraid some of their students had appendicitis, and that they should go to the hospital in Majuro, 130 miles away, for examination. It was August before the ship came, and Miss Wilson says "I took the four students to Majuro. Fortunately, the doctor there assured me that there was nothing wrong with the students—they probably had gas pains." This time the ending was comic. It might easily have been tragic. Due to a change in ship schedule, Miss Wilson and the students were in Majuro until September. When the ship still didn't come, she chartered a 50 footer and brought them back to Jabwor. The following day Miss Wilson had to leave again for a conference on Ponape!

Another example of their serious need for a "starlet" of their own is that due to lack of transportation, the pastors and teachers from six or seven atolls could not get to the Biennial Conference, which is their only conference in two years, their only opportunity for outside contact, fellowship, study and wider vision.

If you and I will help them, our American Board missionaries in the Marshall Islands can purchase a 45 footer seapan type sailboat with auxiliary motor for about $10,000. It may have a cabin, but it must also be able to carry cargo, for many of our Island people can only support their schools by gifts of copra (dried coconut) which is worth $100 a ton, and the boat can be used for collecting this.

Why not give an inch ($20.00) a foot ($240.00) or a yard ($720.00) of this new "starlet?" Then our missionaries and fellow Christians on these islands will be able to go to hospitals, schools, and conferences, which may well mean new life for their bodies, minds, and spirits. Send your contribution to the Southern Convention, Elon College, N. C., for the March Project of the Month, "A Starlet for the Marshall Islands."

* * *

Project of the Month is suggested by the Missionary Education Committee of the Division of Christian Education. Church schools using Pilgrim Series materials will find missionary giving suggestions in their regular curriculum courses. Project of the Month is planned for our church schools using closely graded, elective or other materials, or for church schools desiring additional giving suggestions.

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Further "Return to Normal" After the Flood

Kilanjunai P. O.,
Ramnad Dist, S. India,
February 12, 1956.

Dear Southern Convention Friends:

This past month has been featured by a further "return to normal" after the flood. As day after day has gone by with no rain, and the tanks have dried up one by one, we have realized what the disaster means now for our area. There will be no second crop, as we had expected with the full reservoirs and abundant rain of last November, because that water was irretrievably lost during the flood with the breaking of the tank bunds. These breaches are now all being repaired with Government help, so that future rain water will not be lost. But rain will probably not come; we have had our quota and will get no second chance!

Work at the hospital during the past four weekc has grown by leaps and bounds, so that I have had no time for even ordinary "living," let alone progress on the public health program. Dr. Martin, the Indian doctor who is supposed to come here every week for two days to relieve me, finally started in again the first of this month, so it will be easier for me from now on. He was not able to come for most of November and all of December because of the weather, and was on his annual vacation during January.

Everyone seems to agree that we need a full-time doctor to help me here, rather than Dr. Martin's part-time help, if I am to start training village health workers and doing other village work. Prospects are fair that we will be able to find one, eventually. Meantime, since we are living in the doctor's house, it is up to us to build another one for the extra doctor. It seems that a house of the standard suitable for doctors will cost nearly a thousand dollars in these inflated days. But I think we had better go ahead and build it, and hope that we can find the money to pay for it eventually.

Those parts of the health program which I have been able to start during these past few months are now thriving well. My baby clinic at the hospital is getting more and more popular. The prenatal clinic here is "catching on," and I now have a few women who are coming regularly for adequate prenatal care instead of just the one visit. Another prenatal clinic at a village three miles away is still struggling, but has not died yet. A series of typhoid innoculations for teachers and students in six schools in nearby villages is progressing. It is interesting that two Catholic schools are giving the best cooperation so far.

We have a number of exciting prospects for the immediate future. After we had planned irrevocably to take our month's vacation in the hills in April, we found that a Student Christian Work Camp from four

(Continued on page 10.)

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor*, Box 336, Elon College, N. C.

Southern Convention Pilgrim Fellowship to Meet

The Southern Convention Pilgrim Fellowship will hold its biennial meeting at the First Christian Church, Suffolk, Virginia, on the week-end of April 7-8.

The Meeting is to begin with registration at 2:30 on Saturday afternoon and to adjourn following the Sunday morning worship. The hosts for this meeting will be the Pilgrim Fellowship of the Suffolk Church.

Information has been mailed to all pastors and church school superintendents relative to this meeting. Each local church is entitled to send two delegates for these important sessions. Have your delegates been elected? They should be entered on the registration forms sent to each church and forwarded to Mrs. E. C. Wilkins, The First Christian Church, Suffolk, Virginia, not later than April 2nd. This is important!

Any further information desired may be had by writing to Rev. John S. Graves, Box 336, Elon College, North Carolina.

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United Church, Raleigh

The young people of United Church in Raleigh led the entire service on Sunday, February 5th, in observance of Youth Week. Bruce Headley, played a flute solo for the offertory, and Chris Suiter and Joanna Overing gave the sermon which dealt with youth opinion on four items: the draft, segregation and integration, college training, and the Christian Church. Fourteen young people in all participated as ushers and in other ways.

GAYLORD NOYCE,
Pastor.

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News From Amelia Young People

The Pilgrim Fellowship of the Amelia Christian Church, Clayton, North Carolina, assumed all responsibilities for the Sunday School and church service on Sunday, February 12th. Leon Daughtry served as superintendent of the school, and the girls of the Youth Fellowship served as teachers for all classes.

The speaker for the morning worship service was A. C. Penny, a student at North Carolina State College, Raleigh, North Carolina. He used as his subject: "The Challenge of Youth Today."

For the evening service a film, "Second Chance" was shown. The people from the Auburn and Garner Churches were invited to share in this service. Following this service refreshments were served during a fellowship hour in the recreation room of the church. The fellowship was wonderful!

NAN PENNY,
Reporter.

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Virginia Valley Pilgrim Fellowship Officers Elected

The following information has been received by the editor of the newly elected officers of the Valley Young People: president, Kay Kegey; secretary, Iris Gail Allen; treasurer, Dorothy Daugherty; Fellowship Commission chairman, Don Richardson; Faith, Mary Ruth Whitten; Action, Delores Sandridge. We would like to have the name of the vice-president—please.

* * * * *

Liberty Vance (E N C)

The Liberty Vance Young People started Youth Week with the conducting of our regular Sunday morning worship service. Those participating were: Betty Rae Newton, Ann Foster, Alton Foster and Ben Kittrell. Our guest speaker for the program was Douglass Albert, formerly of Pakistan, now a student at Elon College. He spoke on his country and on his view of America.

Showing further initiative, the members of our group gathered at the annex Saturday, February 4th, to begin the painting of the interior of the building. The funds for this project were taken from the group treasury.

On Sunday, February 5th, the members were invited to be the guests of a progressive supper given by a number of the church women. The appetizer was enjoyed at the home of Mrs. Nelson Faulkner, then we journeyed to the home of Mrs. Murdock Newman for the main course, following up as guests of Mrs. Oline Foster for dessert. We all spent a very enjoyable evening.

Our Youth Group has shown much co-operation in our observance of Youth Week, which we enjoyed very much. However, we did not let our plans stop at the close of that week—we have planned to help the church in any way we can throughout the year.

ANN FOSTER,
Reporter.

MISSIONS AT HOME AND ABROAD

(Continued from page 9.)

nearby Christian colleges is going to be held here in Kilanjunai for two weeks during April. It will be disappointing not to be able to participate in this first Work Camp in this part of South India. But at least they can use our empty house to live in while they are here, which will be of some help. They will help rebuild village churches damaged by the flood, and will also help with the building of our maternity ward, doctor's house and health trainees' hostel. The father of the missionary in charge of the student Christian work in Madura, Dr. Robert C. Mackie of the World Council of Churches, is in Madura visiting his son, and is giving us invaluable suggestions from his own vast experience with Work Camps all over the world, to ensure that this first one will be a success.

The last item is that our "compounder," Mr. John, finally left this week for his vacation, the first he has consented to take in five years. The day he left, I discovered that he has been here exactly twenty-five years. That means that the hospital here is just twenty-five years old. He and a consecrated Indian doctor came here from a Christian Ashram to start it; and although the doctor left several years ago, our compounder has been here ever since, maintaining his own home, next door to ours, as a sort of unofficial "ashram" for boys of various kinds. The example and influence of his life and service, I have no doubt, will be a real inspiration to the Work Campers coming here in April, and to the village health worker trainees when they come next fall. So I have no hesitation in recommending Kilanjunai as an ideal spot for such groups of young people.

Cordially,
ED RIGGS.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Substitute

On his way to school on Monday morning Bob Barker whistled gaily. In his pocket was more money than he usually had.

At the second house in the block he stopped. The gay whistle became shrill. Dick Peter's head appeared in an upstairs window.

"I'll be right down," he called.

He came running down the front steps, history book under his arm.

"We had a big class at Sunday school yesterday," Dick said as they went down the street. "Where were you?"

Bob rubbed the back of his neck. "I caught cold Saturday and it settled in my neck. I was sick in bed."

"We missed you," Dick told him. "How is it now?"

"It's still a little stiff," Bob replied, "but I can get around. Yesterday I could hardly move."

They swung around the corner and on their right was a drug store. In the window, shining temptingly, were rows of gleaming glasses and many-colored bottles of soda water.

"Let's stop and get a soda," Bob suggested. "We've plenty of time."

"I'm broke," Dick answered.

Bob grinned. "My treat," he said. "I've got some extra money this morning."

"A capitalist!" Dick exclaimed. "Where did it all come from?"

Bob grinned again. "I usually put a dime in Sunday School and a dime in church. Because I was sick yesterday I'm twenty cents ahead this morning."

Dick stopped, his hand on the drug store door.

"Who is going to substitute for you?" he asked.

Bob's grin gave way to a puzzled frown. "Substitute for what?"

"For the money you didn't give to the church."

"They'll get along," Bob said.

"I know they will," Dick replied, "but only because someone else gives more. Did your dad pay his taxes this year?"

"Sure."

"Why did he?" Dick asked.

"Why, the government expects a certain amount of money to run things. If they don't get it they can't do those things."

"The church uses the same plan," Dick explained. "It counts on so much money to do its work. If it don't get it some worth-while things must be left undone. That's why the substitute givers contribute more than they can afford, because others give nothing."

Bob looked at the sparkling bottles in the window. "I played football all last year without a substitute," he said. "I won't need a substitute when it comes to supporting the church." He grinned once more. "You talked yourself out of a soda, because I'm putting that twenty cents in the collection next Sunday."

"I don't mind," said Dick.

—*Exchange.*

CHURCH WOMEN AT WORK.

(Continued from page 8.)

Miss Janice Dixon and Miss Ann Burgess sang a duet, "May Jesus Christ be Praised." An Indian Prayer was given by Miss Bobby Webb. "The Lord's Prayer" was sung by Mrs. Presnell.

Two skits were presented depicting a scene in a classroom in Cook Christian Training School for Indian Christian leaders. The Characters were the teacher, portrayed by Mrs. C. E. Brown and two students, portrayed by Mrs. Jack White and Mrs. Elvin Cox.

Mrs. C. E. Baldwin, Mrs. S. E. Leonard, Mrs. C. W. Craven, and Mrs. Sherman Maness served on the program committee.

MRS. WALTER COPPEDGE.
Reporter.

* * * * *

Young People Present Program for Ramseur Missionary Society

Seven girls of Miss Janice Dixon's Sunday School Class presented a program on "Young People in Christian Service" at the February meeting of the Women's Missionary Society of the Ramseur Christian Church.

Mrs. C. E. Brown presented an article on "Religious Education at Elon College."

Mrs. Elvin Cox led the Bible Study on the Book of Amos. The devotions were led by Mrs. C. E. Brown and prayer given by Mrs. W. R. Maness.

It was voted that the society members bring clothing to the March meeting to be sent to the orphanage at Elon College.

There were 15 members and 8 visitors present.

Mrs. Virgil York was hostess for the meeting. During the social hour she served a sandwich plate with Russian tea.

MRS. WALTER COPPEDGE,
Reporter.

* * * * *

Amelia Women's Fellowship

Although the year is fast passing by we feel we have made progress. We have had wonderful programs Our Thank Offering was received and sent in. Our Friendly Service Quota of black cloth was sent to our District Friendly service chairman.

At Christmas we had two girls from the Christian Orphanage visit with us. Many nice gifts were given to them.

At our February meeting we were fortunate in having our district superintendent, Mrs. Dick Jackson, as our guest speaker. Mrs. J. C. Ellis, also of Chapel Hill, N. C., accompanied her. Mrs. Jackson talked on "A Woman to Remember," touching on her experiences in China. She showed some of the things which they had brought back from China.

We were also happy to have with us that evening as invited guests many of the ladies from the Women's Fellowship of the Clayton and Plymouth Churches.

Mrs. Jackson's talk was very inspiring and enjoyed by all. The fellowship was wonderful.

We regret so much to see the Jacksons move to Ohio.

NAN PENNY,
Reporter.

NEWS FROM THE CHURCHES.

(Continued from page 6.)

to neighbors is a big job, for most of them never lived next door to anything but a cotton patch.

But Delmo is more than a community, it is a battlefield, one of the many still remaining in rural America.

To show our concern for our neighbors, many cotton fields away, we will work on some things which are needed at Delmo at our Family Night this Sunday.—*From First Church, Greensboro, News etter.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus Interprets History

Lesson XI—March 11, 1956.

Memory Selection: *"Heaven and earth shall pass away; but my words shall not pass away."* Luke 21:33.

Background Scripture: Luke 17:20-21; Luke 21:5-38.

Devotional Reading: Romans 8:28-39.

This is not an easy lesson to teach. That is not defeatism, but it is realism. For this lesson—the entire lesson—deals with some words of Jesus that have caused about as many differences of opinion as any words he ever spoke. Some scholars call it "The Little Apocalypse." The word "apocalypse" means "a disclosure." It was a familiar form of literature among the Jews. It was a certain philosophy of world history. It concerned "the end of the age" and "the age to come." Briefly, it asserted that the present age is hopelessly evil, and is destined to grow worse and worse. Nothing that men can do will help to improve it or to ward off destruction. There were to be "wars and rumors of war, tumults, famines and pestilences, great earthquakes, terrors and signs from heaven and great signs." The world must grow worse before it could become better. Or rather be remade, by a miraculous act of God. When things got completely rotten, God would step in, and by sheer power overthrow the evil and establish the good. Satan would be overthrown, human tyrants would be stripped of power and overthrown, there would be a "day of judgement" for both the living and the dead, there would be a world-wide, indeed universe wide conflagration, and a "new heaven and a new earth" would be brought into being.

This philosophy of life grew out of the experiences of the Jewish people. It was born of despair. The high hopes of the prophets of Israel had not been realized. The new order predicted by them had not come to pass. And there were no signs of the coming of the new order. The Jews were humiliated, oppressed. But the pious Jew could not believe that God had absolutely deserted the nation. Hence, despairing of all human effort, Jewish apocalypticism—that is the sixty-four dollar word—looked for divine and immediate intervention, and deliverance by God himself, by a mighty act.

One thing can be said for this strange doctrine, which was often expressed in lurid words and mysterious figures and symbols; it was a brave assertion of faith in the face of bitter disappointments and enormous odds. It was an expression of the indiscouragable faith and the undying hope of the Jewish people.

The chief ideas of Jewish apocalypticism reappear in modern premillennialism—another sixty-four dollar word! But with differences. The latter believes in the power of the gospel to regenerate individual lives. It also expects the "present age" to end with the "second coming" of Christ, who shall reign for a thousand years before the final judgement of all souls and the end of world history in the eternal order of God.

To sum up, this strange philosophy of history, had elements of permanent value. It asserts (1) a conviction of a divine purpose in history; (2) the ultimate triumph of God; (3) recognition or the value of the individual; (4) a confident hope of life after death. It also emphasizes the fact of judgement, which is a fact indeed. It also asserts that the Kingdom of God may come sometimes through world conditions that proclaim the awful folly of current views and ways of life that start men to thinking and moving in new directions.

Now all of this—and I am indebted to Dr. Ernest Fremont Tittle for the general ideas here presented—has meaning for today's lesson which includes as a whole the "Little Apocalypse" as contained in Luke 21:5-38. For Jesus was a child of his age, and he had to think, and to present his teachings in terms of the thinking of his people. To be sure, he was an independent thinker. But he never would have got over his message if he had not used the languageage of his age and people. Furthermore he undoubtedly shared some of the ideas of this philosophy of life. But there are two points at which he differed from this basic philosophy: (1) he did not believe that the present age was wholly under the rule of evil, and (2) he believed the Kingdom of God was a present reality, although its full glory was yet to be revealed. He believed that men can have fellowship with God here and now. He believed that the Kingdom was to be brought about or to pass, not by signs and wonders primarily, but by a turning to God (unforced) and by penitence, obedience and trust. And he believed that the divine deliverance would come not only to the Jews, but to all men who had yielded themselves to God and sought to obey his rule. It is against this background that today's lesson must be considered. The writer of these notes feels that such a background is just as important, if not more important than a verse by verse interpretation or exposition of the lesson. But there are important and simple lessons in the Scriptures for today. Here are some of them:

1 God is Sovereign of nations and the God of history.

2. God is working out his will even today, in spite of, and indeed through world conditions.

3. Nations as well as individuals will have to stand in judgement before God.

4. The Kingdom of God is both present and future.

5. The Kingdom of God will come, not suddenly, but gradually.

6. The Kingdom of God is not to be identified with any earthly kingdom or any form of government or economic system.

7. Men should live expectantly and alert in any age and every age.

8. Watchfulness and prayerfulness are necessary qualities of the citizen of the Kingdom.

9. Righteousness will eventually conquer evil.

10. Christ's Kingdom and rule shall increase more and more and of the increase of his government and of peace there shall be no end.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

There is no other organization that tests all human values as the church does. It is the only organization in which human values are put to the severest test, and that is the reason why church members are watched and criticized so much by outsiders. They unconsciously recognize the importance of church members being good members.

ECHOES FROM THE ANNUAL MEETING ON CHRISTIAN EDUCATION.

(Continued from page 5.)

attention to what it is doing there."

Mr. Cousins said he was confident that America could meet this challenge because of "nobility of spirit, a readiness to see the big picture, and a determination to commit itself to the cause of a better world."

William H. Robinson of the Chicago Church Federation's Youth Service Bureau, accented this challenge at a public mass meeting by declaring, "Juvenile delinquency is the 'Achilles heel' of our society." He called for more Christian education teachers; early spotting of vulnerable children; campaigns for increased Sunday school attendance; development of a common ground for religious instruction in public schools among Jews, Protestants and Catholics; use of social workers as ministerial aids among young people; and the development of family life education.

Edward D. Grant, Louisiana institutions head, deplored the "lack of religious organization in institutions," and said that "the home church should bear a continuing responsibility toward each member, wherever they are. Most churches completely neglect this."

Rev. Dr. Erwin L. Shaver, the National Council's weekday religious education head, termed the weekday church school "a significant force in the lessening and prevention of juvenile delinquency." He said the program provides religious knowledge for thousands of otherwise religiously illiterate boys and girls. "Its scope is so wide," he said, "that it reaches 30 to 60 per cent of the big-city children with no other ties to the church."

"The first stirrings of world-wide fellowship, the great new fact of this era, must permeate the mass of people of all continents to give them an understanding across barriers of race, nation and distance," said Miss Epifania Castro of Manila, P. I., and the World Council of Christian Education.

The church needs people to do the "reaching out." Rev. Dr. Elmer Million, director of the department of the ministry, declared that it is presently taking thirty churches to recruit a single seminary student. "Concerted and continuous action" by the churches is needed to keep a constant flow of young persons into church-related vocations. He labeled today's annual 6,500 seminary graduates "a thin gray line" from 200,000 Protestant congregations of 54,000,000 persons.

The same note was sounded by Mrs. Doris C. Demaree of Franklin, Ind., chairman of children's work of the Indiana Council of Churches and last year's winner of the Russell Colgate award—the highest Protestant honor for service to Christian education. "The church can no longer depend on people 'volunteering' to be leaders," she said. "It must go after them. It should follow the pattern of enlistment and training used by Jesus. He developed followers. From among those who showed leadership qualities, he *chose* those to whom he gave additional leadership training. We need to reevaluate and greatly strengthen our work with youth and adults. Somehow, we are not developing fully committed Christians, those who not only know what they believe, but who are willing to live what they believe."

Loren Walters of Philadelphia, Evangelical and Reformed Church leadership head, and director of last summer's Sunday School Convention, paid tribute to the two and a half million lay persons who serve as Sunday and weekday church school teachers as "the backbone of the nation's church schools." He said that while public schools and colleges were struggling to pay higher salaries for better teachers, the Sunday church schools relied on a great host of volunteer teachers to carry on the task of Christian education. These teachers, he said realized that Christian education was "the most vital task in the world today."

Most people respond to Christian experiences which come in a gradual manner, said psychologist Dr. Jesse Ziegler of Bethany Biblical Seminary, Chicago. "Sudden emotional crises produce less than 7 per cent of 'committed Christians,'" he said. As for those who have committed themselves, Dr. Ziegler said they felt they 'belonged somewhere,' their anxiety was reduced, their daily life had taken on new purpose, and they related themselves to the church in meaningful ways.

"Christians," said Rev. Reuel L. Howe of Alexander, Virginia, "should take their places in the fellowship of God's people, not to be ministered unto, but to minister. The real ministry is carried on on the frontiers where men live, work, and play. If the businessman in his office does not have a real ministry, the church's ministry is helpless. Realistically, therefore, the ordained minister has a responsibility to train parents and the businessman in the content and methods of his part of the work of the church and the parents must train the children.

"Too many children are just 'left' in Sunday school by their parents and thus get the idea that Christianity is 'kid stuff' and may later be discarded," declared the Rev. C. William Sydnor, Protestant Episcopal church school curriculum executive. "The parent is the primary Christian educator," he pointed out. "Home is where children do most of their living and learning. Home relationships are continued in church as parents and children worship together. Then in church school, with those their own age, children learn how to face up to life's problems and what the Christian religion has to say about them. "Our job," he said, "is to make living Christians, not theologians, out of people."

Cincinnati teen-agers appearing on a panel represented the first move in the coordination of Boy Scouts, Girl Scouts, YMCA, YWCA, and Camp Fire Girls in the youth department's new church agency committee designed to eliminate "overlapping and competition" as their work affects the work of the churches.

Opposition to the use of public funds for the operation of private church-related schools was expressed by Dr. John Q. Schisler, retiring executive of the Methodist Board of Education. "The spending of tax money should be controlled by those elected by all the people," he said, "and taxes should not be used for the operation of sectarian schools."

Addressing a breakfast meeting on "Religion and Public Education, he said that public schools can and should teach that "human ethical and moral values have their sanction in God. In the affirming of religion as an essential factor in our cultural heritage, such teaching about religion does not impair the doctrine of the separation of church and state."

The difference between a church that stands before the community as a strong and vigorous church, and exerts upon the community a strong and vital influence and a church which has but little infiuence is—you.

The Christian Orphanage

John G. Truitt, *Superintendent*

Dear Friends:

Thank you for our good report this week. The one thousand dollar check from a friend helped us a very great deal. Not only does the money help provide a home for homeless children, thus giving them a chance to be reared in a Christian home with all the advantages of a good school, good clothes and good training so that they may grow up to be good leaders and citizens in their community, but this check also inspires the superintendent to try to be worthy of such help and to do a good job. "And he shall reward everyone according to his works."

Life is what we make it by the grace of God. Everyone likes to do those things which give joy and satisfaction within. The feeling that the best within us, our own private lasting joy is of value to others, is something which in the final analysis we can work for. It is something we can ask for God's guidance upon. It blesses others and builds our own character and worthwhileness in the world. According to the Christian hope and faith it is that which we can take with us. Therefore any one of us can be happy when we see others getting a joy out of investments which make them "co-workers together with God."

The 40,000 coupons which people sent in to the orphanage in 1955 show that others are thinking of these children. The large number of friends who have made contributions of time, or paint, or materials or other articles of value, shows that folks are thinking about the home in which these boys and girls are reared.

Just this week our Congregational Christian Church in Gibsonville has had members here furnishing the paint and painting the livingroom of the Baby Home. This group of nearby neighbors sparked by Mr. and Mrs. P. B. Robbins and others, and encouraged by their pastor, the Rev. J. Lester Stanley, has done good things for us. The orphanage has joined others in painting all the other rooms on the first floor of the Baby Home. Miss Dorothy Strickland and the housemother, Mrs. Privette, helped to furnish the paint. Mrs. R. V. Kirkman, of Winston-Salem, contributed draperies for the children's TV and study room. Right around the campus in every building there are abundant evidences of kind hands and big hearts.

The children themselves are being taught to take a pride in the cleanliness and beauty of their buildings and their own rooms. They make better grades in school and walk a nobler path when the surroundings are right. Those of us who immediately bear the responsibility of developing the best possible personality in each child here greatly appreciate all this help.

We hope that this our Golden Anniversary year will be a best yet year in the training and care of each one of these children. Your combined help and goodwill will be rewarded in the results.

John G. Truitt,
Superintendent.

REPORT FOR FEBRUARY 22, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 3,134.63
Eastern N. C. Conference:		
Morrisville	$ 5.85	
Pleasant Union	25.00	
		30.85
Eastern Va. Conference:		
Antioch	$ 14.00	
Rosemont	65.00	
		79.00
N. C. and Va. Conference:		
Hebron S. S.	$ 10.00	
Mt. Zion S. S.	17.83	
Union (Va.)	15.00	
Union (Va.) S. S. 4	5.00	
Winston-Salem	63.00	
		110.83
Western N. C. Conference:		
Ether	$ 40.00	
Grace's Chapel	71.58	
		111.58
Total		$ 332.26
Grand total		$ 3,466.89

Special Offerings.

Amount brought forward		$ 2,808.08
The Young People's Class, Reidsville Church	$ 15.00	
Philathea Class, Suffolk Church	5.00	
Mrs. J. E. Rawls, Suffolk Virginia	25.00	
A Friend	1,000.00	
Mr. & Mrs. Floyd A. Turner, Suffolk, Va.	50.00	
Lehigh Valley Railroad Co. (Dividend)	1.20	
Helping Hand S. S. Class, Apple's Chapel	17.00	
In Memory of E. Gordon Malone, Jr.	5.00	
In Memory of W. L. Burke, Jr.	10.00	
In Memory of W. L. Burke, Jr.	10.00	
In Memory of Mrs. Frank Wells	5.00	
In Memory of Mrs. Jobie Harrell	5.00	
In Memory of Mrs. Mills Robert Pulley	2.00	
In Memory of E. H. Steele, Jr.	5.00	
Special Gifts	50.00	
		1,205.20
Grand total		$ 4,013.28
Total for the week		$ 1,537.46
Total for the year		$ 7,480.17

CONFERENCE RESOLUTION.

(Continued from page 2.)

the Snow Hill Congregational Christian Church. We wish for the family happiness and God-speed.

Earl T. Farrell,
Secretary.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

African Minister Trains at Andover Newton

An Ndebele woman from Mt. Silinda, Southern Rhodesia, Africa, whose longest trop away from her home village was to Johannesburg, South Africa, will reach Logan International Airport this Wednesday morning, February 22, on Flight 521, BOAC, from London, arriving around 6:45 a. m.

She is Mrs. Canaan Sithole coming for reunion with her Ndebele husband, Ndabaningi Sithole, now training for the Christian ministry at Andover Newton Theological School, Newton, Mass. Mr. Sithole and fellow students from Andoved Newton met her.

Mr. Sithole reached America about a year ago and the unique story of how he emerged from a pagan home where he was ushered into the world with witch doctor rites, secured an education and became a teacher through his own grit and determination, has been told in the press, radio and television.

It was his wife, Canaan, who gave him the support he needed in his decision to come to America leaving her and their four children in Africa. Now American Congregational Christian Churches, youth groups and conferences have made it possible for Mrs. Sithole to join her husband here.

In Africa she leaves the four children, Sipikelelo, 9, meaning "Perseverance"; Dingindlela, 6, "Find the Way"; Zibonele, 4, "See it for Yourself" and Sifiso, the last arrival, which means "Wish." The Sithole children's names all have special significance to their parents.

Mrs. Sithole is a second generation Christian and her father is a local preacher in the Brethren in Christ Church. Her great-grandfather was a captain under Mzilikazi and her grandfather a captain under King Lobengula who led the Godlwyo Regiment that fiercely but unsuccessfully resisted British penetration into what is now called Southern Rhodesia.

Like other Nedebele girls, Mrs. Sithole's earliest occupation was tending goats and cattle and carrying water from the river and firewood from the forest. She was sent to a kraal mission school and later worked her way through the teacher training course at the Dadaya Mission where she later became girls' matron. Here she met and married Mr. Sithole.

In 1948 Mrs. Sithole felt the need of "seeing something of the world" in order to keep pace with her husband, and with his consent, but against the opposition of her parents, she spent a year in Johannesburg in the home of Rev. and Mrs. Lee D. Bergsman, American Board of Foreign Missions missionaries from Boston, Massachusetts. She then returned to Tigwani where her husband was teaching and later went with him to Mt. Silinda Institute, an American Board school, where he taught until he came to the USA. Mrs. Sithole has been serving as Girls' Matron.

Mrs. Sithole, like her husband, believes in independence of action and thought which is significant in view of the fact that it is customary in Africa for no decisions to be made until all the relatives have approved.

"THE LIVING WORD"

"Teach," "Teacher" and "Teaching"

Number Six of a Series of Articles

By Dr. Luther N. Weigle.

The verb *didasko* appears ninety-seven times in the Greek New Testament, and it is always translated "teach." It is used more often than any other verb to describe what Jesus did throughout his ministry—more often than even the word for "heal."

As Jesus lived and worked among men, he chose the role of teacher *(didaskalos)*. The four gospels agree in so portraying him. People spoke of him as such, and they addressed him as "Teacher." Unfortunately, the King James Version tends to hide this fact from the English reader. It represents the gospels as applying the word "teacher" to Jesus only once. But that is only because it used the Englis word "master" as a translation for the Greek word for "teacher" in forty-one other cases where this word is applied to Jesus. This overwhelming preference of the King James Version for the word "master" simply reflects the usage in British schools, where they call teachers masters.

The word "doctor" originally meant teacher, and it is so used three times in the King James Version. (Luke 2:46; 5:17; Acts 5:34.) In I Timothy 1:7, KJ uses "teacher of the law" for the same Greek term which it renders "doctor of the law" in Luke and Acts.

In 1611 the word "doctrine" denoted the act of teaching as well as the content of teaching. "He said unto them in his doctrine" means "he said to them in his teaching." (Mark 4:2; 12:38.) This sense of the word is now obsolete, and the revised versions use "teaching" more often than "doctrine." Where the King James Version translated *didache* and *didaskalia* as "learning" once, "teaching" once, and "doctrine" forty-eight times, the Revised Standard Version has "teaching" thirty-three times, "doctrine" fourteen times, "instruction" twice. and "lesson" once.

In 1946 the Rev. E. Major Shavers, a Negro minister, was called to the all-white Church of Christian Fellowship, San Diego, Calif. On Sunday, January 22, Mr. Shavers was the recipient of a $500 life membership in the National Association for the Advancement of Colored People. Through his efforts, the church has now become inter-racial, with 85 per cent of its members being also members of the NAACP.

In order to hear the voice of God, we must be quiet and silent before him.—*Toyohiko Kagawa.*

Dates to Remember

1956

February 27- March 2	**North Carolina Lay Visitation Evangelism**
March 4-11	**North Carolina Simultaneous Evangelistic Services**
March 12-16	**Virginia Lay Visitation Evangelism**
March 18-25	**Virginia Simultaneous Evangelistic Services**
May 1-3	**Centennial Session of the Southern Convention Union Ridge Congregational Christian Church Route 2, Burlington. North Carolina**

"Your Government and You"

Churchmen eager to learn how to "do it yourself"—270 of them from 32 states and the District of Columbia—came to Washington last month to observe at first hand the operations of their Federal Government. This was the annual Churchmen's Washington Seminar, with seventeen denominations participating this year. From the opening talk by Mrs. Theodore O. Wedel, president of United Church Women, on "Religious Motivation for Political Concern," to the closing session in which Republican and Democrat spokesmen each presented his party's position on issues in the 1956 Campaign, this Seminar was jam-packed with interest for the Christian who takes his citizenship seriously.

The delegates heard an analysis of major political issues by a foremost Washington correspondent, and a description of the process of policy formation in Washington by the director of the Legislative Reference Service of the Library of Congress. They went to the State Department for discussion of current problems in United States Foreign Policy with top officials, and they visited other agencies of the Government to learn about particular programs. They visited their Congressmen, attended committee hearings, and witnessed Congress in session. They heard addresses on our foreign policy in relation to Asia and on the role of the military in our national life.

The obligation of delegates to put to use what they learned in Washington was stressed in a session on Christian responsibility for civic and political life. As the meeting came to a close there seemed to be general agreement that one of the most useful things delegates could do was to give leadership in their own states and communities for similar projects focussed on state and local problems. The delegates recognized that government is not only in Washington but throughout the land, from the smallest school district to the agencies of our states and municipalities, as well as in the great programs of our Federal establishment, and that Christians have a proper and necessary concern with government where ever it is found. —E. F. A.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Elon College Library

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

Volume CVIII RICHMOND, VA., THURSDAY, MARCH 8, 1956 Number 10

Elon College Library

If This Be Religion

THERE NEVER was a time when I did not believe in world brotherhood and in the unity of the church, but I have learned that a great truth loses its cutting quality when it is turned into a mere topic of discourse. I have no hesitancy in saying that the movements that make church dignitaries throw their hats in the air, keep them shuttling back and forth between the United States and the rest of the world in great excitement, will come to naught, unless we can reach down into the heart of the church where individuals are playing at religion, open their eyes to the simple gospel that demands that individuals share the every-day interests of their neighbors, and that they play the part in religion that men ought to play. You can't dress up an idea and make it play the part of a character. Great deeds are never exhibited on a large scale. They are not the actions of great crowds; they are always the sacrificial deeds of individual persons.

When I think of the Christian movement, I think of a movement that was launched not by men who played on the fringes of it, or by lotus eaters, or by men who wore broad smiles in the midst of a crisis that could rock the world off its hinges, or by theologians with smooth-turning keys to the enigmas of the universe; but by cross bearers; by men who did not know all the movements of God; by men who said, "Here am I. I'll pit the Gospel against all the problems of the world. Here am I, O Lord, send me."

Somewhere long ago I read that civil life in Rome in the days of the early churches was safe and tranquil. But there was one danger spot—the Christian Church. Join that, and you took the risk of being thrown to the lions. The church became the center of attraction for heroic souls. It was the heroism of the Christians that conquered the world of that day. I know of no other terms on which the Christian Church can conquer the world in which we are living now.

—Frederick Keller Stamm.

N-E-W-S B-R-I-E-F-S

Thanks to Rev. George D. Alley of the Suffolk Christian Church for his monthly *News Letter*, and thus for our first page this week.

On Palm Sunday evening, March 25, the Suffolk Christian Church will present its annual Easter Pagent in the sanctuary of the church. The four church choirs, under the direction of David Brown Harrell, minister of music, and the cast, under the direction of Miss Gladys Yates, will combine for this presentation.

THE CHRISTIAN SUN will publish a special "Missions Number" next week. As many of the regular features will appear as space will permit. Some will have to be omitted in order to give as much emphasis as possible to the Missions Period in the church calendar. Items which are left out will appear the following week.

The Rev. E. T. Cotten, minister of the Plymouth Congregational Church of Cincinnati, Ohio, was suprised on February 28, at the annual business meeting of the church, by the gift of a beautiful Omega automatic gold wrist watch, in appreciation of his twenty years' service as minister of this church. Mr. Cotten is an Eastern Virginian by birth and has many friends and relatives in the Southern Convention area. THE CHRISTIAN SUN offers its congratulations.

We are printing in this issue the Sunday School lessons for March 18 and also for March 25. This is being done that there be no chance that our readers will be without this valuable help either Sunday. While speaking of Sunday school lessons, we would like to say that if everyone who contributes to a church paper could be relied upon to the extent that Dr. Hardcastle can in getting in his copy, there would be far fewer headaches for those responsible for seeing that a paper comes out each week. He lets nothing interfere with getting in his material, and *on time.*

Dr. David W. Shepherd, pastor of Union Church, Virgilina, Va., accompanied by his family, will leave Friday, March 9th, to spend the week-end in Chipley, Georgia, where he will deliver the Chancel Dedicatory Sermon at Oak Grove Congregational Christian Church, Sunday afternoon. Oak Grove Church, where Dr. Shepherd served as pastor for a number of years before coming to Virginia, has completely remodeled, refurnished, and its sanctuary dedecorated. The Superintendent of the Southeastern Convention will preach at the morning worship service.

In a letter to Superintendent Wm. T. Scott, regarding the recently held Evangelism Workshops, Dr. Aaron N. Meckel, of the First Congregational Church, St. Petersburg, Florida, says: "It was a real joy to serve the Southern Convention recently in the cause of Evangelism. I found a splendid spirit of loyalty and devotion amongs the ministers and people of the convention. You folks of the Southern Convention really have something very precious, and I hope you realize it." Dr. Meckel has been most generous in contributing sermons to the pages of THE SUN from time to time.

Simultaneous Evangelistic Services in North Carolina

Over one-half of our churches in North Carolina are participating in special evangelistic services this week.

Our churches have as evangelists their own pastors, pastors from Virginia, and several Evangelical & Reformed pastors.

This is the greatest concentration of evangelistic services in the history of our North Carolina churches. We wait in faith and prayer for the results God will send.

FRED P. REGISTER.

The Christian Sun
Established 1844 by Rev. Daniel W Keri

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date................................, 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

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Ministers and Social Security

Ministers who have elected to be covered by social security and who are considering retirement during 1956 will need to know how their old age insurance benefits under the Social Security Act will be computed and how the date of their retirement will affect the amount of the benefits to which they will be entiled.

Also, ministers who are serving as chaplains in the employ of Federal, state, or local government and, as such, are not covered by old age and survivors insurance, will want to know other means by which they may be able to obtain this protection.

The Bureau of Old Age and Survivor Insurance, Social Security Administration, has supplied information on both these matters, which is as follows:

Benefits Following Retirement in 1956—

A minister 65 years of age or older, who has elected to be covered by social security beginning with 1955 may qualify for old-age insurance benefits as early as April, 1956, if he had net earnings of at least $400 in 1955, and if he can establish that his net earnings for 1956 will be at least that much.

The amount of the monthly benefit checks which may be payable as early as April, 1956, would usually be based upon his earnings for 1955, the only year for which he had already filed a social security tax return. These earnings would be averaged out over 18 months. At the beginning of 1957 when his tax return for 1956 is available, his benefit amount would be refigured to count in his 1956 earnings. Two different recomputations would be made at this time:

1. his total earnings for 1955 and for 1956 would be added together and averaged out over the corresponding 24 months,
2. his earnings for 1955 would be added to one-half his earnings for 1956, and the total averaged out over a period of 18 months. He would then be paid the benefit amount based on the higher of the two averages. The amount of any increase in his benefit amount over what he had been receiving would then be payable to him retroactively to the month of his retirement.

To have average monthly earnings of $350, and so qualify for the maximum benefit of $108.50 a month, a minister retiring during 1956 would have to have net earnings of $4200 in 1955 and $4200 in 1956. If he had been earning exactly $4200 a year, and retired in mid-1956 after he had earned $2100 without any additional earnings for the year, his average monthly earnings, under the 18-month computation described above, would be based on his $4200 earnings for 1955 plus one-half of the $2100 which were his total earnings for 1956 ($4,200 plus $1,050—a total of $5,250). His average monthly earnings would come out to about $291, resulting in a benefit amount of $96.70 a month. Under the 24-month computation, his 1955 earnings of $4200 would be added to the $2100 he earned in 1956, and the total divided by 24 months would give him average monthly earnings of about $262, and a resulting monthly benefit of $90.90. He would, therefore, be paid the benefit of 96.70 based on average monthly earnings of $291.

Government-employed Chaplains and Social Security—

While services performed by a minister of a church in the exercise of his ministry or by a member of a religious order in the exercise of duties required by the order are covered by social security on an individual elective basis as self-employment earnings, coverage under this provision in the social security law does not apply to employees performing these services for the Federal, State or local governments.

Services performed by such an employee are not regarded as in the exercise of his ministry, even though they may involve the ministration of sacerdotal functions or the conduct of religious worship. For example, services performed by a chaplain in the Armed Forces of the United States are considered to be performed by a commissioned officer in his capacity as such, and not by a minister in the exercise of his ministry. Similarly, a chaplain in a State prison is regarded as a civil servant of the State and the ministerial duties he performs in the prison are not considered to be in the exercise of his ministry for social security purposes.

A Federal, State or local government chaplain can gain social security coverage other than as an employee of a governmental unit. If he has fees for officiating at weddings, funerals, or baptisms, these fees are regarded as self-employment earnings. If these fees total $400 or more in a taxable year, he may elect to become covered by social security as a self-employed person. Such fees, but not his earnings as a Federal, State or local government employee, would be considered self-employment income.

A chaplain in the employ of a State or local government unit, moreover would be brought under social security as an employed person if and when the State made an agreement with the Federal Government to bring other employees of the unit under social security.

If a chaplain has any questions about his status under social security, he should get in touch with his social security district office. If he had fees totaling at least $400 in 1955 for ministerial services outside his duties as a Federal, State or local employee, he may wish to report them as self-employment income. To do so, he must signify his intention of being covered as a self-employed person for such non-Federal State or local government ministerial earnings. In order to have his 1955 earnings from these sources credited to his social security account, he must file a certificate on Form 2031 with the Internal Revenue Service by April 15, 1956, with the understanding that an election of coverage, once made, cannot be withdrawn.

Earnings After Retirement—

For purposes of social security, services performed by a duly ordained, commissioned or licensed minister in the exercise of his ministry, either before or after retirement, are considered to be those of a self-employed person.

In common with all beneficiaries under age 72, he will not incur a loss of benefits if his earnings are $1,200 or less for the taxable year. If his earnings exceed $1,200 for the taxable year, then for each $80 (or fraction thereof) above the $1,200 exemption, one benefit check will be withheld. However, no benefit check will be withheld for any month in which he does not render substantial services in the exercise of ministerial duties, regardless of the amount of his earnings from those duties in other months of the year.

(Continued on page 15.)

Editorial . . .

Christian Compasion

Compassion, according to the dictionary, is sorrow for the sufferings of others. It is stronger than sympathy, and deeper than pity. It is reacting to the troubles of others as if they were one's own.

Compassion was the characteristic response of Jesus to human need, wherever he encountered it. He was concerned about the hungry, the sick and the maimed. The Jews had no dealings with the Samaritans, but Jesus appreciated goodness in a Samaritan the same as when he saw it in a Jew, and his compassion reached out to the sufferings of any person, irrespective of race. He healed the daughter of a Syrophoenician woman who was a Greek.

In order to appreciate the compassion of Jesus we must see it against the background of the Old Testament attitude of the Israelites. The early books of the Old Testament show a humane consideration for all mankind; but as the number of people increased, tribal consciousness and national interests overshadowed humanitarian attitudes.

Ambitious rulers could see no way to enhance the power of their governments except to conquer and subject other peoples or to destroy them.

Jesus came to establish a Kingdom of God upon earth, in which brotherhood, peace and love should reign. When Jesus was born, Rome ruled the world. Rome had conquered the world with the sword. Even little Palestine was a tributary of the mighty Roman Empire. When Jesus began to show forth his power, his fellow countrymen saw in him the possibility that with him as leader the Roman yoke might be thrown off. Jesus steadfastly renounced the use of military power. In the place of cruelty, he would enthrone compassion, conquest would be supplanted by cooperation, and in the place of martial might love would reign.

The seeds of compassion which Jesus planted in the hearts of men have germinated, grown up, and brought forth fruit. The world in which we live is a very different world from the time when Jesus fed the hungry, healed the sick, and gave sight to the blind. Men have learned how to make the soil bring forth food in such abundance that surplus food is one of the big problems for which the United States Government has been unable to find a solution. But half the people of the world are still hungry.

Much has been done to alleviate human suffering. More remains to be done. Christian compassion does not yet match the sorrows of mankind. The material resources of the earth are sufficient to supply the needs of all mankind. The tragedy is that so much of earth's material resources are devoted to building the weapons of war and supplying luxuries for a part of the people.

The above are not pleasant thoughts for the meditations of Lent. If we consider them long enough and seriously enough, they enkindle in our hearts something of the compassion which was in the heart of Jesus. Without this compassion, we shall not be prepared for the Easter message. It is a message of power, the power which raised Jesus from the dead. That power can transform the world, if there is enough Christian compassion to use it.

Unity in the Church

Lent is a season of special penitence and self-examination. It should be observed by the individual Christian in that spirit. The local church will also profit if it carefully examines its own corporate life. The effectiveness of the spiritual ministry of the local church is more than the sum total of the individual lives of its members. A church is able to witness effectively for the Christ only when there is unity and harmony between the individuals who comprise its membership.

Christians must not only be at-one with Christ, they must also be at-one with their fellow workers in the church. This should always be kept in mind by members of Congregational Christian churches. The fact that in congregationalism the individual is accorded so many rights and privileges can be a real danger to the effectiveness of the church, unless each member always remembers that there is something vastly more important than his own individualism.

Let us repeat, the effectiveness of the church's witness for Christ demands that there be a oneness between the members, even as there must be a oneness with Christ. That is not to say that any individual is called upon to act contrary to his own conscience. What we are endeavoring to say is that we are convinced that the mind of Christ is not divided, and that if the mind of Christ concerning the question at issue be earnestly sought, it will be revealed both to the church and to its individual members. Let us not be divided. Let us seek the mind of Christ for our own lives. Let us seek the mind of Christ for our church. Let us seek to align our church with the mind of Christ for his Church.

Eleanor Wilson Reports on the Work of The Church in the Marshall Islands

The Marshall Islands, situated approximately twenty-five hundred nautical miles southwest of Hawaii and three thousand miles east of the Philippines, have twenty-three church centers, excluding Bikini and Eniwetok, the two islands where the Marshall people are no longer able to live due to the bomb tests.

Despite the fact that the Marshall Islands are separated by many miles of sea, the church is a unit. A person who joins a Protestant church on one atoll is considered a member of any other Protestant church in the Marshall Islands. There are no denominations in the Marshall Islands. The people are Christians—Protestant or Roman Catholic.

United Protestantism.

The individual churches are governed by committee members who meet the first Tuesday of every month to plan for the work of the church during that month. Should a committee member from one district visit another district he would expect to attend the Tuesday meeting and he would be free to express his opinion regarding any matters of business which might arise.

The churches are all united in the Association of Marshall Island Churches. Forty-two men and two women work in this association, not counting the wives of the ministers and teachers who give much time to the work of the church. Before the second World War, every church operated a day school and today, even though there are public schools on each atoll and single island, six churches still maintain their day schools.

The schools are taught by ministers or teachers and their wives. The association operates two boarding schools, one at the elementary level on Rongrong in the Majuro atoll and the other for intermediate grades at Jabwor in the Jaluit atoll.

Finances are uppermost in the minds of many Americans but they are not of great concern to the Marshallese ministers and teachers, who are paid only $10.00 a month by the association. However, the people whom they serve are expected to give them island-produced food. Most churches also give presents, including money, to their church workers, but, needless to say, no one enters the ministry because of the salary he will receive. When a worker is away from his church the deacons carry on in the place of the paid worker and in many of the churches lay people preach at least three Sundays a month.

It might be well to recall that the first missionaries arrived at Ebron in 1857, when a school was opened to train island leaders, and many of the Marshall Islands were open to Christianity by those leaders. Later the training school for the Marshalls was moved to Kusaie where it remained until the typhoon in 1905, at which time the school buildings were destroyed and a school set up on Rongrong in the Majuro atoll. That school was closed during the first World War and since that time there had been no pastors' training school. However, students again went to Kusaie to study and there they received religious training along with their regular secular studies.

Last year a Pastor's and Teachers' Training School was opened in Ponape for all of the Marshall and Caroline Islands. Of the twenty-one ordained ministers there, nine are ready for retirement, which means that a heavier burden is placed on the twenty-four teachers who are working for the association.

Since 1950 the Protestant churches have been united in the association, which has its own president, secretary and treasurer.

Biennial Conferences.

The association holds biennial conferences, when the workers and one voting delegate from each church discuss the work of the churches. Difficulties in transportation prevent a meeting being held once a year. However, there is a committee *ad interim* of seven members, plus the missionary, which meets every six months between association meetings to carry on its business.

At the association meetings much time is needed to discuss such questions as whether or not a divorced person who remarries can be a member of the church or whether it makes any difference if he was a Roman Catholic when he first married and now is a Protestant. Due to the fact that a minister or deacon is supposed to lose his position if a member of his household is out of order, the term "household" had to be clarified and, as that sometimes included people who have been married and over whom the parent no longer has control, a more specific ruling had to be evolved.

There are very strict rules regarding church membership. No one is allowed to be a member of the church if he smokes, drinks, dances or breaks the seventh Commandment. Of twelve thousand people in the Marshall Islands, some nine thousand say they are Christian but only three thousand are members of the church. All baptized persons consider themselves Christian even though they may not be church members and most of the Christians have an interest in the welfare of the church, whether or not they are members.

Regular church meetings consist of Sunday morning worship service, church school and Christian Endeavor, to which both old and young belong. Usually the junior group has its own meeting apart from the adults. However, on the first Sunday of every month after the meeting, everyone marches forward while singing and puts his money gift on a table. That is the only offering taken at the church and the money is used by the local church and not sent to the central treasurer of the association. Gifts for the association are collected by the deacons and ministers and turned over to the association treasurer when there is a suitable way of sending them. Ministers and teachers are paid by the treasurer, provided he has the necessary funds!

Baptisms and Funerals.

There is a midweek meeting on Wednesday afternoons and a women's meeting on Thursdays. Some churches still hold an early prayer meeting on Friday mornings to commemorate the releasing of an island minister from prison due to the efforts of Dr. Pease during the island's German days before World War I.

(Continued on page 9.)

Miss Wilson was appointed by the American Board in 1924, and has served in Japan and Micronesia. She was the last American misionary to leave the Marshalls in 1941 and returned in 1946.

News from the Churches . . .

Pastor Resigns

The Rev. G. C. Crutchfield has resigned as pastor of Bethlehem Congregational Christian Church, N. C. and Va. Conference. The resignation becomes effective, June 1, 1956. Mr. Crutchfield has served two terms in the Bethlehem pastorate, 1933-'42 and 1950-'56. When he began the second term the congregation was erecting a new church building. Under his ministry the beautiful and well appointed church plant was completed, and the major part of the indebtedness incurred has been paid. Bethlehem is one of the Centennial Churches of the Convention.

* * * * *

Film-Strips on Missions

"Ho Washte and Grandmother River" and "A Time to Build Up" are two 35 m m film-strips on our Indian Americans which are available from the Southern Convention Office. These two film-strips tell the story of how our friends had to move to make way for a government project and how through the church and the government working together they were re-located and are living happily. If you would like to study the "before" and "after," reserve the film-strips in the order listed above. You may reserve these film-strips by writing Miss Ruth Dunn, Box 336, Elon College, N. C.

* * * * *

Union Church, Virgilina, Plans Educational Building

On Sunday morning, February 12, Union Congregational Christian Church, in business session following the worship service, voted unanimously to accept the plans for a new Christian Education Unit, as presented by the Official Board. This represented the culmination of several months of work—first by the Building Committee, consisting of: W. L. Gregory, S. Reams Long, W. R. Slagle, Mrs. Frances Wilkins, and Mrs. Frances Tuck; and later, the consideration and approval by the Official Board.

Included in the plans are twelve classrooms, a pastor's study, ladies' lounge, large assembly room, kitchen, adequate restrooms and new heating system.

At the meeting, it was reported that the Building Committee and Official Board had pledged over $14,000, and an additional $1,770 was secured in cash and pledges at the conclusion of the business session. Recommendations were accepted that pledges be scaled over a five-year period; that one-half of the estimated cost of construction be on hand prior to beginning; and that an effort be made to secure the required amount by April 1st of this year.

Mrs. W. S. Daniel.

Immigration Debate

Again we are facing an all-out drive to weaken the McCarran-Walter Immigration Act, which became operative in 1952 and under which the USA has had the fairest and most intelligent system of dealing with an admittedly thorny problem.

This controversial legislation is based on a 1,000-page comprehensive report of the USA Committee of the Judiciary entitled, "The Immigration and Naturalization Systems of the United States." Never in the history of the nation has there been such an objective and careful consideration of all the factors involved.

The Act has eliminated most of the inequities, weaknesses, loopholes and inconsistencies of the old system by which special interests had profited. Its authors made a sincere attempt to remove nation, racial, religious and sex discrimination and to introduce principles of selectivity favoring aliens with special knowledge or skills. At the same time it provided limitations for the exclusion of criminal, immoral and subversive elements.

The current attack seems to be mainly levelled at the "national origins" quota system which limits the total number of quota immigrants to 154,675, or one-sixth of one per cent of the country's population. We do not have the space to discuss this issue at length. Suffice to say, we believe that such a fixed and easily determinable method of controlling immigration is wise. It is not subject to the whims and fancies of administrative interpretation and the pressures of national, racial and religious groups. This number is all we can annually absorb into our national life without contaminating or perverting it.

It is our business as a nation to preserve the principles which have made us great and the "way of life" which is America. We cannot allow people with other principles or customs to either deliberately or unwittingly undermine, subvert and destroy ours. If we do, we write Ichabod over our portals.

We are glad that the National Association of Evangelicals made clear its opposition to any radical changes in the McCarran-Walter Act during the recent Congressional hearings in Washington. At the same time we deplore the attitude of the National Council of Churches which again cast its lot with "One-worlders" and selfish national, racial and religious interests, to destroy the Act.—*An Editorial in Action.*

"The Fruitless Figtree"

March 1, 1956

Dear Friends:

Another telecast in the religious series, "His Way, His Word," will be presented on the NBC television network on Sunday, March 25, 2:30 to 3:00 p. m. (EST). This drama is entitled "The Fruitless Fig Tree," and it tells the story of the father who is unwilling to forgive and forget the transgression of his son, who is in prison—until he hears The Master tell the parable of "The Fruitless Fig Tree," and realizes that he can apply this teaching to his own problems.

This is the final telecast of this religious series. These presentations, under the sponsorship of The Goodyear Tire and Rubber Company, have been offered as a public service, and carried no advertising or institutional messages of any kind, so as not to mar the deep religious feeling and sincerity of the presentations.

We have been extremely happy to be able to present these dramas over our facilities, and are grateful to all of you who have worked so hard in your particular groups to build up the splendid audience which these programs have enjoyed. It is a pleasure for a network, and a sponsor, to work with people who were so appreciative of these fine programs.

Sincerely,
Richard A. R. Pinkham,
Vice-President in charge,
Program Department.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College Choir on Tour

The Elon College Choir is in the midst of its annual northern concert tour this week, in the midst of a ten-day trip by bus which carries the students singers and their faculty supervisors to churches in Virginia and Maryland and on to New York City, where the choir members were scheduled for two days of sight-seeing and amusement.

Immediately after completion of Winter Quarter exams last Friday, the singers opened their series of concerts with an appearance in the First Congregational Christian Church at Burlington. This program was under the direction of Prof. John Westmoreland, with Prof. Fletcher Moore as the organ accompanist.

The group then left the campus last Saturday afternoon and opened the road series with an appearance at South Boston on Saturday night. There were two concerts on Sunday, one at Richmond on Sunday morning and the other at Newport News on Sunday night.

Other presentations were at Congregational Christian churches: Historic Holy Neck near Holland on Monday night, at Cypress Chapel on Tuesday night, at Franklin on Wednesday night and at Havre de Grace, Mr., on Thursday night. Aftspending Friday and Saturday in New York, the choir will leave there early Sunday morning and make a long hop back to Danville for the final concert appearance in Danville on Sunday night, March 11. Immediately after that program, the singers will return to the campus to resume class work on Monday morning, March 12.

The programs for the church concerts were entirely new and consisted of sacred music, but the singers also made a number of appearances in daytime at high schools. Those high school programs were of a more diversified nature, including some sacred numbers, some quartet selections, a medley of popular numbers and some old favorites such as "Battle Hymn of the Republic" and "You'll Never Walk Alone."

The thirty-four students who made the trip with the Elon Choir this week included Dorothy Apple, Burlington, N. C.; Anne Bass, South Boston, Va.; Jerry Batchelor, Wilson, N. C.; Betty Boswell, McLeansville, N. C.; Stanley Carey, Burlington, N. C.; Stewart Cass, Greensboro, N. C.; James Compton, Hillsboro, N. C.; Shirley Cox, Elon College, N. C.

William Ginn, Charleston, S. C.; Elizabeth Goodway, Angola, N. Y.; Robert Grissom, Holland, Va.; Eugene Harrell, Suffolk, Va.; Al Hassell, Durham, N. C.; Jennette Hassell, Durham, N. C.; Donald Howell, Franklin, Va.; Leslie Johnston, Holland, Va.; Betsy Johnon, Fuquay Springs, N. C.; Thomas Lewis, Chadbourne, N. C.; Harold Long, Roxboro, N. C.; Jacqueline Love, Burlington, N. C.; Donald McDaniel, Fayetteville, N. C.;

Tommy McDonald, Greensboro, N. C.; Patrica Martin, Graham, N. C.; Nannette Matchan, Charleston, S. C.; Margaret Patillo, Burlington, N. C.; Eddie Robins, Greensboro, N. C.; Bill Scarborough, Greensboro, N. C.; Jerry Smyre, Greensboro, N. C.; Elizabeth Shoffner, Julian, N. C.; Harriett Talley, South Boston, Va.; Mary Anne Thomas, Greensboro, N. C.; William Turner, Greensboro, N. C.; Worden Updyke, Angola, N. Y.; and Lannie Wright, Graham, N. C.

* * * * *

Apportionment Giving

Previously reported		$ 3,239.58
Eastern Va. Conference:		
Shelton Memorial	$ 4.50	
N. C. and Virginia Conference:		
Pfafftown	$ 62.00	
Western N. C. Conference:		
Pleasant Union	$ 25.00	
Virginia Valley Conference:		
Winchester	$ 10.00	
		101.50
Total to date		$ 3,341.08

* * * * *

Declarations of Purpose

Previously Reported:

CAROLINA HALL.

Name of Church	Amount
Beverly Hills Beginning Nov., 56; 5 years.	$ 886.00
Bethlehem Beginning 1957, 5 years.	294.00
Beluah	1,137.50
Center Beginning Sept., 56; 5 years.	281.75
Eutaw Community Beginning 56; 5 years.	595.00
First Congregational Christian Beginning Jan., 56; 5 years.	2,308.00
First Christian Church Beginning Nov., 56; 5 years.	10,000.00
Hope Mills Beginning Jan., 57; 5 years.	414.75
Lebanon Beginning Jan., 58; 10 years.	939.75
Monticello Beginning Aug., 56; 5 years.	822.50
Mt. Zion Beginning Jan., 56; 10 years.	1,000.00
Mt. Auburn Beginning Jan., 56; 5 years.	1,120.00
New Hope Beginning 1957.	1,048.25
Pfafftown Beginning Jan., 56; 5 years.	463.75
Shallow Ford Beginning Oct., 56; 18 years.	1,800.00
Zion Beginning Jan., 1956; 5 years.	175.00
Martha's Chapel	297.00
Church of the Covenant Beginning Oct., 56; 5 years.	175.00
Church of Wide Fellowship Beginning Jan., 57; 5 years.	2,289.00

VIRGINIA HALL.

Bethel Beginning 1956; 10 years.	$ 912.00
Ingram Beginning Jan., 57; 8 years.	1,748.25
Union Beginning Jan., 56; 5 years.	2,019.00
Windsor Beginning Oct., 56; 5 years.	2,841.00
Suffolk Beginning Oct., 1956; 5 years.	10,000.00

Additional Churches:

CAROLINA HALL.

Name of Church	Amount
Bethel Beginning Jan., 1956; 5 years.	$ 1,034.25

PAYMENTS.

N. C. and Va. Conference:		
Zion	$ 2.92	
Bethel	202.00	
Virginia Valley Conference:		
Bethlehem	$ 75.00	
Total		$ 279.92

No new payments.

Ten Rules for Mental Health

1. I will mind my own business and not gossip.

2, I will not wear my feelings on my sleeve, nor be so sensitive as to look for personal offense or slights.

3. I will wear a smile. When I am gloomy I will go away and hide rather than inflict myself on others.

4. I will be kind to others.

5. I will not be headstrong.

6. I will play the game of life on the square.

7. I will hold my temper and each night will ask God to forgive me if I have forgotten my neighbors.

8. I will face the world each morning with confidence, determined to be as happy and brave as I can.

9. I will move into some battle for a worthy cause.

10. I will not be too egotistical to pray.—*Dean Malloch.*

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Concerning Friendly Service

The Conference Chairmen for Friendly Service have reported that the "Quota Plan" has met with overwhelming response on the part of the Churches of the Southern Convention. All Churches have accepted the suggested quotas in so far as we are able to determine. This is most encouraging and points to a good year for Friendly Service.

Some of our Churches have already met their suggested Friendly Service Quota and are now at work on "over and above" projects. Such additional projects are included in the Friendly Service Materials. We would strongly urge that the Quota Project be completed first before working on an "over and above extra." This would make sure that our basic over all needs are met.

For Churches seeking an "over and above project" we would suggest the following two approved needs be added to the list of extra projects as contained in Friendly Service Materials:

1. Rev. Ralph Galt, former minister in the Valley Conference and now minister to Indian Churches at Mundaree, N. D., needs money to buy drapes for the Parsonage and Church. The drapes are needed to keep out cold in winter and sun in summer. Please include a note with money stating that it is a Friendly Service Gift. This need is reccommended by Miss Marjory Martin. The address is: Rev. Ralph Galt, Mundaree, N. D.

2. Miss Elena G. Maquiso, now of the Silliman University, but who was trained in the U. S. and visited our School of Missions to sing and speak for us a few years ago, needs money, canned foods (meat, milk, instant coffee), *Children's Religion*, the *International Journal of Religious Education*, and up to date books in Christian Education. Miss Maquiso works in the field of music, Christian Education, and Home Mission work among her people in the Phillipines. She is well known by our own Mrs. Cecil Whitlock of the Valley Conference. Miss Maquiso's address is: Miss Elena G. Maquiso, Silliman University, Dumaguete City, Philippines.

A Report Blank will be sent to the presidents of each of our Women's Groups for reporting Friendly Service for the year. This report will enable me to report our progress in Friendly Service in the Southern Convention to Miss Marjory A. Martin, our National Friendly Service secretary.

My deep gratitude is extended to the conference and local Friendly Service Chairman for the fine work done in Friendly Service in our Southern Convention.

Mrs. Clyde Fields,
Chairman.

Spring Rally Dates

Eastern Va. Conference:

Waverly, Richhmond, Wed., April 4.
Sucolk, Berea (N.), Thurs., April 5.
Norfolk, Rosemont, Fri., April 6.

North Carolina Conference:

Henderson-
Raleigh, Henderson, Mon., April 9.
Sanford, Turner's Chapel, Tues., April 10.
Asheboro, Pleasant Grove, Wed., April 11.
Burlington, Mt. Zion, Thurs., April 12.
Greensboro, Mt. Lebanon, Fri., April 13.
Halifax, Pleasant Grove, Mon., April 16.

Virginia Valley Conference:

District 5, Timber Ridge, Thurs., April 19.
Districts 2 & 3,
Mt. Lebanon, Fri., April 20.
Districts 1 & 4,
Wisslers Chapel Church, Sun., April 22.

Winston-Salem Women Hostesses for Pot Luck Supper and Book Review

On Tuesday evening, February 7, the women of the Winston-Salem Church had as their guests for a Pot-Luck Supper and Book Review, the women of Pfafftown, Salem Chapel and Belew Creek churches.

Mrs. H. C. Moore presided over the gathering and welcomed our friends from the neighboring churches.

After a delicious meal, our pastor, Rev. John R. Lackey, presented a most interesting review of the book *Within Two Worlds*. He discussed the problems of Indian Americans and the difficulties they face as they leave their homes on the reservation and old customs to live in cities and take their place in industry. The review gave each of us a better understanding of our Indian friends. There were around 50 present.

Mrs. Steve Mauldin led the group in prayer at the close of the meeting.

Mrs. John Fulton,
Secretary.

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World Day of Prayer Observed at Belew Creek

The Woman's Society of Christian Service of the Belew Creek Congregational Christian Church observed World Day of Prayer on Friday, February 17.

The following churches were present and took part in the program; Salem Chapel Christian, Stokesburg Methodist, Rosebud Disciples of Christ, and Walnut Cove Baptist Church.

We were quite proud of the representation we had from these churches. The program was prepared by the following women from Belew Creek: Mrs. Dorothy Neal, Mrs. Pauline F. Murray, and Mrs. Lottie Neal.

Pauline F. Murray,
Reporter.

* * * * *

Fran Riggs Writes

Dear Friends:

Yesterday we arrived back from Madura, after a two day visit. We were glad to be home but full of our experiences there. It was our first trip out since Thanksgiving and the flood, and everybody seemed relieved to see us in such good shape. Folks in Madura had worried about us because they had heard such harrowing flood stories from Ramond and imagined we had been having a bad time. They thought we were being bravely silent, when it wasn't true at all so it was good for them to see us in person!

In return we had wonderful visits with all sorts of people we hadn't seen for some time. Also Mr. and Mrs. Dudley were in Madura on an "official" visit from America. He is the American Board secretary for India and our "Go-between." He explains policies from America and advises us so that we will be doing our best in our different lines of work. He also answers questions asked by American Churches about our work here.

We also met with Stephen Mackie and others, to plan the Work Camp which they plan to locate here at Kilanjunai. Besides dinners and visits with others in the Mission, one other big event occurred which made the trip well worth while for the children. We acquired two little black kittens—part Siamese. Just before our trip to Madura we had given Louis a new bicycle, a lighter one which he can ride and lift easier. It looks just like an adult cycle, hand brake and all; and he was completely wrapped up in it—until the kittens arrived. Today he has hardly left the house and hasn't touched the cycle. He has fed the kittens, loved them, followed them about, and even sits on the floor and giggles while they play with each other. He dearly loves little animals, and the kittens are just the right size. Our "pet" count now stands at one duck, one goat, two kittens—and that is all. Our cleaning woman accidently dumped out the fish so they are gone.

I am now beginning to fix clothes for our vacation in the hills. Louis has grown so that it means a whole new set of trousers for him. So my job is laid out!

Our best to all. We enjoy the Christmas mail which is still coming in.

Cordially,
Fran Riggs.

THE CHURCH IN THE MARSHALLS.

(Continued from page 5.)

Four times a year church members from all the islands in an atoll go to the main church of that atoll for a communion service. At such times new members are taken into the church and in the afternoon babies are baptized. Practically every person has been baptized. If a parent is not a church member, some church member will hold the child while he is being christened, for some ministers will not baptize a child unless one of his parents is a church member.

When a church member dies his friends usually bring the body to the church after having prepared it for burial. The body is laid on a mat which has been placed on a board or on a bed. A sheet is spread over the body and then, while close relatives fan it to keep the flies away, friends come to pay their last respects. Each usually brings a farewell present of soap or money. There is no uncanny feeling about death; little children play around the corpse as if it were a sleeping person. There is mourning but usually no wailing. Birth and death are taken as normal events in life. A corpse is never kept more than twenty-four hours. Some time during its stay in the church a service is held and all night a group stays in the church and sings hymns. On the other hand, if a person has not been a member of the church he is usually laid out at his own or a neighbor's house.

A Marshallese Christmas.

The church is considered the proper place for weddings. The grooms feel that that is one occasion on which they should wear a suit coat and most brides wear a veil. After the ceremony, which is always short, the couple remains standing and the guests all file past them, placing money in their hands as they wish them well. When the last guest has passed by, the groom presents the minister with all the money which has been given to him.

At Christmas the community is one in spirit and activity. For years it has been the custom for the people of the atolls to gather at the main church of the atoll for their Christmas celebration. Each group will have been practising carols and "tree" songs since the first week in November and sometimes the practising on Christmas Eve runs into Christmas morning.

Usually the worship period begins about nine o'clock on the morning of Christmas Day and following that each group is allowed to "perform." Sometimes both words and music for the carols have been composed by an islander.

Many times the "stunts" are very clever. Some years ago, one group on Majuro was dressed to represent the American flag and, as they sang about the coming of the Americans, a cardboard ship fastened overhead moved slowly from one end of the room to the other.

At the time of their "tree" they bring such gifts as one hundred-pound bags of rice, fifty-pound bags of flour, sixty-pound bags of sugar, cases of soap and matches, as well as men's clothing and women's dress lengths. All these things are later divided by a committee among the minister and teacher, if there is one, the hospital and the mission schools. Sometimes something is sent to the leper hospital at Tinian. Money is also given, most of which is usually sent to the mission schools.

Because Christmas is a time for the exchanging of gifts, often, as the people march around singing, they throw such things as pencils, matches or soap out into the audience and there is always a great scramble, especially on the part of the children. One year, a man brought a large bag of small dried fish which he threw out as the Palestinian sower used to throw seed on his fields. Soon, as the people enjoyed the snack, the odor of fish filled the church!

Christmas parties last until dusk. No one thinks much about luncheon even though there is a respite of about forty-five minutes at noon. A doughnut or hunk of bread suffices for their noon meal. Their celebration takes the form of singing rather than eating. It is a church day rather than a family one.

Discouragement and Hope.

One finds some frustrations in the islands. Perhaps a desire to make himself unusual or to appear to know more than other people leads one minister to preach on the sin of eating raw fish because the Bible says one must not eat blood. To an island person who enjoys raw fish, the declaration may cause a good deal of concern. Some continue "sinning" by eating raw fish, whereas others feel they must refrain from the enjoyment of that delicacy even as they refrain from other things which are prohibited by the church.

The Roman Catholics have perhaps six hundred church members yet they have three priests, three sisters and two brothers working in the Marshall Islands and they are trying hard to get the Protestants into their church. However, the only adults to have changed their allegiance from the Protestant to the Catholic Church have been those who wish to be members of a church where they can continue to smoke, drink or do other things which preclude them from membership in the Protestant churches on the islands.

There are frustrations in our work here in the Marshall Islands but there is accomplishment, too, and promise of new leadership. We look forward with confidence to the time when the students who are now studying and those who will be studying later in our Pastors' and Teachers' Training School graduate and go back to their people to bring new life and consecration to the churches of the Marshall Islands.—*Reprinted from Advance.*

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor*, Box 336, Elon College, N. C.

Southern Convention Pilgrim Fellowship Meeting

Letters have gone out to all pastors and to superintendents of all Sunday schools giving information on the biennial meeting of the Southern Convention Pilgrim Fellowship meeting which is to convene at the First Christian Church, Suffolk, Virginia, on Saturday, April 7. Included in this information are registration blanks for delegates to the meeting. Groups are reminded that all registration blanks for the meeting should be sent to the Suffolk Church not later than April 2. This is important.

This is to be an important session, and delegates from all of our youth groups are needed.

* * * * *

Christian Vocations Conference

In compliance with a request made by the Southern Convention Committee on the Ministry, a week-end retreat has been planned in the area of Christian Vocitions.

This retreat is to be held at Moonelon Conference Center, Elon College, North Carolina, on the week end of April 28-29. Three Christian Vocations will be thought through during these sessions. These will be: The Ministry, which will be led by Dr. Henry E. Robinson, pastor of the First Congregational Christian Church, Burlington, North Carolina; Missions, which will be led by Dr. James Hess, former missionary to India and now professor at Elon College; and Christian Education, which will be led by Mrs. Vance Pegram, director of Christian Education of the First Congregational Christian Church, Greensboro, North Carolina. Supt. Wm. T. Scott will be the chaplain for this conference.

The conference is to be limited to young people who are now juniors or seniors in high school. Also, the number to attend is to be limited. All pastors are asked to send names of persons desiring to attend this conference to Rev. John S. Graves, Box 336, Elon College, North Carolina.

Miss Barbara Dunn to Visit North Carolina Campuses

Miss Barbara Dunn, Student Associate, the Department of Campus Christian Life, Evangelical and Reformed Church, will be visiting campuses in North Carolina beginning March 10th. Miss Dunn seeks to represent the concern of the total church in its ministry among members of the campus community.

During her visit in North Carolina, Miss Dunn will "live alongside" students in their every day college experiences — in the classroom, in extra-curricular campus Christian activities, in dormitory sessions, and in group worship. She is also prepared to counsel with student leaders and advisors of Campus Christian Organizations regarding continuing efforts to make the Christian faith relevant to campus living.

MISS BARBARA DUNN

We welcome Barbara to our Convention and cherish the opportunity of her Christian witness among us.

Her schedule is as follows: March 10-11, Elon College; March 12-14, Woman's College, Greensboro, N. C.; March 15-19, Elon College; March 18, Meeting with United Student Fellowship, Durham, N. C.; March 20-25, Catawba College, Salisbury, N. C.

God never fails to hear the soul that cries out to him for help amid the breakers and storms of life.

Why Does the Date of Easter Vary From Year to Year?

The answer and an explanation of world-wide proposals to revise the calendar to fix permanently the date of Easter and other sacred as well as popular holidays are detailed this year in "Easter, The Awakening," which opened this week at the Morehead Planetarium at Chapel Hill for its seventh consecutive season.

Basically, the 1956 story of Easter and the Resurrection is the same that has been witnessed by more than 125,000 persons at the Planetarium each spring since 1950. Again, this year the Easter story is told with beautiful music, colorful lighting and Scriptural readings in a manner that befits the event commemorated.

However, without detracting from the highly spiritual nature of the program the first portion of this year's presentation differs slightly from prior offerings. "The part of the program, which explains the establishment of Easter as a festival of the early church with the date being determined astronomically, is developed more in detail," according to Planetarium manager A. F. Jenrano "And the reason for the detail is the current world-wide effort underway this year to revise the present world calendar so that the dates for sacred and popular holidays will not vary from year to year but be fixed as to day and date each year for all time."

Because of the popularity of "Easter, the Awakening" eight additional performances each week have been added to the Planterium schedule until April 16, when the story ends.

Under the expanded schedule, the Easter Story will be presented every evening in the week at 8:30, at 11 a. m. and 2 p. m. Monday through Fridays, at 11 a. m. and 4 p. m. Saturdays and at 2, 3, and 4 p. m. Sundays. Additional performances will be added on request of large groups of school, church, civic, social and industrial organization members.

Actually the 11 a. m. and 2 p. m. daily performances are for school children, many of whom visit the Planetarium and the University of North Carolina in the spring, and reservations for them are made in advance. The public, however, is admitted after all the children with reservations are accommodated.

The public, too, may make reservations for any of the other performances, either by mail or phone, to the Planetarium.

A Page for Our Children

MRS. R. L. HOUSE, *Editor,* 1045 23d St., Newport News, Va.

The Runaway Express

Billy Gray was plodding up Spring Hill from the Village, with his bright new red-and-yellow Overland Express pilled high with groceries for his mother. It was a full mile from the village out to the Gay farm, and Spring Hill was at the end of the road next the farm. So Billy's arms were pretty tired by the time he reached the hill. It was a tug. But Billy didn't mind, since it was for his mother. And besides, it saved old Bob, who had to do all the plowing and hauling on the farm.

On this day there was a big bag of sugar, and a middling-sized bag of raisins, and a little bit of a bag of citron, and a long basket of sweet potatoes, and packages of oatmeal, and cornmeal, and graham flour, and coffee, and tea, and a bottle of bluing.

Spring Hill was a poser at any time, but on this day, following a hard rain in the night, there was a deep gully on the right side, as one went up. Billy had to go up on the left side, to keep the Overland Express from tipping over into the ditch. He felt safe doing that, because the road beyond his house had been closed to teams and motorcars that morning, while two large trees, which the wind had blown down right across the road in the night, were being cleared away. The road men hadn't expected to get to that job before noon, and it was now only eleven o'clock.

Spring Hill was long as well as steep, but Billy had nearly reached the top, when—whizzz! Over the brow of the hill came a big motorcar! On the right side of the road, of course, where it had a perfect right to be! And there were Billy and the Overland Express, directly in its path!

Billy turned, in a flash, to pull the wagon out of the way, but his foot slipped on a rolling stone, and down he went in the gully! The wagon tongue twisted out of his sturdy hands. Away went the Overland Express, down the hill, backward!

How hard Billy did hope that it would slide out of the path of the car, into the gully! But it didn't. Straight as if it were being backed by an invisible, magic pony, only much faster, down the hill it went!

Up scrambled Billy and raced after it, over the loosened stones of the gully. He didn't exactly fly, I suppose, but he certainly came as near flying as any boy could.

The driver of the big car was a young girl, with very bright eyes and very pink cheeks, which steadily grew pinker and pinker! She put on the brakes, but even then she only just managed to keep from running down the Overland Express. So down the hill they sped—the big motorcar, the Overland Express, and Billy.

In the rear seat of the car sat a gentleman who looked as though he might be the bright-eyed, pink-cheeked driver's father. But his cheeks were not pink, or his eyes bright. And his face was very thin, with lines on it that seemed to indicate that he had not laughted for a long time.

But now he laughed! How he did laugh! He looked out at the side and cheered, first Billy, and then the Overland Express. And between cheers he wiped his eyes.

Presently—really in less than it takes to tell it—they all reached the foot of the hill.

Then suddenly the Overland Express, a wheel striking a stray stone, went into the gully, just as Billy had wanted it to do at the top of the hill! But, besides, it went over bottom up! Surely that was going too far, thought Billy. The car went on.

Well, it might have been worse. The sugar bag had emptied itself, and the potatoes seemed to be trying to plant themselves, to "dig in." But the other parcels were all right. Even the bottle of bluing!

Billy had picked up the potatoes, and was gazing rather sadly at the sugar, when he heard a car. It was the car, coming back! There was the bright-eyed, pink-cheeked girl, looking brighter-eyed than ever, and pinker-cheeked and the thin, pale, solemn gentleman, wiping tears from his eyes still. But as soon as he had them thoroughly wiped, he would burst out laughing again, and then they were as wet as ever.

Billy couldn't help smiling, in spite of the sugar. He took off his cap. "I'm glad I didn't make you have an accident," he said. "I thought the road was closed up there until noon, anyway. But I won't take a chance, like that, again!"

"That's right," said the girl. "You see they rushed the work on the trees. I'm so glad we didn't bump you!"

"But I'm glad you were on that side, just this once!" exclaimed the gentleman, whose eyes were now nearly as bright as the girl's. "I haven't had such a laugh since I had Pneumonia, and rheumatism, and two relapses. I feel now as though I should go right on laughing, a whole lot, every day. Er—that sugar looks a bit hopeless—eh?"

"Yes, but everything else is all right," answered Billy, very cheerfully, although he knew that the sugar was a pretty serious matter—a very serious matter.

"Well, good-by! Glad we met you," said the bright-eyed gentleman.

"Daddy means 'Glad we chased you'!" laughed the bright-eyed girl. "So am I! Good-by!"

Then the big car swung around, and began to move off.

Billy saluted. "Good-by!" he called. And then, as he watched the car gathering speed, and was thinking that he'd study hard, and work hard, and buy one like it, for his mother, some day, something bright came flashing through the air, and buried itself in the damp sand a few feet away. What on earth—?

But then came the gentleman's voice, sounding very gay and happy: "A small price for a big laugh!"

Then they were out of sight around a bend in the road.

Billy stooped and pawed around, and in a jiffy dug out the "small price of a big laugh." It was a shining silver dollar!

"That'll pay for another big bag of sugar," he gasped, thankfully.

Then Billy "parked" all his parcels by the wall, and he and the Overland Express made extra good time back to the village for the sugar. He stopped in at his aunt Kitty's house, too, and phoned his mother, so she wouldn't be worrying about him. And though he was a tired boy when he finally drew his load up at the kitchen door, he was uncommonly happy, for he felt surer than ever that the world was full of the very finest kind of folks.—*Minnie Leona Upton, in Zion Herald.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Jesus Institutes the Lord's Supper"

Lesson XII—March 18, 1956.

Memory Selection: *"For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death until he come."* I Cor. 11:26.

Background Scripture: Luke 22: 1-71.

Devotional Reading: I Cor. 11:23-32.

An Interesting Sidelight.

I discovered, after all these years, a fact about the last meal that Jesus ate with his disciples, that had not been called to my attention before. Jesus and his disciples observed the Passover Feast, or a type of it, not on the day regularly appointed for it, which was Friday evening; but on the day before the appointed day, on Thursday evening! It is not certain how closely Jesus followed the Passover Feast ritual at this Last Supper, but he undoubtedly followed it to some extent. All of which is to me an interesting sidelight, but which, of course, does not affect the significance of the event. Regardless of when it was observed, or how, it has come down to us as instituted by the Lord himself, and as a memorial to him, it is the most spiritual sacrament of the Christian Church.

Preparing for the Lord's Supper.

"And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. . . . And they went and made ready the passover." The Master saw to it that proper preparation and provision was made for this sacred meal. The disciples were told to get in touch with a man "bearing a pitcher of water," who would guide them to the place where the Master and the disciples could eat the meal without fear of interruption. This man, probably the father of John Mark, led them to a large upper room, which had some furnishings adequate for the occasion. There they made ready. They probably cleaned the room, straightened up things, arranged the table, and prepared the elements of the Passover Meal—the roast lamb, the unleavened bread, the sour wine, and the other ingredients of the meal. When evening was come, everything was ready.

It is a good pattern to follow today. Everything ought to be in readiness for The Lord's Supper. Linen ought to be spotlessly clean. Candles—if there are candles on the table ought to be fresh—trays and containers ought to be bright, the bread should be cut and the wine poured out, and in place on the table before the service is to begin. There ought to be no confusion or last minute rush or slovenliness about the Sacrament of Holy Communion.

And the people ought to be prepared. One can hardly think of a minister going into the pulpit without preparing his mind and heart beforehand. He ought to enter every service in the spirit of humility and prayer and dedication. But how much more when he is to administer the Sacrament of Holy Communion. There ought to be a sense of awe and reverence as he stands at the Lord's Table.

And the people ought to be prepared too. In fact, some denominations and local churches, still have a service of preparation for communion. This service is designed to prepare the hearts and minds of the members of the congregation for this potentially, highly-spiritual experience. What a difference it would make if members of the congregation would go aside and sit in meditation and prayer, before they went to the church on the day of Communion! What we take from this service is largely determined by what we bring to it. This is true, in some measure, of every service for that matter.

Preserving the Lord's Memory.

"This do in remembrance of me." What could he do that would help his followers to remember him, to keep him in mind, to keep alive his memory? Should he erect an imposing monument in Jerusalem, should he establish a "Foundation," should he establish an institution of Higher Education, or endow a Professorship in an institution of learning, should he do the hundred and one things that people do, to serve as memorials to themselves or their loved ones? Suppose he had done this!

The things he did was so simple, and so significant, and so lasting. He simply took common elements of his day, a piece of bread, and a cup of wine, and by a delicate symbolism, he bound them indissolubly and eternally with himself and with his ministry to men. He said that broken piece of bread was a symbol of his body broken for them and for us. He said that the red wine in the cup was a symbol of his blood, the giving of himself for the redemption of the world. "My body which is given for you; the new testament or covenant in my blood, which is shed for you." That was all that he did.

But it was enough. On any given Lord's Day anywhere in the wide world, over nineteen hundred years after the Master instituted this simple meal as a memorial to him, thousands of his followers will partake of the bread and the wine, and they will be reminded of him. It is simply impossible to see a Communion Table or to partake of Holy Communion, without thinking of Jesus Christ! There is an associative value in them that cannot be broken.

Partaking of the Lord's Supper.

Every Christian should make it a point to partake of Holy Communion. He should partake of it if he is a good man. But he should partake of it if he is not a good man. For in the Communion Service one comes closest to Christ himself. We do not have to believe with certain of our fellow-Christians that the bread and wine become actually and really the body and blood of Christ. But we can believe that he is actually present in a special way at his table.

One should come to this table humbly, penitently, expectantly, reverently, confidently, joyfully, prayerfully. He should bring to it an attentive mind and an open heart. He should use the eyes of his imagination. He should open his heart to the divine influence and presence. He should confess his sins, and pray for forgiveness and cleansing. He should listen and hear what God would say to him. He should seek guidance and strength for the practical affairs of life. And by faith he should accept God's mercy and grace and strength.

To be sure, all this does not mean that one cannot find God and Christ anywhere except in the Communion Service. It does mean that in a special way the Communion Service brings us into an intimate sense of God's presence through the spirit of the Living Christ in whose memory we observe this simple and satisfying sacrament. More than anything else it will help us to remember him. And as long as we remember him, as long as we keep him in mind, there is hope.

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"The Meaning of Christ's Suffering"

LESSON XIII—MARCH 25, 1956

MEMORY SELECTION: "He was wounded *for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes are we healed."* Isaiah 53:5.

BACKGROUND SCRIPTURE: Luke 23:1-56.

DEVOTIONAL READING: Isaiah 53.

Do you feel as if you are a pretty good fellow? Are you pretty well satisfied with yourself? Do you think you are making sacrifices for the Kingdom of God? Are you smug and complacent and self-satisfied and self-righteous? Stand before the Cross of Christ for a moment, if you answer "Yes" to any of the above questions. For it is a deeply moving and humiliating experience to stand before the Cross of Christ. Any man who does this in simple and sincere spirit will "pour contempt on all his pride" as the hymn-writer puts it, and will feel that the "whole realm of nature were a present far too small, that love so amazing, so divine, demands one's soul, one's life, one's all." The thing is so awesome, so amazing, so mysterious so majestic that one feels like taking the shoes from off his feet for the place he stands is holy ground. *It is a humbling Cross.*

And yet in spite of this fact, the fact that the Cross makes us feel so humble, there is something magnetic about the Cross. Jesus said "I, if I be lifted up from the Cross will draw all men unto myself" and John adds that he said this to signify what death he should die. In spite of its awesome and awful aspects men feel strangely drawn to the Cross. Men are always gathering around it and looking up at it in wonder. And the longer they look the more the wonder grows. *It is a magnetic Cross.*

Ever and again the question comes "Why?" Not long ago a book was published entitled "Why Was I Killed?" It is about a soldier who was killed in battle, and who, after his death returned and is able to enter into the minds of various people and groups in this life, trying to discover what his death means to each one of them. Well the death of Christ on the Cross presents the biggest question mark in history. Why did he have to die? Men have been asking that question for a long time, and they are still asking it. Many answers have been given to this question, many good answers, but at best there is still a great mystery about it. There is no glib answer to this mystery. Men cannot explain the Cross. *It is a mysterious Cross.*

And yet men have instinctively felt that behind and beneath and beyond the mystery there is a great fact, a core or hard reality. They have tenaciously held to the belief that that Cross had some significance for humanity, and for them personally. They accepted by faith what they could not explain by reason. They experienced what they could not explain. Through the Cross they came into a new relationship with God which made them conscious of his love, his forgiveness, his redeeming power. By the death of Christ on the Cross they became reconciled with God, and became conscious of a new life in God. *It is a redemptive Cross.*

For the Cross makes clear some elemental facts in life. It reveals the awfulness of human sin. It was sin that nailed Jesus to the Cross, the sin of greed, and bigotry, and selfishness, and untruth, and moral compromise, and hate, and self-righteousness, and love of power, and love of special privilege, and pride, and indecision, and cowardice, and other sins of the spirit as well as of the flesh.

And in like manner the Cross reveals the extent to which God loves men, all men and every man, and the extent to which he will go to make that love known. It reveals the indiscourageable good will of God, his unwearied patience, his divine forgiveness, his vicarious suffering, his unconquerable power, his ultimate triumph, For after sin had done its worst Christ conquered it. *The Cross is a revealing Cross.*

Because of what Christ did on the Cross, something is demanded of us. Because he first loved us, we ought to love him, and to love one another. "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which both died for them, and rose again." So writes Paul to his Corinthian friends. And to us. That love of Christ revealed in the Cross should constrain us to live and to serve and to sacrifice for him. Such love should not go unrequited. It demands something of us. *It is a demanding Cross.*

The Crucifixion, was of course a historical fact. It is something that happened on a certain date in a certain place in a certain way. It is an incident in history. But it is more than that. It is an eternal principle, a continuing fact, a timeless and universal fact. It is an evidence that there always has been, and always will be, in the heart of the living God, the God and Father of our Lord Jesus Christ this identification of himself with the sins and sorrows and sufferings of his children. This yearning for their redemption, this outgoing of his love, this power of renewal and victory. As one writer puts it Christ was "The Lamb slain from the foundation of the world. " He was saying in simple and dramatic fashion that God has always cared for his children, that he took the initiative in seeking them, that he was willing and ready to pay the ultimate price for their salvation and redemption. And for all men. Christ died for every man. His sacrifice was timeless and universal. *The Cross is a universal and eternal Cross.* It towers o're the wrecks of time, and will continue to stand at the summit of human history, world without end. Amen.

Now these notes have not gone into the details of the crucifixion; the mockery of the trial leading up to it, the pain and suffering which were a part of it, the callousness and indifference during it, the dramatic incidents which were a part of it—for instance the attitude of the two malefactors who were crucified with Jesus—and the awful convulsions of nature which were the background of it, or the testimony of the centurion concerning the central figure in it. There are far too many details to be discussed in one lesson or many lessons. The teacher will have to select a few from among the many. But these notes have called attention to some of the abiding elements in this strange event which happened so long ago and which seems so far removed from "the man in the street, or in the pew" but which have tremendous and critical implications for every one of us. That Cross is a pledge and the provision of the wisdom and the love of God made known in Jesus Christ concerning salvation from sin and new life in Christ.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Thank you for this week's report. Naturally I am proud of the two checks from Suffolk totalling $626.50. But I am quite as proud of those from Burlington, Reidsville, and each of the others all the way from Ludlow, Mass. to Columbus, Ga.

Notice, too, how many good friends remembered the orphanage with memorial gifts. The bereft families received from the orphanage a beautiful memorial card inscribed with the name of the lost one and that of the friend or friends who sent the memorial. On the cards was a verse from this writer as follows:

Noble lives aren't ended
  But glorified above
When kindness is extended
  In thoughtful acts of love;
The blessed art of giving
  When heavenly life is won
Is passed on to the living
  In noble deeds they've done.

And we may show the measure
  Of what their lives were worth
By passing on the treasure
  They've helped us with on earth;
May joy be found in knowing
  That those here left behind
Have learned the art of showing
  Their ways of being kind.

During 1955 memorials thus received amounted to $2,057.50. We are very grateful and I have had enough contact with many friends to know that loved ones have much appreciated this method of expressing a sense of grief shared with the bereaved as well a desire to express appreciation for the life which had been lived. Think, too, how much good toward clothing feeding and keeping in gentle care little homeless children this has been.

Dr. Hardcastle will be pleased to know that Robert Rowland, the high school junior who is sponsored by a Sunday school class in his Oakland Church, was one of the top scorers in his conference in basketball this year. How good it would be if the fine Sunday school class who sent him $40.00 before Christmas with which to purchase his first full suit of clothes could know really how much he appreciated it. To be sure he had been a well-dressed boy but he told me that he had always worn a sport coat or jacket of some kind. It was, and still is, a thrill to him to wear that beautiful suit of clothes.

Few of us realize how much it does for a child here to know they have really good friends who appreciate them and help them from the outside. It shows in their step. No doubt Robert Rowland made a better basketball player because of the friendship of folks in Chuckatuck, Virginia. Sometimes a child who is homesick, or strange, or unadjusted, begins to get help and kindly visits from friends and the sun shines!

On the other hand this can be overdone or wrongly done. It is well not to overdo for a child. It is likely to either cause him or his class mates or both trouble. Money sent to a child should be in very small amounts, and it is better for it to be sent directly to the office here and retained for him or her as they may need or desire it. Such money is acknowledged and held for the child and is not a contribution to the orphanage but a personal gift to a child. But I have had enough experience to know it helps.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 29, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 3,466.89
Eastern N. C. Conference:		
Fayetteville	$ 2.00	
Lee's Chapel	17.00	
Mt. Auburn S. S.	4.65	
		23.65
Eastern Va. Conference		
Norfolk, Bay View S. S. .	$ 8.67	
Suffolk	150.00	
		158.67
N. C. and Va. Conference:		
Burlington, First	$ 85.00	
Reidsville S. S.	66.00	
Lynchburg	6.50	
		157.92
Virginia Valley Conference:		
Mt. Olivet (G), S. S.	$ 3.00	
New Hope S. S.	25.76	
		28.76
Total		$ 369.76
Grand total		$ 3,835.89

Special Offerings.

Amount brought forward		$ 4,031.28
Ladies' Bible Class, Henderson Church	$ 25.00	
Beacon Ave. Cong. Christian S. S., Columbus, Ga.	10.00	
Suffolk Christian Church & Baraca Class, Thanksgiving & Christmas offerings	476.50	
First Cong. Church of Ludlow Center, Mass.	15.00	
Service Guild Circle, Palm St. Church, Greensboro, N. C.	7.00	
Antioch Christian Church S. S. (WNC)	22.51	
Friendship Bible Class of Cong. Christian Temple	25.00	
Mrs. Alvertine Privette of Elon College, N. C.	5.00	
In Memory of Mrs. B. R. Sellars	5.00	
In Memory of W. O. Hackney	5.00	
In Memory of William L. Burke, Jr.	5.00	
In Memory of William L. Burke, Jr.	10.00	
In Memory of Mrs. W. T. Myrick	5.00	
Special Gifts	88.85	
		$ 704.96
Grand total		$ 4,718.24
Total for the week		$ 1,073.96
Total for the year		$ 8,554.13

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

Rush Relief Supplies

Twenty-five tons of relief materials have been rushed to blizzard-stricken areas in Italy for distribution to victims of the cold, snow and freezing rain of one of the most severe winters in Europe's history.

The clothing, blankets, foodstuffs and other relief supplies were released last week from Church World Service emergency supply warehouses in Italy, on request of Pastor Guido Comba, the agency's Rome representative.

Additional supplies are being readied in other blizzard areas, the Rev. R. Norris Wilson, CWS executive director, said in New York. He said additional supplies are also being prepared for immediate overseas shipment at its New Windsor, Md., center.

—*The Religious Newsweekly.*

MINISTERS AND SOCIAL SECURITY.

(Continued from page 3.)

Among the factors to be considered in determining whether a minister is rendering substantial services are:

1. The amount of time devoted to ministerial duties.
2. The nature of the duties.
3. Relationship of the activity prior to retirement with that performed subsequent to retirement.

There is no single rule under which a determination can be made as to whether a beneficiary has rendered substantial services in self-employment in any one month. Each case depends on the particular facts. The test is whether the beneficiary can be considered retired in the particular month. In other words, looking at the situation as a whole, can it be said from all the facts that the beneficiary's status is that of a retired individual?

For example, a minister may have worked 10 to 12 hours a day as a full-time pastor prior to retirement and upon retirement he may continue to conduct some services or other ministerial duties. In determining whether these continued activities constitute substantial services, we would consider the time devoted to ministerial duties in each month, the nature of the services and the relationship of these services to his pre-retirement activities.

Let's look at the case of Reverend M. He retires from his city pastorate and starts getting monthly old-age insurance payments under social security. After a few months in which he is wholly inactive, he receives a call from a county church to conduct some Sunday services during the absence of the regular minister. Whether or not his ministerial duties for that congregation would be considered "substantial services" for social security purposes would depend on the factors already described.

Assuming that Reverend S's earnings from his ministerial duties after retirement—as a substitute pastor, from the performance of marriages and baptisms, and for presiding at funerals—exceed $1,200 in a taxable year, he will forfeit one month's benefit payment for each $80 (or fraction thereof) above the $1,200 exemption. However, no matter what the total amount of his earnings from these sources during the taxable year, a benefit check will not be withheld for any month in which it is determined that he did not render substantial services.

"THE LIVING WORD"

"Purchase" and "Wealth"

Number Seven in a Series

By Dr. Luther A. Weigle.

To purchase now means to buy. It involves the payment of a price, usually of money; but in 1611, it was still a general word that meant to acquire, obtain or gain. In Shakespeare's *Tempest* (IV, 1, 14) Prospero agrees to the marriage of Ferdinand and Miranda, in these words:

> "Then, as my gift and thine own
> acquisition
> Worthily purchased,
> take my daughter."

The revised versions of the Bible retain the word "purchase" only where the context implies the payment of a price. Elsewhere it is replaced by "gotten" (Psalm 74:2); "won" (Psalm 78:54); "obtain" (Acts 8:20; 20:28). "Purchased possession" is a misleading expansion of the Greek word for "possession" (Ephesians 1:14).

"They that have used the office of a deacon well purchase to themselves a good degree" (I Timothy 3:13) is a sentence that does not refer to men who use an office for their own profit or men who try to buy honorary degrees. Its meaning is: "Those who serve well as deacons gain a good standing for themselves."

The word "wealth" was used in 1611 in the sense of weal or well-being. Unless we remember this, the King James rendering of I Corinthians 10:24 looks like an encouragement to theft: "Let no man seek his own, but every man another's wealth." Tyndale's translation has been a little more guarded: "Let noman seke his awne proffet: but let every man seke anothers welthe." The Revised Standard Version translates the verse: "Let no one seek his own good, but the good of his neighbor."

In the palace at Versailles, as if by the irony of fate, is a famous statue of Napoleon in exile. His noble brow is lowered in thought, his mouth is compressed, his chin is resting upon his breast, and his eyes gaze into space as if fixed on some distant scene. There is something inexpressibly sad in that strong, pale face. It is said that the sculptor represented Napoleon at St. Helena, just before his death. He is looking back upon the field of Waterloo, and thinking how its fatal issue was the result of three hours' delay. Those three short hours seem ever to write on the walls of his memory—"The summer is ended, the harvest is passed!"

—*R. S. Barrett.*

Dates to Remember

1956	
March 4-11	**North Carolina Simultaneous Evangelistic Services**
March 12-16	**Virginia Lay Visitation Evangelism**
March 18-25	**Virginia Simultaneous Evangelistic Services**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**

A Definition of Christianity

Dr. Alden Clarke once said that Christianity is rather a "Gift," than the "Way of Life," which many others have used as a descriptive term. Both of these terms seem inadequate to me; for Christianity has a quality not found in any other world religion; and this quality should be expressed in any phrase employed to characterize it.

Buddhism and Mohammedanism, for instance, both may be regarded by their devotees as a "Gift," and as a "Way of Life." And these people regulate their lives daily by their religious rules in a manner that would put to shame the daily religious attentions of the average Christian.

The Indian Mutiny that marks such a black page in British military annals was largely caused by the refusal of Indian Sepoys to defile themselves by biting off the ends of British cartridges which had been dipped in animal fat. That requirement ran contrary to their religious "Way of Life" and they were prepared to suffer rather than violate that Way."

Hebrews look upon the whole Mosaic Code as a "Gift" that came down from God, on Mount Sinai. It would appear, therefore, that there is nothing distinctive in Christian appropriation of this word as a manifestation of God's good will in Christ.

There is danger of oversimplification, in any case, in seeking to denominate so great and varied phenomenon as Christianity in a single verbal expression. To be accepted, any description of the Christian religion should convey something of its main characteristics, and especially its own distinctive nature. It is very doubtful if these requirements can be compressed into a single simple verbal form.

Nevertheless, there is value in a terse verbal term, such as a "Way of Life" for instruction, or for propagation of the Gospel. Wherefore, it is good that we seek a succinct mode of compressing the Christian Idea in language. If then we attempt this, what elements must be included?

1. It seems to me that we must necessarily start with Jesus; who is the springhead of our particular religion.
2. That he attained Christhood, with its implications for those who follew him, is also essential.
3. His consciousness of God at work in the world surely cannot be left out.
4. His attitude toward people as individuals, and towards society as it stands organized, must be included.
5. The present organized form of the Christian Church, active in the world, must find mention.

Of course we may use a partial designation, knowing it to be partial, if we choose; such as to say that Christianity is "an evangelistic world religion," or the "Kingdom of God on Earth," or a "Gift," and so on endlessly. But cannot we also have a brief acceptable term expressing the essence of our religion as a whole?

I offer then the following:

Christianity is the Spirit of God at work in the world, through Jesus, the Christ; whose followers are organized in churches throughout the world to propagate Jesus' ideals of love toward God, who is Love; and personal responsibility for social righteousness, until humanity is redeemed from creaturehood to Christhood.

In turn, this statement may be compressed into the first phrase, "Christianity is the Spirit of God at work in the world, through Jesus Christ"; because the remainder of the definition is implied by the members of this phrase, as are also other partial designations, such as "Gift," "Way of Life," "Kingdom of God," "Missionary Religion," and so forth.

The Good News that we have to proclaim to the world, is the Christhood of Jesus, and the possible Christhood of every man. Therefore let our most terse characterizations of our religion keep this truth dominant. Considering the plight of the world of today, we need to keep Christ foremost in Christianity.

—Norman B. Cawley.

n College Library
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, MARCH 15, 1956 NUMBER 11

"Go Ye into All the World"

The Southern Convention Missions Program at Home and Abroad

Elon College Library

A Mother Church Ha[illegible] Her 108th Birthday

Ground-Breaking Service of First Church, Norfolk, Virginia

N-E-W-S B-R-I-E-F-S

The mid-year session of the Virginia Valley Conference, which was scheduled to have been held at the Bethlehem Congregational Christian Church on Thursday, March 29, has been changed to Thursday, March 22. Those planning to attend will please take notice of this change.

Only about six more weeks are between us and the Centennial Session of the Southern Convention. Have you made arrangements for a full delegation at this most important meeting. If not, they do so at once. Every church in the convention should have a representative delegation at this session.

The Role of Our Superintendent in New Churches

Have you ever thought of your superintendent as a missionary? Have you considered the fact that a large portion of his salary and travel expense is a direct investment in winning people to Christ?

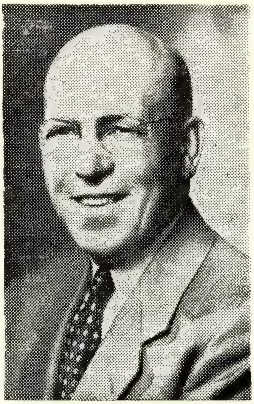
Our new churches have been our best opportunities for reaching people for Christ and the Church. These new churches are achieving outstanding records in the numbers of people they are enlisting for Christ.

It is difficult to adequately describe the important role of our superintendent, Dr. Wm. T. Scott, in the establishing and nurturing of our new churches. He will carry to a small group of interested persons advice on how to discover if there is a real need and opportunity for a new church. He then has faith, and instills that faith in others, that in the face of seemingly small financial resources and other difficulties, a way can be found to bring a new church into being. He seeks to lead a small group of people into dynamic Christian living. This is essential. Churches cannot be built without tremendous sacrifice of time and money on the part of someone. All of these things and a host of others are done by our superintendent in the actual birth of a new church.

When the new church is born, the superintendent becomes to that new church what a pastor is to a new convert. He must counsel on almost every detail. He must then see that they do wise planning and building. This entails a tremendous amount of correspondence, telephone calls, quick automobile trips, and literally hours of meetings. He must help the church find one of our best ministers and then seek to sell that minister on a most difficult but rewarding job.

The work of our superintendent with the new churches is most demanding, but it is a work which he greatly enjoys. He, probably more than anyone else, is the key person in the beginnings of our new churches.

If you think of the people that will be reached for Christ through these churches, then you know the investment we make in providing the services of our superintendent is truly an investment in winning men to Christ. Our new churches have consistently been in the top ten as far as the members received.


SUPT. WM. T. SCOTT.

The service of our superintendent to our new churches, is just one of the many services he renders for you and me in the name of Christ.

FRED P. REGISTER.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date................................, 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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A Mother Church Has One Hundred Eighth Birthday

Celebrating the 108th year of her birth, October 6, 1847, was quite a distinctive event for Norfolk's First Church on Sunday afternoon, October 9, 1955. Sister churches from Norfolk, Portsmouth, Suffolk, Franklin and Warwick came decked out in green trees. Invited guests and members carried shovels as part of their costume. Special anniversary busses made free round trips from the old homestead in Berkley. Folks gathered from the eighteen new residential communities nearby, from greater Norfolk and outlying areas.

Ground breaking ceremony, arbor day, inspection tours, and service of worship were all gathered into one at this gala celebration of Norfolk's Mother Church. Three to four hundred people assembled on the spacious green lawn in front of the farmhouse on the new property as Congregational Christian Temple's deacon, Howard Cobb, presided masterfully over the anniversary program. God's Blessing was invoked by Rev. Harvey Carnes, minister of the Franklin Congregational Christian Church and ardent supporter of new churches. Rev. O. D. Poythress, minister of South Norfolk Congregational Christian Church, read from Ephesians of the household of God, built upon the foundation of the apostles and prophets, and Christ Jesus the chief cornerstone.

Greetings from the neighbors by farmer-merchant Lloyd Webb, a deacon of the South Norfolk Church, gave a real sense of welcome to First Church in her new home. Admiral Jesse Johnson, father-in-law of First Church's ministerial student at Elon, Adolph Mellberg, Jr., brought words of greeting from the Norfolk Federation of Churches, punctuated with a half dozen live oak trees as a living symbol of interdenominational, interracial cooperation among our churches.

The oldest living trustee, J. O. Wiggs, pictured the struggle of Rev. Stephen Barrett, the founder of the church. There are those still living today who remember Stephen Barrett as a short of stature, white haired, very kindly old man in his eighties. Mr. Barrett, a laborer in the Navy Yard and a lay preacher, almost single handed organized and then built the first church. Too insignificant for even newspaper attention this little church beside the railroad on Ferry Point struggled into being. They named themselves the Jerusalem Christian Church, perhaps inspired by the text in Luke 24: 14, "beginning from Jerusalem." (Mr. Pendleton used this text and title for his sermon at the two morning worship services on October 9, which was also fittingly suggested for the theme of our *Christian Commitment* for the 9th.)

In 1887 the church moved three blocks to a new location on South Main Street. As the beautiful brick building was nearing completion, it was destroyed by a violent windstorm. No insurance and meager resources did not daunt the will of this stalwart congregation to rebuild immediately. Six years later the hand of fate fell again upon them, and their new edifice was completely destroyed by fire and with it all the records. Discouraged but not disheartened the faithful girded themselves anew and built again that building which has housed the present congregation these sixty-three years. It is time now to build again, and what our spiritual forebears have done, we can do. Mr. A. C. Butler, Sr. was given recognition for his research of some of the early history of First Church.

Architect Louis Oliver pictured the magnificence of the proposed church buildings. The Cross at the entrance to the arching Chapel, rising high at the far end of the courtyard, will be reflected in a shallow pool. The Youth and Children's Buildings on the one side and the Fellowship Hall, Patio and Administration Building on the other in campus style will symbolize two great arms of welcome.

Dr. William T. Scott, Superintendent, told in graphic terms how by the willing sacrifice and cooperation of the churches of the Southern Convention and across our nation these six and a half acres of rich farm land and eight room house, centrally located near the crossroads of one of Norfolk's fastest growing residential areas, had been acquired. He brought the greetings of these churches to First Church on this historic occasion blending the past with the present and the future.

Layman Harold Durham, former teacher of the Young Men's Class at Rosemont Congregational Christian Church and now Co-chairman of Construction for the new church, laid upon the heart of each person the task ahead, the sacrifice and dedication needed, if we are to build to the Glory of God and see our dreams come true.

A trio of ten year olds, Katherine Kraus, Miriam Pruitt and Ernest Mangus, Jr., from the Junior Choir of First Church, trained and accompainied by Mrs. J. Frank Morgan, each sang out clearly the solo parts to "Away in a Village," a Welsh Melody arranged by Thompson. The listening stillness spoke a silent message to the Eternal, and as the lingering notes faded, heads were bowed for the Prayer of Dedication led by Dr. Scott.

The climax moment of celebration came when all those with shovels or spades left the wide green lawn around the farmhouse and moved out into the rough furrows of the plowed field and squared off around the 50x 100 foundation markers for the Fellowship Hall. A hundred and fifty people broke the ground as Rev. Olin B. Pendleton, with Mrs. Pendleton sharing the shovel, gave the call for everyone to dig together to the Glory of Almighty God.

Arbor Chairman Elmer Knight, Sr., a member of First Church for forty-four years and a Trustee, invited folks to hear fellowship greetings from sister churches brought by Rev. A. Lanson Granger, minister of the newly organized Warwick Church, whom he introduced proudly as a ministerial contribution of First Church.

Grouped upon the lawn again, folks gathered around the front porch of the farmhouse where Rev. Jack T. Akin, minister of Great Bridge Congregational Christian Church, sang most appropriately and beautifully "Trees" by Kilmer and Rasbuch. As the music ended, heads bowed naturally in a mood of prayer, and Chaplain Frank R. Hamilton of the Fifth Naval District lifted our fellowship to God for a wider and deeper commitment that we might share the full richness and breadth of God's eternal love and concern.

Rev. Melvin Dollar, minister of Rosemont Congregational Christian Church and enthusiastic supporter of the new-old church with resources, members and contagious enthusiasm, called by name the laymen and ministers of the sister churches who had

(Continued on page 14.)

Editorial . . .

Missions to Other Lands

The Christian Gospel is that God is love and that his love includes all mankind wherever they may be and whatever may be the conditions under which they are living. God's love was perfectly revealed in Jesus Christ. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

The Christian Church of the first century was committed to the fundamental truths of the Gospel. The course of their lives had been completely changed by God's love which had come into their hearts. They remembered the words which Jesus had spoken, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo I am with you always, to the close of the age."

The early Christians gave themselves, heart, mind and soul, to the task of carrying the Gospel to all nations. The first installment of Christian history is recorded in The Acts of the Apostles. The current installment is being written even now by the thousands of Christian churches that are scattered throughout the world.

The Christian Gospel is the hope of the world. That was the central message of the World Council of Churches in its Evanston Session. It is through the missionary work of the churches that this message is to be carried to the entire world. Every Christian can have a part in the missionary program. Every nation is a potential "trouble spot." Every nation can become a "harbinger of hope" if it is committed to the Christian Gospel of love.

Many of the countries in which mission activities have centered are now in ferment. Revolutionary changes are taking place in the backward nations. Christian missions have helped to awaken the desire for change and to quicken aspirations for a fuller and richer life. The missionary enterprise is now faced with the responsibility to guide the changes in Christian channels. It must not be another case of "too little coming too late."

Witnessing for the Christ must ever be a labor of love. It is a sharing the love which Christ bestows upon all who will receive it. It binds the hearts of men to Christ. It binds the hearts of men one to another. It must be done in the name and for the sake of the Christ who gave himself for us.

Making Our Own Country Christian

Specialists in Christian missions tell us that it is a mistake to think of foreign missions and home missions as being two distinct and separate fields of Christian activity. They are one in their goal, which is to bring people to a saving knowledge of our Lord and Saviour Jesus Christ. They are equally necessary if God's kingdom is to come and his will be done on earth as it is in heaven.

The tendency to regard home missions and foreign missions as being two different types of Christian service sometimes misleads people into the assumption that foreign missions are more important than the work being done within our own borders. Unless our Christianity produces churches which give evidence of the indwelling spirit of Christ, it cannot bear an effective witness for Christ in lands where he is not known.

The United States of America is far from being a Christian country. It has been said that New York City needs the Christian Evangel as sorely as any place in the world, and offers the greatest missionary challenge to the Christian Church. The shifting of populations and the rapid growth of suburban areas have created an urgent need for more and better churches. The complexities of modern living call for new techniques to meet new situations.

The breakdown of moral standards in our country constitutes a danger to our entire social order. Each morning's newspaper brings to the door more stories about human depravity and of danger to that which constitutes the good life. The bad side of the picture needs no emphasis, it is all too well known. It is so serious that it can be corrected only by spiritual convictions and Christian motivation. It is a task for Christian evangelism.

Can Christianity make the United States a Christian country? Does the Christian Church have the power to meet the challenge of the world situation with which it is confronted? Christ said, "All authority in heaven and on earth has been given to me." The "therefore" of the Great Commission rests upon the authority which was given to Christ. The power which Christ received, he promised to give to those who would go in his name. If the Church be in Christ, the power of the Holy Spirit will be in the Church, and the Church will then be equal to any task that confronts it.

Spotlight on Missions Around the World

Harriet Summerville and a Class of Boys

Africa.

Angola. . . . Rapid industrialization has brought a great dislocation of population. Thousands of Africans are brought into crowded urban holes, live under miserable conditions. They work long hours underground in mines, or as forced laborers in the ports, on roads or plantations. . . . Meanwhile the women and children left in the country have been faced with near famine because of lack of rain. . . . If the Christian Church is to grow in Angola it must cope with the changing situation. . . . Good News! The new Evangelical Church in Lobito was dedicated in September with overflow crowds of both Africans and Portuguese, Our missionary, Lawrence Henderson, who has been building up the work with both races and trying to bring them together, writes: "The possibilities here are staggering." . . . The schools and hospitals are busy and full. The programs can be expanded. . . . National leadership is being trained.

South Africa . . . In South Africa we are in the midst of an explosive situation. One of the few places where South Africans have any freedom or opportunity to show their individuality is in the churches and schools of our tradition. The churches survive in spite of political difficulties and the terrible poverty of the people. The situation with the schools is not so favorable. . . . Under the Bantu Education Act the government withdrew the funds which formerly provided 75 per cent of the support of our schools. . . . As a result 110 of our primary schools have been given up to the government. Adams College and Inanda Sesminary, our two centers of higher leadership training, will be kept open at least until the end of 1956; but this has been possible only by extra appropriations amounting to $14,000 (repeated for a second year).

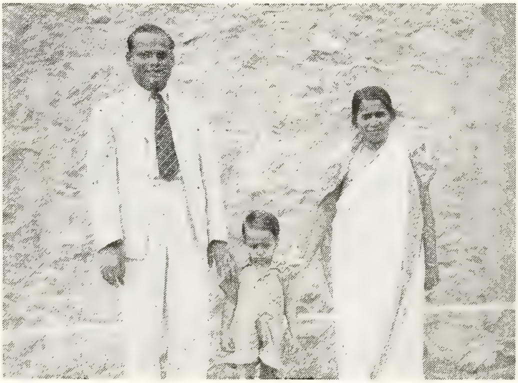
Rhodesia . . . The work goes on but there is the need for funds and personnel. Africans presently are carrying more of the responsibility that they can assume.

Today Africans need friends to stand with them and help them continue their witness. The American Board has long been looked upon as a valued friend. In the past five years Africa has had an increase of more than $100,000 for the work we are conducting—due to contributions from the churches to help meet the critical situation on that continent. But we still need more doctors, nurses, teachers, ministers and social workers—as well as dollars—to make our missions in Africa effective.

Mexico.

The emergence of communism as a powerful force in Mexico—and continued pressure from the Roman Catholic Church—make it essential that we strengthen the Protestant Christian Churches there in every way possible. The greatest need is for mature churchmanship and more well-qualified men in the ministry to overcome the philosophy of dependence among the church members. . . . The Mexican Congregational Christian Churches are moving toward closer cooperation with the Disciples of Christ and the Associated Reformed Presbyterian Churches. . . . The Board of Trustees of Institute Colon has assumed responsibility for raising money for the school. A new building program is planned. . . . A new Clinic has been opened in the slum section of Guadalajara. Dr. and Mrs. Mannuel Ramirez will serve as directors. The Clinic is connected with the Messias Church.

(Continued on page 13.)



Rev. Prakashras S. Bhonsle plays an important part in our India Work

The Angola Mission

Henrique Kapinala, at the Organ, is teacher of Music at Curri Institute

Dondi Station.

The central station of the Angola Mission in Portuguese West Africa, established in 1880, is Dondi, now operated jointly by the American Board and the United Church of Canada. Dondi comprises the Sara Hurd Scott Memorial Hospital, which is a teaching as well as healing institution and is co-educational (the average life expectancy among natives in Angola is 20 years); the Currie Institute for Boys and the Means School for Girls, separate but jointly-administered institutions which offer normal courses and practical arts; (academic instruction is in the Portuguese language, as required by law); a school for missionaries' children, called Trinity School; a press; a Theological School; and, of course, an African Christian Church.

Bailundo Station.

The Bailundo station in Angola, on a plateau 5000 feet above sea level, serves a territory nearly as big as New England. Its church is called "the largest Congregational church in the world," having some 12,000 members. Each branch, in some two hundred villages, has its own school, since no public or government education is available anywhere in Angola. At Bailundo there is also the Dibble School for Girls, and a Dispensary.

Chilesso Station.

In Chilesso, Angola, is the Swanson Memorial School—a compination day and boarding boys' school; a girls' boarding school, small because of the age-old tradition against education of girls in Africa; and a hospital.

Elende Station.

Elende, the fourth Mission Station in Angola, Portuguese West Africa, is at the base of lovely Elende Mountain. The Mission comprises a Dispensary; the Foor Rural Life School, which trains young Africans for village leadership; the Merlin Ennis, Jr. Memorial Kindergarten; the Orlinda Childs Pierce Memorial School; and the African Christian Church, which serves some 28,000 square miles and is self-governing and self-supporting.

Galangue Station.

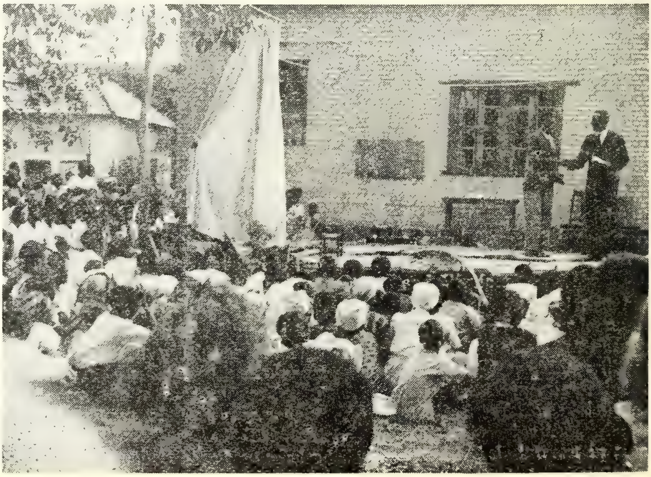
The Galangue Mission in Angola was started in 1923 by American missionary Negroes working under the American Board. It emphasizes "the Gospel of the Plow," keeping close to the life and problems of the African people. It comprises a school, a kindergarten, and the Willis F. Pierce Memorial Hospital, staffed by Americans and Africans.

Lobito Station.

Lobito, Angola, is on the deep and land-locked harbor of Lobito Bay, Portuguese West Africa. It is the terminus of the Benguela Railway, which connects in East Africa with the Cape-to-Cairo route, and over which pass great quanities of copper and minerals from the Katanga region. Lobito is the port for sugar and other exports of the coastal plantations. Work along the docks and among the transient "contract" workers began in 1924, and now includes a thriving African Christian Church, social services, a station school, and branches of all three in the coastal villages and towns, where the wage of the ordinary laborer is 3 Angolares a day (9c).

The Vadalia Station of the Marathi Mission

Vadala is a station of the Marathi Mission in western India. It includes an elementary school, vocational school, a farm demonstration center, hospital, baby welfare center, and church, the latter under national leadership and around which centers Vadala's program.



Play put on by Students during 75th Anniversary of the Angola Mission

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Report of Progress

It is good to be back on the campus again after fifteen days of absence. On February 20th, Mrs. Smith and I left for the usual annual trip through Florida. We were gone for fifteen days and drove 2,325 miles. Of course, it is always a pleasure to go to Florida at this time of the year, but these trips are not for pleasure entirely. I try to keep alive contacts of previous years in interest of the college.

I have never seen so many cars on the highways in the cities and towns as I did on this trip. The developments had increased, and building adjacent to the cities of Florida is phenomenal. One is made to wonder when this increase in population will halt for a while.

Always on this trip I investigate the twenty-eight-acre tract of land of which the college is fifty percent owner. Five years ago the best offer was $450 an acre. Three years ago the offer was $800 an acre. Last year the offer was $1,000 an acre. This year, the offer is $1,500 an acre. This tract of land is located between the towns of Pompano and Ft. Lauderdale. It borders on Cypress Creek. I was advised by interested citizens not to sell; that in all probability it would develop in price within the next few years, and when you see how rapidly Ft. Lauderdale, Pompano and surrounding communities are developing, you are inclined to agree. The college has had nearly $11,000 in this property without having had income from there for the past fifteen years. It begins to look now like it will pay off in the near future.

The building operations on the campus are progressing very satisfactorily. The dining hall is nearing completition. Good progress is being made on Virginia Hall and Carolina Hall. The roof is being put on Carolina Hall. The immediate resposibility now is to select the furnishings for all three buildings, place orders, and begin to look for the money with which to pay. Furniture for the kitchen and dining hall is expensive, and when you face the responsibility of buying furniture for one hundred and twenty dormitory rooms, plus lobbies, reception rooms, laundry rooms, etc., you face a difficult and an expensive task. Judging from present bids, the total cost of furnishings for all three buildings will run somewhere between $60,000 and $70,000. The furnishings that we have for the kitchen, and some dormitory rooms, will reduce this total figure somewhat. To get the best price on purchases of this kind, you must pay cash.

I know that the friends of Elon College will be interested in seeing that these buildings are properly and adequately furnished. As soon as the committee recommends the kind and quality of furnishings to be purchased, the price will be determined and all will be notified and given an opportunity to have a share in the happy experience of furnishing new buildings on Elon College campus.

* * * * *

Apportionment Giving

The financing of a privately endowed college in these days of rising prices is a responsibility not to be taken lightly by those upon whom the responsibility has been placed. Elon College is our church school. Possessions carries with it responsibility. Responsibility places upon an individual, and individuals, obligations that can be met only by properly discharging such obligations.

The churches of the Southern Convention are reminded of their obligations to share in the support of their college week after week. We know exactly what our share is, what we are expected to pay, and when. These responsibilities can be met more easily week after week. When we make our payments regularly, our obligations are discharged, and our college is benefited.

Previously reported		$ 3,341.08
Eastern N. C. Conference:		
Hope Mills	$ 3.75	
Mt. Gilead	15.00	
Raleigh	26.40	
N. C. and Va. Conference:		
South Boston	$ 8.50	
Western N. C. Conference:		
Mt. Pleasant	$ 20.00	
Shiloh	15.00	
Virginia Valley Conference:		
Bethel	$ 1.40	
Linville	38.49	
		128.54
Grand total		$ 3,469.62

Declaration of Purpose

The biennial session of the Southern Convention is approaching. Not many more weeks and the convention will be in session. Our college will have the privilege of making its report to the convention. An important item in this report will be the progress that the churches are making on their assumed obligation of support to the college's building program authorized and directed by the convention.

Our churches have been asked to declare their intention to pay their pro rata share in a $300,000 fund as part payment for Virginia Hall and Carolina Hall. The churches in Virginia have voluntarily agreed to raise $150,000 as part payment for Virginia Hall and have been provided with the information and blanks on which to declare their intention. The same is true with the churches in North Carolina and their obligation with respect to Carolina Hall.

There seems to be a little contest between the churches in Virginia and the churches in North Carolina. Each week the record is placed in THE CHRISTIAN SUN for all to read. As our people read these reports, it would seem that the churches in Virginia are falling behind. Come on Old Dominion and let's bring our record to the front!

Previously Reported:

CAROLINA HALL.

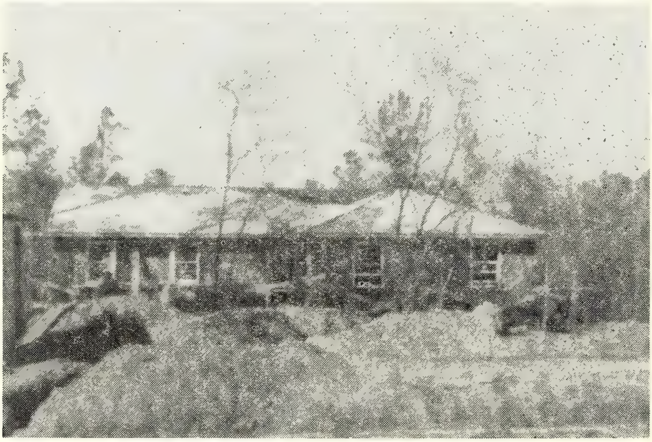
Name of Church	Amount
Beverly Hills Beginning Nov., 56; 5 years.	$ 886.00
Bethlehem Beginning 1957, 5 years.	294.00
Beluah	1,137.50
Bethel Beginning Jan., 1956; 5 years.	1,034.25
Center Beginning Sept., 56; 5 years.	281.75
Eutaw Community Beginning 56; 5 years.	595.00
First Congregational Christian Beginning Jan., 56; 5 years.	2,308.00
First Christian Church Beginning Nov., 56; 5 years.	10,000.00
Hope Mills Beginning Jan., 57; 5 years.	414.75
Lebanon Beginning Jan., 58; 10 years.	939.75
Monticello Beginning Aug., 56; 5 years.	822.50
Mt. Zion Beginning Jan., 56; 10 years.	1,000.00
Mt. Auburn Beginning Jan., 56; 5 years.	1,120.00
New Hope Beginning 1957.	1,048.25
Pfafftown Beginning Jan., 56; 5 years.	463.75
Shallow Ford Beginning Oct., 56; 18 years.	1,800.00

(Continued on page 10.)

Home Mission Work in the Southern Convention

The New Parsonage of the Eutaw Community Church of Fayetteville, N. C.

With the help of funds from the Southern Convention Mission Board the Eutaw Community Church is realizing a long awaited ambition—a parsonage on the church site. The plan was recommended by The Parsonage Department of the Church Building and Loan Fund Division of our church. The construction plans were furnished by and with compliments of Mr. Glendon Johnson of the Wake Chapel Christian Church.



New Parsonage Being Erected at Fayetteville

The parsonage when completed will be semi-ranch style with seven rooms, two baths, a full basement with ground level entrances for a garage, storage and recreation. The total value is estimated in excess of $20,000 including land which is a part of the original tract given by Mrs. Florence Rogers. Completion date is estimated to be around May 1, 1956, at which time the members and friends of the church will be invited to an "open house" inspection.

CARL WALLACE.

Our New Church in Warwick

Not long ago a woman who had been of the Roman Catholic faith, who with her husband had united with our church in Warwick, was overheard to explain one reason for her joining the church. She said: "The church just seemed as interested in me as it was in its own members."

It is hoped that this woman's gracious remark is not untypical of the experience of others who have come into membership in our new church in Warwick. In every way we can we are seeking to prove the friendliness of our church. Being in on a new church is not unlike the rejoicing of friends that a new baby has come into the world, and it is natural and inevitable that this sense of joy and of good fellow-feeling should spill over into the lives of one another. Yet we are learning that the church is something more than a fellowship of congenial people, even congenial people who are joined in a splendid undertaking. And it is our hope and our prayer that the friendliness which we are seeking to exhibit has deeper roots—that it roots in something of which this woman's remark gave evidence—the eager concern of our Master who seeks to welcome men and women and boys and girls into a fellowship of living faith and of loving concern for all kinds of people.

We have cause for rejoicing in the manner in which our church is growing. In the month of January our average attendance was 94. For the Sundays of February, our average attendance reached 123. Thirty-six new members have been received since my pastorate began in September, and our church now has a membership of 102. As a result of the weekly visiting of members and pastor, almost every Sunday we have new people in our services, and with the continuous growth of our community we have every reason to believe that the future possibilities of the church are good. The Women's Fellowship has been divided into three circles, since few homes are available to accommodate their meetings.

A few weeks ago our family moved into the beautiful and adequate parsonage which was constructed at cost by one of the members of the church, Mr. A. F. Blake.

One of our major difficulties has been that of securing the signatures of more than one hundred persons and mortgagees to permit us to construct the church in the area of the Deer Park School. This has been a time-consuming process, but the last signature has now been secured and a loan of $6,000 has been received from the Church Building Society to aid us in the purchase of our church lots, which are costing $12,500.00. Nine sub-committees of the Building Committee have been at work gathering data which would be helpful to the architects, and our preliminary drawings will be in hand shortly. It is our hope that we will be able to move out of the school auditorium in which we are presently meeting into a first unit of our church by this summer or fall.

Our church membership reflects the wide variety of background, both geographical and religious, from which new people who are moving into our community have come. Not only have those of Congregational Christian background found their way into our church, but also Methodist, Baptist, Presbyterian, Evangelical Reformed, and Roman Catholic. Recently at a church dinner when each person was asked to name the state from which he had come, we found that we had among us persons from California, Oregon, Canada, Kansas, Maine, New York, Florida, West Virginia, Massachusetts, Nebraska, Texas, Minnesota, Indiana, Alabama, as well as North Carolina and Virginia.

It is great to feel that in this undertaking of a new church we are not by ourselves, but that surrounding us and working with us is the Southern Convention Mission Board, our Board of Home Missions, and the fellowship of others who have expressed their interest in many ways.

A. LANSON GRANGER,
Pastor.

What has Happened With Mission Board Money in Four Years at Beverly Hills

The Beverly Hills Church was organized in May of 1951. It was sponsored by the Southern Convention Mission Board and the First Christian Church of Burlington. It was my privilege to become the pastor of this church the following March 1, 1952.

In 1951 the church had 16 members. In March of 1952 the Mission Board was carrying seventy-five percent of the total budget. At this time we had only the Parish House for church services and all other activities. There were two class rooms plus the auditorium of the Parish House for Sunday school. In this same year we built a Nursery Room in the basement of the parsonage and shortly thereafter we added three more rooms by partitioning the remainder of the available space in the basement. In the spring of 1952 our average attendance for the 11:00 o'clock worship service was 56 and our average attendance in Sunday school was 36. The total budget for the church year of November 1, 1951 to October 31, 1952 was $3,733.00. The Junior Choir was the only organization outside our Sunday school and church proper.

Today, four years later, this is what we have at Beverly Hills because of Mission support. We have a church membership of 210 and a Sunday school of 200. On the first Sunday in March we had 181 for Sunday school and 252 for the 11:00 o'clock worship service. Our average church attendance for both January and February was 235. This conference year our church is self-supporting with a budget of $15,069.00. This budget was over subscribed last October in our Every Member Canvass by $2,000.00.

Today we have excellent Junior and Senior Choirs. We have both a Girl Scout Troop and a Brownie Troop, both of which are filled to capacity and have a waiting list. We also have one of the outstanding Boy Scout Troops in the Cherokee Council. We have just begun a Cub Pack with two Dens. We have a Pilgrim Fellowship which meets every other Sunday night. For our young people we also have once a week what we call Teen-Ager Recational Night. We also have in our Woman's Fellowship three circles and this next year this will be increased to four and possibly five circles. We have an excellent Layman's Fellowship which meets monthly with an average attendance in the last six months or 28. On March 20, 1955, we used for the first time our new brick Church building. The building provides a lovely sanctuary seating 300, and church school facilities for 300. The building cost $45,000 of which the church raised $25,000 plus equipment. A loan and a grant totaling $20,000 provided by our national Building Society made it possible for us to complete construction.

The church and its organizations include more than 125 families, most of whom are young families. We are getting the thrill of our life in working with this wonderful new church. We are deeply grateful for the fact that our Mission Board had the vision to start this new work, and to give us the privilege of working with these people.

These are some of the things that have happened with Mission Board money in four years at Beverly Hills Church, Burlington.

Rev. W. W. Snyder greets one of the young families at our new Beverly Hills Church, Burlington, North Carolina

Bayside Church

The Bayside Congregational Christian Church was organized in September, 1954, with twenty-seven charter members. This new church was started by a group of interested people who felt that there was a need for a church in the new and growing community.

After the organizational meeting, a committee was appointed to select a lot for the new church and the Ground Breaking Ceremony was held on July 24, 1955. This was an important day for the members because soon we would be able to have our own house of worship.

The Service of Consecration for the Bayside Church was held on Sun-

(Continued on page 10.)

Church Building a Family Matter

By WILLIAM KINCAID NEWMAN

Our church members in the Southern Convention always seem like one big family. This is partly because so many of the members of the churches are blood kin of one another, but more particularly because the members of our churches, like all true Christians, feel a sense of kinship with other Christians. This family concern is found everywhere among the churches and is exemplified in the giving of churches toward the Mission Board, Elon College the Orphanage and other Christian causes.

The splendid support given by the Convention to the Church Building Loan Fund Campaign, under the chairmanship of Martin Garren of Greensboro, with the able support of the conference chairmen, A. H. Blalock of Burlington, S. H. Pell of Ramseur, Clarence A. Phillips of Broadway, I. H. Vickery of Henderson, and W. B. Williams of Newport News, is another indication of our family concern.

Where will your children be ten years from now, or, for that matter, next year? Some of them will be at home. Is your church one of the many in the Convention which badly needs additional Christian Education rooms?

Some of them will have moved to the growing cities of North Carolina and Virginia, like Greensboro, Norfolk, and Newport News. Will they find churches waiting to receive them into the Christian family and with facilities for worship and Christian education? Some of them will because of the fine work of the Mission Board in cooperation with the Church Building Loan Fund, in organizing new churches, and in helping the churches, new and old, to get adequate facilities. The National Board of Home Missions, equally with the Mission Board of the Southern Convention, is thrilled at the fine progress being made by churches like Beverly Hills in Burlington, Fayetteville, Bayside in Norfolk, Deer Park near Newport News, the relocated First Church of Norfolk, and others, in meeting the needs of the rapidly growing communities in which they are located and in serving our folks who come to live there. It is especially thrilling to see a church like Beverly Hills which, only a few years ago, was a small mission struggling to exist and has now become one of the strong churches of the Convention, not only raising its own budget but giving generously toward all our Congregational Christian causes.

Many of our children have gone beyond the borders of the Convetion to the metropolitan centers of the country, like Washington and New York. Here, again, through the Church Building Loan Fund, you are helping to build churches to care for them when they arrive.

Many more have made the long trek to California and the rapidly growing west coast. Here in particular we find thousands of people without any church or church school buildings. In community after community, there is no church of any denomination to serve the needs of the people who move there. Unless we, in cooperation with other Protestant groups, establish churches in these communities, a whole generation will grow up in ignorance of Jesus Christ and his Church. Many new churches have been started, and each one is an exciting story. In Santa Clara, Calif., the church group originally worshipped in the minister's two-car garage, until we helped them build a chapel seating 120 as a first unit. Last Easter, almost 1,000 people came to the service and it was necessary to hold it outdoors. Fortunately, it did not rain. A new church is now under construction, but we expect it also will be crowded from the day it is finished.

Each day the office of the Board of Home Missions receives letters calling attention to un-churches areas where there is a vital need to start churches soon. Many of these must be turned down; even with the generous support of all of you through the Church Building Loan Fund Campaign funds are still inadequate to do the job. To make matters worse the population continues to grow at the rate of 3,000,000 a year, constructions costs continue to rise and we are told that the number of buildings erected in 1956 will top 1955 when all previous records were broken.

The churches of the Southern Convention generously pledged their entire goal of $135,000 toward the Church Building Loan Fund Campaign. We are glad to tell you that of this sum $59,980.87 has already been forwarded to the Board of Home Missions and put to work to build new churches.

Your children and the children of other Christian folks all across the United States are asking your continuing generous support through the payment of pledges to the Church Building Loan Fund Campaign and your generous support to our Christian World Mission.

HOME MISSIONS WORK IN THE SOUTHERN CONVENTION.

(Continued from page 9.)

day afternoon December 11, 1955, with Dr. L. E. Smith preaching the Conscration sermon. It has been with the help of Dr. William T. Scott that this new church was started.

All of the departments of the Sunday school have been growing and are carrying on an effective work. There is a well organized Women's Fellowship which is making a fine contribution to the progress of the church. Also we have a Pilgrim Fellowship that has been very active in reaching many of the young people in the area.

ERNEST F. BRICKHOUHSE,
Pastor.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Zion .... Beginning Jan., 1956; 5 years.	175.00
Martha's Chapel	297.00
Church of the Covenant .... Beginning Oct., 56; 5 years.	175.00
Church of Wide Fellowship ..... Beginning Jan., 57; 5 years.	2,289.00

VIRGINIA HALL.

Bethel .... $ Beginning 1956; 10 years.	912.00
Ingram .... Beginning Jan., 57; 8 years.	1,748.25
Union .... Beginning Jan., 56; 5 years.	2,019.00
Windsor .... Beginning Oct., 56; 5 years.	2,841.00
Suffolk .... Beginning Oct., 1956; 5 years.	10,000.00

Additional Churches:

CAROLINA HALL.

Name of Church	Amount
Belews Creek ....$ Beginning 1956; 5 years.	834.75
Clayton Christian .... Beginning Jan., 57.	600.00

PAYMENTS.

N. C. and Va. Conference:		
Zion ....$	2.92	
Bethel	202.00	
Mt. Zion	331.00	
Virginia Valley Conference:		
Bethlehem ....$	75.00	
Bethel	18.02	
Total		$ 631.86

Some of the Missionaries We Are Helping to Support

Rev. Maxwell M. and Mrs. Elizabeth Door Welch are located at the Missao Evangelica do Bailundo, Vila Teixeira de Silva, Angola, Portuguese West Africa.

Native "down-Mainers," Mr. and Mrs. Welch, with their four children, live and work among the Ovimbundu people in rural Angola. Interested especially in audio-visual aids, Mr. Welch visits the villages of the region presenting programs of entertainment and instruction to school children and village people. Mrs. Welch uses her teaching talents among the local women and school girls.

* * *

Mr. Henrique Kapinala, layman, whose home church is at Bailundo, Angola, is a music teacher at the Currie Institute for Boys at Dondi. He is one of the few Angolese who can speak English. He was selected for special scholarship and took advanced courses in music in the Union of South Africa. He has also organized and directed several fine choirs.

* * *

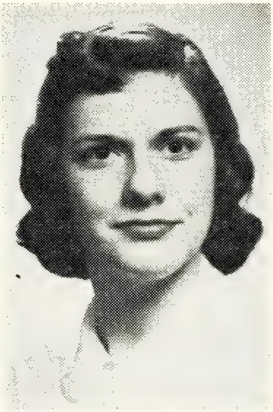
Miss Harriet M. Summerville, a native of Pennsylvania and graduate of Schauffler College, Cleveland and the Kennedy School of Missions in Hartford, first taught at the Means School for Girls, at Dondi, Angola. She is now head of the religious education department at the Bailundo Station School. Besides English, she speaks Portuguese, the official language of Angola, and Umbundu, the native tongue. Her work extends also into the villages, teaching Christian womanhood and motherhood, for an African woman who is not a mother is considered something less than woman.

* * *

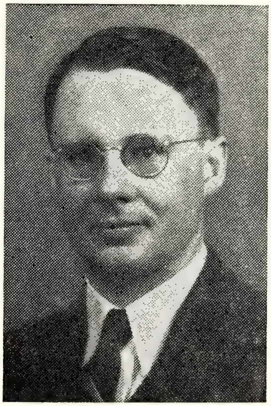
Rev. Prokash S. Bhonsle, a native of India, is Coordinator of Church and Evangelistic work in the American Marathi Mission. He works among the district rural churches, assists with lay leadership training and conferences, prepares Christian literature for dissemination, attends workers meetings, coordinates adult, youth and children's programs, visited 63 villages in the year 1954, and in 1955 assisted in organizing the general festival of "Mela," the first Mission-wide gathering in thirty-one years, which was attended by 931 delegates from 64 village churches and 18 urban churches.

* * *

Miss Boueneva F. Farlow, still in her early 20's, was born in North Carolina, graduated from the Women's College of the University of North Carolina, where she was active in sports, arts and crafts, editorial, Bible and student Christian work. She is on a three-year assignment as a teacher of English at the Uduvil Girls School, Chunnakam, Ceylon, the oldest girls' boarding school in Asia. Its student body numbers six hundred. Bouneva is a member of our Sophia (N. C.) Church, and was active in the Youth Fellowship of the Southern Convention.



MISS BOUNEVA F. FARLOW.



DR. EDWARD C. RIGGS.

Edward and Frances Whitaker Riggs, both fourth generation of missionary families, he a physician, she a registered nurse, met at the Shaowu Mission hospital in China in 1946. Married in 1948 they were forced by the civil war to remove to the coastal city of Foochow, and then to evacuate China altogether.

Assigned to the Madura Mission, South India, in 1950, they took up public health work in the Manamadura leprosy hospital, thence with their two small children moved on to a village hospital in Madhurai. In their first six months in their present station, they reestablished a thriving leprosy clinic, began a well-baby clinic and two pre-natal clinics, and have plans for a one-year training course for rural health workers and the building of a new maternity ward this year.

* * *

Of the third generation of New England Fairbanks to serve in India, Robert W. and Marie Lively Fairbank work among the Marathi people in the industrial city of Sholapur, India. Born in India, educated at Amherst College, Hartford Theological Seminary, and Teachers College, Columbia University, Mr. Fairbank speaks fluent Marathi and began his missionary career at Vadala in 1926. There Mrs. Fairbank, a native of Oklahoma, managed a girls' school and founded a baby welfare center. In Sholapur they conduct the Trade Apprentice Hostel and the Christa Seva Mandir Social Center.

United Theological College of Western India

United Theological College of Western India, 100 miles west of Bombay, was founded in 1878 by Dr. Robert A. Hume of the American Board Marathi Mission, in Ahmednagar, India. The Congregational Church has a part share in its support (it operates on an annual budget of about $7,000) and has one missionary there, the Rev. (Miss) E. Loleta Wood. It has 28 students, all from India, about half of them women. It instructs in the Marathi language and English, and trains evangelists and ministers for rural churches in India. United Theological College also offers "refresher" courses for ministers, who often come with their families, including children. Its physical plant, on the Deccan plateau with an excellent climate, is fairly adequate, except for student housing.

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

May Fellowship Day—The Date is May 4

"The Call to all United Church Women on this 1956 May Fellowship Day is a question: "Who forms your opinions?" Isn't it gratifying to know that your opinion is of tremendous importance? It is not only important to your local community but to your government and, what is even more significant, the world. Actually, what you believe weakens or strengthens the moral leadership of your country.

May Fellowship Day, therefore, presents a real challenge to you to make a thorough study of opinions in your community. How are they formed? From what sources? Are the sources reliable? What are your tests of reliability, how can you discover the true from the false?

Do you select the newspaper you read for its coverage of national and international affairs? Is such a newspaper available in your community? How do you select the commentators to whom you listen? These and many other questions you will need to ask yourself if you are to know who forms your opinions. It is not necessary to read everything, nor to listen to all commentators to be informed. But it is necessary to know how to discern information from misinformation.

May Fellowship Day should be a time for self-examination. Who forms your opinions?

Ask such questions as the following of your own community resources:

1. Do the press and radio-TV provide reliable and adequate coverage of news events?
2. Do they present both sides of a controversial issue?
3. Do they make an honest effort to present the true picture?
4. Are they tolerant of opinions different from theirs?

To be an informed citizen does not just happen. It depends on how hard you try and how much you care to know the true facts. United Church Women have a Christian responsibility to be discriminating, intelligent and mature in their opinions.

There are many sources available. The staff of the General Department of United Church Women has excellent material. Check your library and your own radio-TV programs. Your opinion counts. Therefore, you will want to use May Fellowship Day to "do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."

(Taken from the *Call to May Fellowship Day* by Mrs. Spann Milner.)

Spring Rally Dates

Eastern Va. Conference:

Waverly, Richhmond, Wed., April 4.
Sucolk, Berea (N.), Thurs., April 5.
Norfolk, Rosemont, Fri., April 6.

North Carolina Conference:

Henderson-Raleigh, Henderson, Mon., April 9.
Sanford, Turner's Chapel, Tues., April 10.
Asheboro, Pleasant Grove, Wed., April 11.
Burlington, Mt. Zion, Thurs., April 12.
Greensboro, Mt. Lebanon, Fri., April 13.
Halifax, Pleasant Grove, Mon., April 16.

Virginia Valley Conference:

District 5, Timber Ridge, Thurs., April 19.
Districts 2 & 3, Mt. Lebanon, Fri., April 20.
Districts 1 & 4, Wisslers Chapel Church, Sun., April 22.

Order the complete May Fellowship packet, produced by United Church Women, price 50c, postage prepaid for one or two packets, through the Department of Publication and Distribution, National Council of the Churches of Christ in the U. S. A., 175 Fifth Avenue, New York 10, N. Y. Order now to be sure that you get your packet on time.

Mrs. W. Walter Hall,
Chairman.
Interdenominational Cooperation.

* * * * *

Some Suggestions on Entertaining Foreign Students in Your Home

1. Invite students because you are interested in them, as persons, not because you feel an obligation to them.
2. Make the invitation personal and clear. A verbal invitation should be followed by a written one stating clearly the time and place, and explaining any details about the invitation that may be helpful.
3. Plan the transportation. Whenever it can be arranged to pick up the student where he lives, that is best. Otherwise, arrange to meet him at a place he is sure that he knows how to reach.
4. Be natural and hospitable, but not effusive.
5. When the students arrive, it is often well to have something planned to "do," provided it will not embarrass him. Such things as helping pick flowers for the table, or letting children show him their toys may provide icebreakers. (Some of the students like to cook, incidentally.)
6. Learn to pronounce his name correctly in advance and look up something about his country, so you can ask good questions. Avoid controversial matters of politics and religion, though you may accept their lead on these. Good subjects are: family life in their own country, educational systems; the role of women; food and eating habits; method of travel to the States; his studies and vocational goals.
7. If the student has trouble with English, speak slowly and clearly (but not loudly). Compliment him on progress, but be helpful in making few corrections or definitions of a new word.
8. The art of conversation is highly esteemed in most countries, and is much more valuable in nurturing sympathy and understanding than listening to radio or watching TV. A relaxed conversation will do much to help a student feel wanted and at home.
9. "Foreigners" are not one catagory, but many different kinds of people. Stereotyping by American hosts as by our foreign guests is one of the greatest barriers to real understanding.
10. Invite foreign guests back. Whenever possible invite a foreign guest back to the same home frequently so that he grows to feel at ease with all members of a family.
11. Don't ask the students to cut classes in order to speak at your

(Continued on page 15.)

SPOTLIGHT ON MISSIONS AROUND THE WORLD.

(Continued from page 5.)

Europe.

All Congregational Christian work in Europe comes under the heading of the Mission of Fellowship. Our American Board workers in France have a fraternal relationship to the Department of Inter-Church Aid of the World Council of Churches with headquarters at Geneva. At present, Howard and Elsie Schomer are on leave from the American Board while he serves as secretary for Inter-Church Aid in Europe. . . . The "Fellowship Center" in Chambon-sur-Lignon, France, serves as headquarters for the Mission of Fellowship. . . . The Rev. and Mrs. Kenrick Baker have been appointed to represent us at the Fellowship Center and will go there early in 1956. . . . Of course the Service Committee with a primary responsibility for Relief and Reconstruction is tremendously active in Europe as well as other parts of the world.

The Near East.

The American Board work in Greece is centered at Pierce College in Athens. . . . The Rev. and Mrs. Philotheos Zikas of the Greek Evanbelical Synod are partially supported by the American Board and represent us in outreach to Moslems and Greek communities in North Thrace. Mr. and Mrs. Newell Steward went to Athens in July 1955 as joint representatives of the Service Committee and the American Board.

In Syria-Lebanon the work with Moslem and Christian students at Aleppo College and Aleppo High School for Girls (incooperation with the Presbyterians) continues to be a bright spot. . . . Rev. Horace McMullen is now president of Aleppo College. . . . The Near East School of Theology, jointly supported by the Presbyterian Board, the Episcopal Diocese, and Armenian and Syrian Evangelical Synods as well as the Congregational Christians, last year emphasized an increased program of refresher courses and conferences for pastors and religious workers.

Four schools enrolling 1400 students—two medican centers giving hope for thousands of villagers—a publication department whose printed pages reach more than 100 towns in Asia Minor . . . fellowship with both Armenian and Greek Protestant Churches, as well as some contact with the ancient communions . . . these are the present trust and responsibility of the American Board in Turkey.

India and Ceylon.

The importance of India in the world struggle is manifest. That fact gives emphasis to the importance of our mission to India. . . . Think of 60 missionaries and 2100 Indians and Ceylonese who work side by side with them . . . of 116 organized churches and the 55,000 Christians who make up these churches. . . . Remember that Indian and Ceylonese leaders are increasing in number and improving in quality. All of the pastors are nationals and 30 of the 43 important administrative positions are held by nationals. . . . The American Board participates in the support of six Christian colleges. The most significant development in Western India is the rapid growth and achievement of Ahmednagar College, founded in 1947 by Dr. Bhaskaho Hivale with the clear purpose of training leaders for the Christian movement. . . . Recently public health work has assumed new prominence in India, due in part to the work of our missionaries—Dr. and Mrs. Edward Riggs in the Mdura Mission. . . . Dr. and Mrs. Hale Cook in the Marathi Mission . . . Miss Carolyn Weeber at Madura working in rural areas as a nurse.

It is impossible to separate the acts of the U. S. Government from the acts of the missionaries. It will be a good day for India, for the United States and for the world when our government's overseas policies are based on the conviction that *ideas, economic aid,* and *military forces* are important *in that order,* and the government uses them accordingly.

Japan.

In Japan the great emphasis is on evangelism. Pioneer Evangelism builds churches where there were few if any Christians before. Rural Evangelism reaches into some of the thousands of villages hitherto untouched by Christian influence. Occupational Evangelism stretches out into mines, factories, fishing villages. Home and Family Evangelism is carried on by volunteer lay-workers who give many hours regularly to a visitation program. Evangelism by audio-visual means is being developed and should be extended. . . . We can help by supporting with funds and missionary personnel more pilot projects in all types of evangelism, demonstrating methods which we have found effective. . . . The International Christian University should produce Japanese Christian teachers for our Christian schools.

The Philippines.

As the government of the Philippines grows more stable, so the United Church of Christ in the Philippines grows and develops. It is a vigorous church, a working fellowship of devoted Christians. The missionaries and money we send are helping it to grow, to train more leaders, to plan and work for a better future for its people. Today our missionaries in the Phillippines are under direction of the United Church; they work on an equal footing with Filipino leaders and in cooperation with missionaries of our other boards.

China.

Though China, as a country, is closed to us, the American Board shares in helping Chinese students who are literally exiled from their homeland. This is by way of an annual grant to the United Board for Christian Higher Education in Asia (formerly United Board for China Colleges). The United Board not only aids established colleges and universities which have Chinese students and faculty members; it also had a large share in establishing Chung Chi Chollege in Hongkong and Tunghai University in Formosa.

Micronesia.

Since the American Board resumed its Mission in Micronesia in 1946 it has represented the Protestant Churches of North America. . . . The church in Micronesia has been self-supporting for a long time. It builds its own church buildings and supports its pastors, who are the accepted leaders in their villages. It is the accepted custom when a new church is dedicated, to make a thank offering for another group—and the American Board has often been the recipient of such gifts. . . . We now have three Christian training schools.

The Asia Council on Ecumenical Mission.

In July 1955 an event took place in Hongkong which has far-reaching significance for the development of the Asian churches. This was the establishment of the Asia Council on Ecumenical Mission, in which the churches of seven Asian countries joined for mutual assistance, cooperation and interchange of personnel. . . . The principle on which the Asia Council is established is that the missionary task of the Christian Church is the responsibility of all churches, the younger as well as the older. . . . The primary function of the council

(Continued on page 15.)

The Christian Orphanage

John G. Truitt, *Superintendent*

Dear Friends:

The Linville Congregational Christian Church of the Valley of Virginia Conference has done a fine thing to help us celebrate our Golden Anniversary year. They explained to their Sunday school and congregation that the orphanage was trying during 1956 to meet all bills for the year and catch up the "slack" of two or three drought years. They asked everyone to make a special donation toward it. And they wrote to all their absentee members explaining what they were trying to do. Although they are not a large church and neither did they ask anyone to give a large amount—letting them make whatever contribution they wished, they received $70.00. Please let everyone have a chance to help make this a Golden Anniversary indeed. Thanks, Linville, and may God bless you everyone.

Today Mr. Wagoner and I have planted seventeen crape myrtle trees. At any rate I began the job and Mr. Wagoner came along and I took over the "bossing" end of the operation. Tomorrow we are going to get enough more to complete the planting of crepe myrtles all along the border of the campus on the Holt Chapel side. We envision seeing this row of crepe myrtles from the dairy barn to the railroad. A Burlington garden club, bless them, furnished the seventeen trees which we planted today. One of their members, Mrs. Liles, a Burlington beautician, comes up and cuts the little girls' hair, and it was her club that saw the need and heard the plea from her. Folks can do the nicest things for homeless boys and girls.

The First Church Burlington Women's Fellowship has just brought us this week a number of Easter dresses and they are going to supplement these dresses with cash for shoes and slippers. How nice they are! They never forget us, never.

Also this week Hinton Rountree of the Greensboro Burlington Mills office called and asked me if we could use one hundred sweaters. You can almost guess what my reply was. Yesterday the sweaters came and Burlington Mills added thirty-six beautiful ties for good measure. Thanks to Burlington Mills. People can do the nicest things!

Look the report over and rejoice with me that many people are helping to make this Golden Anniversary year golden!

John G. Truitt,
Superintendent.

REPORT FOR MARCH 7, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 3,835.89
Eastern N. C. Conference.		
Ebenezer	$ 30.38	
Wake Chapel	69.46	
		99.84
Eastern Va. Conference:		
Liberty Spring S. S.	$ 10.00	
Mt. Carmel S. S.	20.30	
Christian Temple	20.00	
Portsmouth, Shelton Memorial	3.75	
Windsor S. S.	10.00	
		64.05
N. C. and Va. Conference:		
Mebane	$ 5.00	
		5.00
Western N. C. Conference:		
Pleasant Union	$ 20.08	
		20.08
Virginia Valley Conference:		
Winchester S. S.	$ 10.00	
		10.00
Total		$ 198.97
Grand total		$ 4,034.86

Special Offerings.

Amount brought forward		$ 4,718.24
Mrs. R. T. Smeraldo of Mendham, N. J.	$ 10.00	
A Friend	40.00	
New Hope Christian Ch., Roanoke, Alabama	5.00	
Rapinwax Paper Co., Minneapolis, Minn., for coupons	1.00	
A friend from a Christian Church	1.50	
Linville Cong. Christian S. S., Harrisonburg, Va., Young Adult Class—Special	70.00	
Chester H. Roth Co., Inc., dividend	30.00	
Wachovia Bank & Trust Co., dividend	45.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Ryland Darden, Holland, Va.	5.00	
Mary Sue Brittle S. S. Class, Bethlehem (N.)	5.00	
In Memory of D. E. Shaw	10.00	
Special gifts	480.68	
		$ 713.18
Grand total		$ 5,431.42
Total for the week		$ 912.15
Total for the year		$ 9,466.28

MOTHER CHURCH HAS 108th BIRTHDAY.

(Continued from page 3.)

brought trees to plant in "Fellowship Row" as a permanent expression of our unity. After the benediction had been spoken, men, trees, shovels and buckets moved out into last summer's potato patch to establish "Fellowship Row." As the shoveling ceased, crowds dwindled and shadows lengthened, fifty-three trees had been planted to stand as living symbols through the years of the faithfulness of the free church fellowship of Congregational Christian Churches.

True religion is the life we live, not the creed we profess, and some day will be recognized by quality and quantity, and not by brand.

J. F. Wright.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

Statement of American Board at the Midwinter Meeting

There is a timelessness in the Christian mission. Across the years, and in all lands, there is an element that never changes. The Gospel comes with its message to the hearts of men, regardless of race or class or nation.

In every age the need of the word has been great, and Christ's answer has been true and steadfast. Faith has given meaning and hope to life. Men have found freedom in faith and fellowship as Christians.

The personal response in faithfulness, love, sacrifice, sympathy, devotion to duty, brotherhood, has likewise been timeless and eternal, without change from age to age.

There is also a timeliness in the Christian mission. The Gospel seems, in each successive stage of history, to have been made for just such a time as this. It finds new forms of expression as the mood or conditions of men may change, and it is "ever new."

Christians, like Paul, have learned to be "all things to all men."

New forms of Christian service have appeared as the need has been felt. Even today, there are new forward thrusts into the needs of the world, new insights, new patterns of Christian life and thought.

We speak of living in a revolutionary age, forgetting that the heart of the Gospel has always been more revolutionary than its most daring messengers have dared to proclaim.

It is the earnest desire of the American Board, in speaking for Christians around the world, to stand firmly on that which is unchanging and eternal in the Christian message; and at the same time to be flexible, responsive, and effective in its ability to speak to the needs of the world today—in words and deeds that mankind will understand.

Missionary Doctor Retires

An interesting retirement took place on March 3 when the American Board expressed to Dr. Maria Korchagina, Associate Missionary of the Marathi Mission, its deep appreciation of her thirty years of devoted medical service in India.

From 1914 to 1925 when Dr. Korchagina entered the service of the American Board she had a varied professional career which included many hardships. From 1914 to 1920 she was a volunteer with the Russian Red Cross as Army surgeon and physician. During this period she contracted typhus. Later she joined the British Army in Mesopotamia. For five years from 1920 to 1925 she was a physician in the Russian Refugee School for Girls in Servia (Yugoslavia).

Since 1926 she has been serving with the American Board hospitals in India at Madura, Ahmednagar, Satara and Vadala. At Vadala she built up the maternity section and improved the appearance of the medical compound. Day and night she was ever ready to respond to urgent maternity cases far or near.

Right now Dr. Korchagina is in England waiting the day when an act of Congress makes her a full citizen of the United States.

CHURCH WOMEN AT WORK.

(Continued from page 12.)

church. Try to plan these visits when they have time and can do it without jeopardizing their academic work.

12. Many students are interested in American gadgets and are glad to visit the kitchen and workrooms. They may be surprised at the way American men help in the kitchen. Also, let them see the library, record albums, and hobbies.
13. Most of the students like most American foods. However, usually Moslems do not eat any form of pork or ham. Rice is a staple food throughout the Far and Middle East and students from these areas are hungry for it. If a student does not eat certain things, do not embarrass him by overurging.
14. Try to make provision for the travel expenses, at least, of the student or students. Anything in addition to this is up to you.
15. Sometimes, it is nice to invite the student or students just for a home visit, and not to ask him to speak. This gives him opportunity to enjoy the home life which he misses in America, away from his home.

Mrs. W. J. Andes.

* * * * *

Newport News Women Have Good Report

The Women's Fellowship met at the church on December 14, 1955, at 11 a. m. for a book review on Foreign Missions taught by Mrs. Lanson Granger. At 12:30 a covered dish luncheon was served. The Christmas motif was carried out. The lovely decorations were arranged by the Kate Newman Circle. The business session was conducted by Mrs. C. L. Rountree, president. We have one meeting quarterly.

We had 15 members attending the Eastern Virginia Conference at Waverly on October 6.

We held our Thank Offering Service on Sunday, November 6. Mrs. Harry Craver was our speaker.

We celebrated World Community Day with other churches of our city. Every circle was well represented.

We are glad to welcome our new pastor and wife, Dr. and Mrs. J. H. Dollar. They are well known to most of us as they have served us faithfully once before.

On January 22, 1956, the church honored Dr. and Mrs. Dollar with a reception with 225 members and friends attending.

On Saturday, February 11, Miss Pattie Lee Coghill reviewed the book *Indian Americans* for us. Afterwards we had a recption in the Fellowship Hall. It was the occasion of our Eighteenth Birthday.

Two new circles have been formed this year. The new morning circle is named after our former pastor's wife. It is the Frances Granger Circle.

On February 17, we participated in the World Day of Prayer with other churches of our community. Dr. Dollar was the speaker.

The Women's Fellowship holds a nursery during the church service each Sunday morning.

Elizabeth Foster,
Reporter.

SPOTLIGHT ON MISSIONS AROUND THE WORLD.

(Continued from page 13.)

is to promote an interchange of Asian personnel among the churches, from country to country and from church to church. It will study the specific needs of the various churches for particular personnel, and discover what resources are available in other countries to meet those needs. This gives promise of greater vitality for both sending and receiving churches. . . . The American Board is a charter member of this body.

The measure of a man is not the number of his servants, but the number of people he serves.—*Pual Moody.*

"Go Ye into All the World"

BUDGET of THE SOUTHERN CONVENTION MISSION BOARD FOR 1956

ANTICIPATED INCOME

From Churches on Apportionment, Women's Fellowship, Individuals, and other sources	**$*80,540.29**
For Convention Home Missions	$ 39,073.68
For National Home Missions and Ministerial Relief	14,483.80
For Foreign Missions around the world	26,982.81

This Budget will do the work of Christ at home and around the world through the following:

CONVENTION HOME MISSIONS

Salary Aid at Bailey's Grove, Bayside, Lakeview, Carroll County, Fayetteville, Portsmouth (new), South Boston, Virginia Valley, Warren County, Warwick, Western North Carolina Pastor at Large, and Student Work at Elon College, Chapel Hill, Durham and Raleigh	$ 20,166.72
Building Aid at Bayside, Bethel (V. Va.), Carroll County, Norfolk-Central, Norfolk-First (new), Sophia, Zion (N. C.), Woods-Wisslers (united)	$ 13,400.00
Mission Board Promotion and Administration, The Christian Sun, Insurance, Interest on Loan, Repayment of Loan	$ 5,200.00

Needed, $10,000.00 additional funds for New Churches.

NATIONAL HOME MISSIONS

National Home Missions for Work throughout America through our Board of Home Missions, in Church Extension and Evangelism, Christian Education the American Missionary Association, the Council for Social Action, etc.	$ 14,483.80

FOREIGN MISSIONS

For Work throughout the World in our Congregational Christian Missions in fourteen countries of the world, serving a population of approximately 40 million people, through the American Board		$*26,982.81
India	$ 7,898.00	
Africa	2,580.00	
Twelve Other Countries	13,366.23	
Relief and Reconstruction	1,000.00	
Miscellaneous	2,138.58	

Needed, at least $7,500.00 additional for pressing opportunities overseas in our Christian Mission.

"Go Ye into All the World"

IS THE ABOVE BUDGET OUR RIGHTFUL SHARE IN THIS WORK?

ARE WE OF THE SOUTHERN CONVENTION OBEYING CHRIST?

WM. T. SCOTT, **Superintendent**

---

*Plus Women's Thank Offering for new church buildings in South Africa.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, MARCH 22, 1956 NUMBER 12

"The First Easter"

A program of music, pageantry and Scripture will be presented at the Suffolk Christian Church on Palm Sunday evening, March 25, at eight o'clock. The above tableau, "The Last Supper'" is a scene taken from the program. The Rev. George D. Alley, minister of the church, will be the narrator. The four choirs, combining one hundred and twenty-five voices under the direction of David Brown Harrell, minister of music, will provide the musical background for each scene. The pageant, which will include the talents of more than one hundred and fifty members of the church, is under the general direction of Miss Gladys Yates. The public is cordially invited to share in this service of worship.

N-E-W-S B-R-I-E-F-S

Easter Offering envelopes may be obtained from the Southern Convention Office, Elon College, N. C. If your church has not obtained its supply, write for yours at once.

Two traditional Easter programs will be heard on the air again this year. They are "The Betrayal and the Crucifixion," which will be broadcast on Palm Sunday, March 25; and "The Resurrection," which will be broadcast on Easter Sunday, April 1. Both broadcasts are from 5:30 to 6:00 p. m., Eastern Standard Time, over the American Broadcasting Company network.

Dr. Sidney Berry of London, England, former Minister and Secretary of the International Congregational Council, was honored last month at an invitation meeting held in Memorial Hall, London. An account of this meeting is given elsewhere in this issue. Some of our readers will remember Dr. Berry, who visited the Southern Convention while he was Minister and Secretary. Dr. Berry has also contributed to the pages of THE CHRISTIAN SUN.

The Rev. C. Carl Dollar was installed as Minister of Bertha Congregational Church, Bertha, Minnesota, Sunday evening, February, 26, 1956. The Service of Installation was conducted by the Rev. Theophilus Meckel, and the sermon was preached by Dr. Thomas A. Goodwin, who used the theme, "The Living Church." Mr. Dollar has rendered notable service in the Southern Convention and has a host of friends in the South who wish him success in his new pastorate.

The Junior Choir of the First Congregational Christian Church, Richmond, will sing on WTVR, chanel 6, Richmond, on Saturday, March 31 at 9:00 a. m. The choir of about 26 children varying in ages from 6 to 13 years of age, will appear on the "Stories for Children" hour which orignates at the WTVR studio in Richmond. They will sing "The Holy City," "Legend," and "Steal Away.' The choir will be accompanied by Miss Kathleen Sprenkle, a member of the Youth Fellowship of the Richmond church. Mrs. Alfred A. Dofflemyer is director.

THE CHRISTIAN SUN is happy to introduce to its readers Dr. James E. Wagner, president of the Evangelical and Reformed Church, by publishing his article, "Towards Clarifying Some Misunderstandings," the first installment of which appears in this issue. Dr. Wagner's statement has the official approval of his church. If any church in the Southern Convention opposes the union, it has not come to the attention of the editor of THE CHRISTIAN SUN. Dr. Wagner's convictions about church union conform to the traditional beliefs of the churches of the Southern Convention.

S. C. H.

Mission Visual Aids Available in Convention Office

"A Conutry in Crisis" is a filmstrip with script depecting the many problems of the Philippine Republic today. Through the work of missionaries, schools and Schools of Theology, this country aspires upward—seeking a faith to live by—a course to follow into the future.

"In His Name and for Their Sakes" is a set of color slides depicting human needs in wartorn countries and sets forth our Relief and Rehabilitation Program. "Parish in the Pacific" is a filmstrip of our work in Micronesia.

"Dr. Riggs' Slides on India" is a set of fifty color slides of Dr. Ed Riggs' work in India. It is the story of his medical work with the people; their accomplishments and their anxieties.

These visual aids may be obtained by writing Miss Ruth Dunn, Box 336, Elon College, N. C.

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES
One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorizod at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date................................, 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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My Name .... Church ....

Address ....

News from the Churches . . .

Wake Chapel Did Make It

THE CHRISTIAN SUN, in the issue of March 1, carried a news item under the heading, "Wake Chapel Almost Made It." The figures given in the article covered a period of 14 months when the church was changing its fiscal year to conform to the calendar year. During the 14 months the church had extra expenses which were paid out of the surplus from the previous church year. The contributions for the period amounted to $9,305.21 for current expenses and $10,707.79 for benevolences.

MRS. A. GLENDON JOHNSON,
Reporter.

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Haw River Church to Have Fellowship Supper

The Congregational Christian Church of Haw River will have a fellowship covered dish supper on Wednesday evening of Holy Week (March 28) at six o'clock. The film, "In the Face of Jeopardy" will be shown following the supper. This picture is appropriate for the current mission theme, the next quarter Pilgrim Series church school courses, and the Holy Week remembarances of the love and sacdifice of our Lord. An offering will be received. Friends from neighboring churches are cordially invited to attend if no service is being held in their own church.

H. V. HARMAN,
Pastor.

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Wake Chapel Centennial

On April 15, the Wake Chapel Congregational Christian Church is planning to celebrate its hundredth birthday. In preparation for the event, the sanctuary is being completely redecorated.

The centennial program is scheduled to begin at ten o'clock, with Dr. Wm. T. Scott recognizing people who have made outstanding contributions to the life of the church and discussing highlights in its history. The Rev. Fred P. Register, a former pastor for ten years, will discuss some of the outstanding accomplishments of the church, and the present pastor, the Rev. Earl T. Farrell, will talk about dreams for the future.

The Rev. Joseph E. McCauley, of Waverly, Virginia, a great-great-grandson of the Rev. Little John Utley, one of the founders of Wake Chapel, will deliver the sermon for the morning, following which the Rev. J. Lee Johnson, who was pastor for 29 years, will conduct the communion service.

It is the prayer of the church that the Centennial Celebration will be a time of rededication and a source of great inspiration for future achievements.

Following the worship service, a picnic dinner will be served. It is hoped that all friends of the church will plan to attend the services.

Announcing the Fourth Annual Ministers' Convocation for Congregational Christian Ministers of the Southern Convention

* * *

Moonelon—May 14, 15, 16, 1956

Theme, "Creative Opportunities for the Ministry Today."

* * *

To encourage all of our ministers to attend, the fee will be reduced this year to a flat $5.00. Everyone in attendance will be expected to pay the same amount, and there will be no other charges.

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Superb Fellowship—Stimualting Variety
Fine Arts—Sports—Shop Talk
Worship

G. D. ALLEY, Chairman,
HARVEY CARNES, Secy.

* * * * *

Fayetteville, N. C.

Our Fayetteville Church, Rev. Carl Wallace, pastor, is really a "Mission to America" sponsored by our church. By the large number of service men at Fort Bragg, there come to the City of Fayetteville many people who are away from their church and home. Mr. Wallace and his people have made these "strangers" feel welcome and "wanted." Mr. Wallace in his February report gives a statement which further illustrates the importance and the uniqueness of our Fayetteville Church. "Let me tell you about Rita—I stopped by her apartment the other day. A van was in front loading her furniture. She was on her way to Germany. She came out to my car and said something like this: 'My only regret in leaving is to leave the church. I have always been a member of a large church up north that really didn't need me. I never knew what church membership really meant until coming here. I guess it was because I felt needed.' Rita sang in our choir and performed other fine services very faithfully."

The Mission Board of the Southern Convention, as well as our National Board of Home Missions, is having a share in the work at Fayetteville. That means that all of our churches and members have a part in this fine ministry. Congratulations to Mr. Wallace and his people on the fine job they are doing.

W. T. SCOTT.

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Elon College Community Church

March 19-25, 1956, the Elon College Community Church is conducting its Building Fund Canvass with Mr. Curtis R. Schumacher of the Church Finance Advisory Service of our national Home Mission Board as guest leader. During this week, the Elon Church will seek to have pledged from its membership $80,000, payable during the next two years. This is a formidable undertaking and task.

For weeks now Mr. Schumacher has had the church busy. The Canvass Committee under the leadership of Mr. Marsh McLelland has met often and they have worked long hours. The Building Committee under the leadership of Mr. Mark McAdams has visited church after church and they have planned thoroughly the hope for tomorrow which will be the answer to today's need.

For more than sixty years the Elon College Community Church has used the facilities of the college for both Sunday school and for worship. In the last few years, the church has built a parsonage and then a Parish House, which has demonstrated the need of additional facilities for the church. The Parish House has become a center for the community as well as for the church. It is used frequently two or three times each day in the week and is in constant use on Sunday.

The Parish House now accommodates five departments of the Sunday school—that takes all of the available space. Three other departments of the Sunday school meet two or three blocks away in the Mooney Building

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Editorial . . .

A Time of Testing

And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all fall away because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go before you to Galilee." Peter declared to him, "Though they all fall away because of you, I will never fall away." Jesus said to him, "Truly, I say to you, this very night, before the cock crows, you will deny me three times." Peter said to him, "Even if I must die with you, I will not deny you." And so said all the disciples. Matt. 26: 30-35 (RSV).

It all happened that night exactly as Jesus had told them it would. Read the entire chapter from which the above quotation is taken, and you will find that in verse 56 it is written, "Then all the disciples forsook him and fled." It is true that as Jesus was being led to Caiaphas, the high priest, Peter followed along behind the procession to see what would be done to him whom they had called Master. But when he was accused of being a follower of Jesus, he swore that he did not know the man.

It is difficult to read the story of all the disciples forsaking Jesus and slipping away into the shadows of the garden, without condemning them for their disloyalty. They had been closely associated with Jesus for a long time. He had shared with them as much of what the Father had revealed unto him as human words could convey. They had seen Jesus heal the sick and raise the dead. They had all joined in the pledge which Peter had made to die with Jesus if it should come to that.

Before we condemn the disciples too severely, we should remember that Jesus did not condemn them. One can detect a note of sorrow in Jesus' voice as he tells them how they will act, but he seems to have known that they would measure up to future testings, even if they failed in the immediate one. It is not given to mortal man to forsee the future. That, we believe, is the reason Jesus said, "Judge not, that ye be not judged."

The Christian Gospel makes it perfectly plain that there are situations and crises that are beyond the ability of human courage, strength and will to endure. Only the man who has met death face to face knows what such an experience is like. The fact that one temptation has been withstood is no guarantee that another may be met as successfully. Man always stands in need of God's help.

Jesus gave God the Father all the glory for the work which he did. Jesus spent forty days in fasting and prayer as he was entering upon the work which the Father had called him to do. The agony in the garden was prayer that he might not fail in the final testing. It was in the garden that he said to the disciples, "Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak."

Our hope is in Jesus Christ. He has given us the clue to Christian living in the Parable of the Vine. Listen to him as he says, "Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, your are the brancehs. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing."

All the disciples failed Jesus at the time of testing in the garden, but John was there at the foot of the cross when Jesus was crucified. John went to sleep as did the other disciples when Jesus was praying in the garden. He ran as did the other disciples when Jesus was seized and bound by the soldiers. He was there when Jesus, concerned about what might happen to his mother, committed her to John's care. John stayed very close to Jesus. He recorded for us some of the priceless words of Jesus which we would never have known without his record.

Lent is a season in which to prepare for Holy Week. We turn again to the Gospels and read the story of Jesus. We search the record for the deep spiritual messages which his teachings convey. We see Jesus scrupulously obeying every wish which the Father made known unto him. We see him pouring out the blessings of God upon all needy people who in faith would receive them. We see him marching steadily to the final triumph, even by the way of the Cross.

These remembrances help us to remember the high calling whereunto we are called. They say to us what St. Paul said to the Christians at Corinth, "Ye are not your own, ye are bought with a price." Christ is our example in obedience, righteousness, and self-denial. We are his witnesses in a world that so sorely needs his gospel of salvation.

Every Christian ought to be a better Christian for the experiences of this Easter season. Every church ought to examine its program in the light of what Christ expects a church that bears his name to accomplish. Now is the time of testing for every Christian and every church. It is not a question of what we can accomplish for Christ. It is what Christ can do, working in and through us.

Pastor or Counselor--Which?

S. L. MORGAN, SR., Wake Forest, N. C.

We have seen in even the past decade or so a remarkable change in the training of ministers and in their concept of their office. In 1945 the *Review and Expositor,* Louisville seminary magazine, published an article of mine, "A New Minister for a New Day," in which I urged the necessity for a new type of training for ministers. For then thousands of service men were coming home, mentally and emotionally unstable, their life plans upset, often broken in health, a baffling problem for the church, and often even for their loved ones. If the churches were to meet them with understanding and meet their needs, clearly they must have ministers trained in at least the rudiments of psychiatry and personal counseling, both rather new sciences then. At that time most seminaries were at least beginning to provide courses in those sciences, some seminaries making such a course a must.

Since then thousands of young ministers have thrilled to the new vistas which such courses opened up before them in their pastoral ministry. Often it seemed like a new dimension added to the pastor's work. Even a smattering of psychiatry and scientific counseling gave him a new sense of sureness, and often brought glamorous results. And today this new facet added to the equipment of ministers indeed spells in the aggregate a new day for the ministry and the church. I hail this new day with gladness, but it poses a serious question: *Is the New Minister to be a Specialist?*

Is the new training to turn our shepherds into specialists, serving their people in the pastor's office like a doctor? Are we to see in the ministry what we have seen in the medical profession? The beloved old-time "family doctor" is no more, and it is a great loss to the community. He was at once physician, counselor and friend to all in the community. And close beside him was the family pastor, loved and revered by all, an intimate in the family circle. In his place today is the trained executive in his office, directing a great organization, with stated hours for personal counseling—for the few with time and inclination to go to his office. The seminary has given him the know-how. The dream of my article of 1945 is being realized.

Decadence of the Pastoral Function.

I could not foresee in 1945 how far the trained counselor I envisioned would crowd out the shepherd function of the pastor. He is still our shepherd—to a degree, but less than formerly. How much shepherd will remain in him decades hence?

Living under the shadow of a church college and a seminary, I am able to watch the trend among some 500 young ministers. Right eagerly they devour the courses in psychiatry and counseling. I envy them: "If only I could have had those courses in my day!" As pastors they will be experts compared with me 50 years ago, God bless them. But will they be good *shepherds?* I own to a fear that disturbs me.

A Question of Emphasis.

The new training in psychiatry and counseling is indispensable. I hold it is even essential, while half the hospital beds of the nation are occupied by mental patients, and thousands more show neurotic tendencies, and need the help of trained pastor-Counselors. But in the new day where will the new pastor put main emphasis? Jesus was their model, and he was first of all "the good Shepherd." He went after the sheep, even in the wilderness, among the thorns.

This article is called out by signs that disturb me. I hear of young pastors, fascinated with the idea of expert counseling, and frankly asking their people not to expect them to visit much, but to give their time to those that *really* need them. "Call us," they urge, "as you call your doctor; and we'll have office hours; come when we can help you."

And that is wise and right, even good business for the church. And church people should zealously co-operate to help the pastor use every moment of his time where it is most needed, even urging him not to waste time in calling where he is not needed, and should ever be alert to inform him where a visit is really needed. No pastor can minister adequately to more than 500 individuals. For it means reaching the lost and straying; the sick, the shut-ins, the bereaved; those battling with temptation and discouragement; those threatened with business failure or loss of a job; the young longing for a real friend and counselor; the many aged pining and slowly dying from the sence of being idle, unless, lonely, with none really to care.

Partly with such a mass of real need in mind, the great businessman was speaking with true Christian insight who said to his pastor, "whenever you want to see me, don't you come to see me, but ring me, and I'll come at once to see you; for your time is more valuable than mine." I hail it indeed as a good omen, when "the new minister in the new day" of insight into real values, pleads with his people not to require him to be a ringer of door bells, but to go where he is needed.

Wanted, Shepherds with Hearts that Care.

But there is also another type of the "new pastor"—the one lacking the heart of the true shepherd, content in his office, and speaking cynically of "the bell-ringing pastor" as he goes from house to house *hunting* like his Master for the souls "weary and heavy-laden." For Jesus, "moved with compassion," could never have been shut up in an office to wait for the needy to seek him! He must *find* them. And once feeling his heart-beat they "drew near" and followed him. The pastor who would have people to crowd his office, must first go to them and show the heart that truly cares. Do that convincingly, and they will make a trail to his office. Fame as a healer attracts patients to the doctor's office; fame as a lover and burden-bearer will attract burdened, tied-up personalities to the minister who helps them.

The Cry of the Sheep.

Before me is a disturbing array of data showing yearning hearts reaching out for shepherd hearts that care. I find them nearby, and in letters from across the continent. An old saint of 88 writes, "I'm lonely, and long for people, especially my pastor. It is a high day for me when he drops in for five minutes for a word and a prayer. But he is too busy to come oftener than once in several months."

Another, "My pastor is a grand preacher but can call on but few in his large parish. I went and took my turn at his office—five minutes to tell him my burden, and then give place to another. I said, 'Won't you drop in to see my son? He says he

(Continued on page 13.)

Toward Clarifying Some Misunderstandings

A Statement Prepared by

DR. JAMES E. WAGNER, President of the Evangelical and Reformed Church and Approved by Its General Council

As negotiations proceed looking toward the union of the Evangelical and Reformed Church with he Congregational Christian Churches, and as discussions continue pro and con, it becomes ever more apparent that some opposition to the union rises from simple misunderstanding of the mind and practice of the Evangelical and Reformed Church and its aims with regard to the union.

This attempt at clarification is addressed to those who are of an open mind and are honestly seeking a true understanding of the issues involved. What is written here grows largely out of letters received by the writer from inquirers who give every evidence of good faith and a sincere desire to learn the truth. For all others of like sincerity the following observations are made.

1. *I know no responsible leaders in either the Evangelical and Reformed or the Congregational Christian fellowship who are obsessed with the idea of church union so that they are bent on achieving it at any price.* Some of us are devoting ourselves to this union effort, not at all because we enjoy doing this more than any other thing we might be doing, but because we feel ourselves under solemn obligation to explore every possible opportunity to reduce the divisions existing within Christendom. If after we have done our best and utmost it should become clear that this union is not of God, I know of no one who will not then willingly discontinue the attempt to achieve it; but the only thing which would justify us in that decision would be that, before coming to it, we had exhausted our energies and explored every possibility which seemed to promise union. Some of us feel that, under God, we can turn back to him a task undone only after we have first done our best to perform it.

There are two major motivations which keep us working at this union. One harks back to the mid-thirties when Evangelical and Reformed and Congregational Christian members of a small study group in St. Louis found that they had so much in common that they experienced a growing conviction that the extent of that community of mind and spirit should be further explored. Those of us who have been most immediately involved in the negotiations since then have again and again experienced a renewal of that sense of oneness.

The other major motivation is rooted in the great ecumenical movement. We cannot escape the compelling insistence that if we mean all the fine things we say about our oneness in Christ, then so far as it can be done—only that far but under bond that we should take it fully that far—we must try to realize, symbolize, actualize that oneness in the institutional life of the followers of Christ. So far as in us lies, we must translate Amsterdam and Evanston into the actualities of Main Street; and interdenominational unions where such unions can be achieved constitute one way of doing just that.

2. *What we are engaged in is an attempt at church union and not a movement whereby one denomination would be absorbed and its traditions lost in another.* As recently as November 15, 1955, (The Messenger, page 13), I reminded my own constituency that our present efforts do "not presuppose that the Evangelical and Reformed Church, can, or ever did, hope to impose its own historical doctrinal position or polity on the United Church." That basic point of view has been reiterated again and again by the Evangelical and Reformed Church, a typical example being this paragraph from a 1948 statement adopted by the (ER) General Council: "We hope that the union may move forward to a speedy and satisfying conclusion and that the constitution of the United Church may, through the guidance of the Holy Spirit and the experience of the new church, not merely develop a compromise of two former polities but on a higher level, conserning the values of both, may bring forth a new policy and plan of organization for the United Church," to which was added "the conviction that where a common faith in Christ unites us historical confessions and polities shall no longer constrain us to go our separate ways."

3. *We of the Evangelical and Reformed Church are committed, unambiguously and without equivocation, to the Basis of Union and the Interpretations.* It is true, as I have said and written elsewhere, that the Interpretations were repugnant to many of us when they were put before us by Congregational Christian General Council action; there is a sense in which they are still repugnant to us. Primarily this has been due to our feeling that all that is said in the Interpretations had already been said or implied in the Basis of Union, and that an insistence on our acceptance of the Interpretations was rooted in an only thinly-veiled suspicion on the part of some that we had subscribed to the Basis of Union with tongue-in-cheek mental reservations and really were bent on securing ends other than we pretended to espouse. That is not a very comfortable suspicion under which to operate.

But we are committed, unambiguously and without equivocation, to the Interpretations as well as to the Basis of Union. That commitment includes—to spell out one of the most delicate provisions — the recognition that "The Constitution for the United Church of Christ . . . will define and regulate as regards the General Synod but describe" (yes, describe) "the free and voluntary relationships which the churches, associations, and conferences shall sustain with the General Synod and with each other."

The next two numbered sections of this Statement are almost word for word reproductions from a letter written in reply to two very specific questions raised by the Rev. John Curry Walker, D. D., pastor of First Congregational Church, Toledo, Ohio.

4. *Will First Congregational Church be able to call its own ministers?* First Congregational Church will certainly be able to call its own ministers if it becomes a member of the United Church of Christ. I put that as briefly and unambiguously as I do for several reasons. First, this is substantially true in the Evangelical and Reformed Church now, with the one major exception that some measure of control, or should I rather say advice and counsel, is exercised by our Synodical Council (Placement Committee) when a congrega-

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News of Elon College

President L. E. Smith, Elon College, N. C.

Call Meeting of the Board of Trustees of Elon College

At a recent meeting of the Board of Trustees of Elon College, a committee, of which Honorable Thad Eure, Secretary of the State, was named Chairman, was appointed for the purpose of revising the Charter and By-laws of Elon College. When Chairman Eure and his committee began to investigate and prepare for the revision of the Charter, they discovered that the Charter for the college was out dated. It expired four years ago. Fortunately, statute law provided for such lapse.

The Committee worked faithfully, prepared its report and conferred with the Superintendent and Secretary of the Southern Convention of Congregational Christian Churches and with the president of Elon College for approval of the draft. A full meeting of the Board of Trustees was required by law. The Board was called to meet at the college, Wednesday, March 14, 1956. All, including the attorney, were under the impression that this matter of business could be transacted by a quorum of the Board determined by the by-laws of the Board. At the opening of the meeting, it was discovered that sixteen members were present. The attorney, Colonel Purrington, of Raleigh, was present and called attention to the fact, one that he had overlooked, that in the matter of approving the amendment of a Charter of a corporation, at least two-thirds of the entire Board must be present and voting. This meant that the number present was short by eight members. No definite action could be taken.

Since we are dealing with the United States Government, it will be necessary to transact all business strictly in keeping with legal requirements. Consequently, it is necessary to call another meeting.

A new call was made to all members of the Board of Trustees of Elon College this 14th day of March, 1956. The Board is called to meet on Saturday, March 24, 1956, at 2:00 o'clock in the afternoon for the purpose of approving the Charter of Elon College as amended and to transact any other business that may have to do with the proposed loan of $675,000, and the construction of the building on Elon College Campus.

This is an additional notice to all members of the Board of Trustees of Elon College to please lay other matters aside and come to the College for the meeting as above announced that all requirements relating to the loan may be completed that the bonds may be sold, thus making available to the college funds for the undertaking on our campus.

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Apportionment Giving

In recent years, the United States Government has endeavored to discourage installment buying or the accumulation of debts to be settled on the installment plan. It is contended that such financial arrangements contribute to inflation. We all know that uncontrolled inflation would be disastrous to our economy. These conditions may be true as regards debt accumulations, but they are not true regarding the obligations for the advancement of the institutions of the church.

Our contributions to the cause of the church are investments either directly or indirectly in human life and in the enrichment and development of Christian character. When we, that is members of the church, contribute to the cause of Christian higher education we are supporting the church in its program, a program that is essential to the development and continued growth of the kingdom of God in the world.

Our churches in the Southern Convention have voluntarily assumed definite obligations for the support of our college. Many of our churches are meeting these obligations regularly and generously. Submitted herewith is our report for the week, which is the largest total amount contributed in any one week during this entire conference year. This is excellent and a great contribution to a great cause.

Previously reported		$ 3,469.62
Eastern N. C. Conference:		
Fayetteville	**$ 5.00**	
Shallow Well	35.00	
Eastern Va. Conference:		
Eure	$ 25.00	
Norfolk, First	26.00	
Portsmouth, First	100.00	
N. C. and Va. Conference:		
Apple's Chapel	$ 41.00	
Durham	196.00	
Greensboro, First	63.49	
Greensboro, Palm St.	301.00	
Tryon	123.00	
Lynchburg	7.75	
Western N. C Conference:		
Flint Hill (M)	$ 17.44	
Pleasant Hill	235.00	
Seagrove	7.50	
Virginia Valley Conference:		
Antioch	$ 28.36	
New Hope	16.50	
		1,228.04
Grand total		$ 4,697.66

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Declaration of Purpose

Our churches in the Convention are beginning to concern themselves with their share in the erection of Virginia Hall and Carolina Hall. Signed Declarations of Purpose are coming in slowly but gradually. The churches in North Carolina seem to be outdistancing our churches in Virginia in this contest. We are anxious to see our Virginia churches gain on our North Carolina churches.

We are all reminded that the biennial session of our convention meets on May 1st. It certainly would be wonderful if all of our churches that have not would sign their Declaration of Purpose and forward the same in that they may be included in the college's report to the convention. If all would accept their responsibility, it would be an occasion for rejoicing. We are reporting one new Declaration this week.

Don't forget that cash payments are gladly received and tremendously helpful. The college must pay the cost of construction weekly. Any and all payments will make the burden lighter.

Previously Reported:

CAROLINA HALL.

Name of Church	Amount
Beverly Hills Beginning Nov., 56; 5 years.	$ 886.00
Center Beginning Sept., 56; 5 years.	281.75
Mt. Zion Beginning Jan., 56; 10 years.	1,000.00
Eutaw Community Beginning 56; 5 years.	595.00
Hope Mills Beginning Jan., 57; 5 years.	414.75
Mt. Auburn Beginning Jan., 56; 5 years.	1,120.00
New Hope Beginning 1957.	1,048.25
Bethlehem Beginning 1957, 5 years.	294.00
Lebanon Beginning Jan., 58; 10 years.	939.75
Shallow Ford Beginning Oct., 56; 18 years.	1,800.00
Beluah	1,137.50

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A Lenten Radio Meditation on . . .

"What It Means to be a Christian"

By DR. ROY C. HELFENSTEIN, Richmond, Va.

The Apostle Paul was a religious man long before he had his life-changing experience, while on his way to Damascus. He was a religious minded man long before he became a Christian man. There is a great difference between being religious and being Christian. Paul was a Pharisee of the Pharisees, a religious zealot even when he was bent upon persecuting those of the Christian faith. It was his religion that made him oppose Christianity. He verily thought that he was doing the will of God in persecuting the Christians. He was religious, but his religion was anti-Christian, if not in fact even antireligious, as paradoxical as that may sound.

But on his way to Damascus for the purpose of persecuting Christian disciples, he had an experience that completely changed his attitude toward life, toward God and toward his fellowmen. His new religious experience caused him to renounce his former religious allegiance. Instead of longer to be an opponent of Christianity, he was to be the chief defender and promoter of Christianity.

His experience on the way to Damascus completely changed his entire life. It changed an enemy of Christ into a loyal friend of Christ. That experience gave he world its greatest ambassador of the Christian religion.

Any experience that makes an enemy of Christ to become a friend of Christ is a Christian experience. To be a Christian means that very thing, it means to be a friend of the Lord Christ with all that the word friend implies.

The Christian religion is not a creed, but a life based upon friendship with the Christ of Galilee. To be a Christian means for one to seek to live by the help of God in a way that will honor Christ. It means to live to serve him, to live to please him, it means living in witness of the reality and value of friendship with the son of God.

The scientist says that life is an adjustment to enviroment, the eye to light, the ear to sound etc., etc. That is exactly what the Christian life is, namely, it is the effort to make proper adjustment to one's enviroment. That is why there is such joy in Christian living. The heart is made to glow by the very thought of moral and spiritual victory. The challenge to "put on the whole armor of God" and "fight the good fight of faith," calls for the heroic in men and women. And when a person has the courage to accept that challenge, he experiences a joy that nothing else in life can match.

The sincere Christian in not greatly worried about creeds. What he wants is an experience—a deeper experience of God, a deeper experience of commitment. The blind man spoken of in the New Testament gives the secret of the true basis of any creed. The blind man's creed was based upon his personal experience, just as every person's creed should be based upon the person's own experience. Any creed that is not based upon one's own personal experience with God is meaningless to the person himself. The blind man declared, "This one thing I know, that whereas I was blind, now I see."

Unless a person has had an experience himself with God, he has no business to talk of the Christian life. Only those are qualified to talk about the Christian life who have personally experienced the Christ of God in their own lives. People want to hear men talk out of their own throbbing heart. "Sayest thou this thing of thyself, or did another tell it thee?" is the response of the world to every person who would bear witness of the Christian faith.

To be a Christian, one must pledge allegiance to Jesus Christ. "He is the way, the truth and the life." He has the words of eternal life. In him and through him our peace with God is effected. "And thou shalt call his name Jesus, for he shall save his people from their sins." The opportunity to secure through Christ the complete pardon for one's sins is the greatest opportunity afforded to man. To know that one's sins are forgiven brings a joy to the heart which only one who has experienced that joy can realize and know. The Christian is one who because of absolute commitment to Christ and to the Christian way of life has experienced the pardoning grace of the Son of God, and with the poet sings with joy,

> O that the world might taste and see
> The riches of his grace,
> The arms of love that compass me
> Would all mankind embrace.

The Christian is one who seeks guidance on the way of life by consulting the Book of Life—the Bible. He goes to the Bible with an open mind and a responsive heart, sincerely seeking light on life's way. By cherishing a scientific and godly attitude toward the Bible, duly appreciating the varied values of its various parts, he will gain a better understanding of the Book and will receive more help from its pages. He will not think of the Bible as being a fetish to keep the evil spirits away from his home or from his life, neither will he think of it as an encyclopedia of proof texts—to provide a definite statement in answer to every life situation. But he will ust the Bible as a record of man's search for God, and of God's response to man. He will realize that its truths are spiritual truths, and therefore that they must be spiritually discerned. And as he opens its pages, he will breathe the prayer, "Open thou mine eyes that I may behold the wondrous things out of thy law."

The true Christian is one who desires to fellowship with all "Comrades of The Way." He desires to fellowship with all those who love his Lord. Clannishness, aloofness, or an attitude of superiority toward other believers is always evidence of a lack of Christian grace and Christian appreciation.

Christians do not expect others to agree with them at all times, but they do expect other Christians to fellowship with them. Christians prove that they are Christians by being able to disagree with others without being disagreeable toward others.

Christians believe in the Church. They seek the fellowship of the Church. They pray for the Church. They do not think that the Church is

(Continued on page 9.)

Dr. Sidney Berry---and a World of Friends

At the end of 1955, Dr. Sidney Berry concluded his period of service as Minister and Secretary of the International Congregational Council; and on January 17, the Library of the Memorial Hall, London, England, was filled with a large company who assembled at the invitation of the Moderator, Dr. S. Maurice Watts, to pay fervant and affectionate tribute. Among those present were Dr. Berry's daughters, Margaret and Barbara.

After tea, provided by ladies of Union Church, Mill Hill, the Moderator took the chair. Dr. Watts reminded the Assembly that I. C. C. held its first sessions in 1891 in London, Dr. Dale presiding. Thereafter the meetings were held every ten years, alternately in Britain and the United States, and they were in the nature of conferences.

The Assembly at Wellesley in 1949 was no longer "Anglo-American," for representatives of several countries were present, and an organisation was begun. Dr. Berry was elected as Minister and Secretary, and an office was opened in London. Since then the Secretary had wandered the world, visiting the United States and the Commonwealth, and making contacts in many lands with people who shared the same churchmanship. The latest Church to become a member of the I. C. C. was the powerful Mission Covenant Church of Sweden.

Dr. Wattes then indicated that messages had been received from many individuals, including Lord and Lady Stansgate in Bagdad, Principal Nicholas from New Zealand, and Judge Wills, ex-chairman of he Union of British Guiana. Letters, with token gifts, had come from Wales, Ireland, Scotland, South Africa, Australia, New Zealand, Jamaica, British Guiana, Holland, Finland and Sweden. A communication from the United States had been delayed. All expressed thanksgiving for the gifts and graces of Dr. Berry, and his outstanding contribution to World Congregationalism.

The speeches were mostly brief and all betrayed the same deep affection for Dr. Berry.

The Rev. Howard Stanley rejoiced that he represented the Union in a tribute of affection and gratitude to Dr. Berry, to whom he said he would like to give the title of "Your Beatitude." The Rev. W. T. Owen of King's Cross Tabernacle spoke for the Welsh Independents; Miss Huysinga of Rotterdam for the Dutch Remonstrants; the Rev. Frank de Lisle for New Zealand. Miss Dorothy Biggs, the assistant secretary, paid a moving tribute, as did the Rev. Ralph Calder, who succeeds to the office. Mr. Calder also made a presentation of a tray, constructed of a variety of Australian woods, for Mrs. Berry.

The Moderator then handed to Dr. Berry a cheque, combining contributions from all the constituent Unions.

DR. SIDNEY M. BERRY

In offering his thanks, Dr. Berry said that no man could have had a more interesting and creative job, in which he had sought to bring scattered churches into a living fellowship. A start had been made, but there was still very much to do.

Dr. Berry said that his active career was not coming to a close just yet—a hope that found an echo in every heart.

S. Maurice Watts.

"WHAT IT MEANS TO BE A CHRISTIAN."

(Continued from page 8.)

the place where people go who think they are better than other people. They think of the Church as being the place where those who desire to know and to do God's will, gather in fellowship and praise to Almighty God, to help one another in living the good life, and in serving their day and generation.

The Christian thinks of the Church as the center of the holiest experiences of life. At its altar little children are dedicated to God. At its altar men and women declare their allegiance to Christ. The Church is the one great organization that is dedicated to the course of the Christian religion. Because of that fact, naturally a Christian feels obligated to the Church which holds before the world the Light of the Cross, the Torch of Faith.

With the poet, the Christian sings:

I love thy Kingdom, Lord,
The house of thine abode
The Church our blest Redeemer saved
With his own precious blood
I love thy Church, O God,
Her walls before the stand,
Dear as the apple of thine eye,
And graven on thy hand.

Prayer.

O God, thou Great Companion on life's way, we reverently bow our heads and our hearts before thee in prayer, because we recognize that thou art the Creator and the Protector of all that is good.

In thee is all truth, all loveliness and all power. In thee "we live and move and have our being."

Though there are many questions in life for which we can find no answers, we believe that every question in life has its answer in thine omniscience. Though all the secrets of the mystery of life are not known to us, we thank thee for the belief that thou knowest all things and that what is past our understanding is understood perfectly by thee—that what is mystery to us is simplicity to thee, and that what to us is shrouded in darkness is perfectly clear to thee.

We pray thee, O God, for that faith that creates confidence in the sufficiency of thy divine grace to meet every need or human life. We pray for that faith that shall give us firm reliance upon thine infinite wisdom, thy boundless love and thy supreme power. We pray for that faith that leads to absolute trust in thee as the Ruler over all, the faith that inspires us to believe that, though man for a time may ignore thee and repudiate thy laws at his peril and loss, that thou art the Ruler yet, and that thy universe is under thy control, and that thy laws of truth and love and justice will ultimately prevail upon the earth.

Strengthen thou our faith. Make clear to us our path of duty. Empower us to do thy will. Amen.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen of Wake Chapel Entertain Their Wives

The laymen of the Wake Chapel Congregational Christian Church entertained their wives on Tuesday evening, March 13, at a fish fry. The speaker for the evening was Rev. G. H. Myers of the Evangelical and Reformed Church of Raleigh, N. C.

Mr. Myers spoke on the work of the laymen in the Evangelical and Reformed Church. He emphasized that for a church to do its job well, it is absolutely necessary to have a visitation program throughout the entire year, as it is a physical impossibility for the pastor to do all the visiting that needs to be done.

His message was very enthusiastically received by the fifty people who were present.

A. Glendon Johnson,
Reporter.

* * * * *

To the Laymen of the Southern Convention

This letter is quite different from the many which I have had the privilege of writing to you during the past few years. I am writing to thank you for your fine cooperation in the past and to introduce our new secretary-treasurer.

The new officers of the Southern Convention Laymen's Fellowship, elected at our recent annual rally at Elon College, are: J. Earl Danieley, chairman, Box 515, Elon College, N. C.; P. D. Howell, vice-chairman, Chuckatuck, Va.; and D. Marsh McLelland, secretary-treasurer, Box 805, Elon College, N. C.

As we enter the new year with these officers, may I remind you that the dues of 50 cents per member should be sent to Mr. McLelland. It is necessary that the dues be paid to meet the expenses of the May meeting of our Fellowship to be held in connection with the biennial session of the Convention.

Thanks again for your cooperation and assistance. I am looking forward to seeing you at our future rallies.

Sincerely yours,
S. H. Pell.

Western N. C. Conference Holds Mid-Year Session

The Western North Carolina Conference of Congregational Christian Churches met at the Congregational Christian Church, Asheboro, N. C., for its third Mid-Year Session, March 15, 1956.

Dr. Harvey A. Fesperman, president of the Southern Synod of the Evangelical and Reformed Church, was the key speaker for the conference, speaking on the theme, "Problems of Church Union." Dr. Fesperman pointed out that there is a tendency to overstate our problems and to underestimate our power to solve them. He stated that we need to become better informed in order to effect the proposed union between the Evangelical and Reformed Church and the Congregational Christian Churches. The merger is scheduled to be consummated in 1957.

The Rev. L. M. Prsemell, of Liberty, president of the conference, presided. The opening devotional service was conducted by Mrs. J. C. Newell, of Pleasant Ridge Church, near Ramseur. Mrs. Newell is superintendent of the Ladies' Missionary Society for this district. The closing devotional service was led by the Rev. Bill Simmons, pastor of Hank's Chapel Church, near Pittsboro.

Others participating on the program included: W. H. Hughes, Jr., chairman of the Conference Missions Committee, who insisted upon the importance of a renewed interest in missions; Dr. John G. Truitt, who spoke on Elon College and the Christian Orphanage, of which he is superintendent; and the Rev. H. W. Bray, chairman of the Conference Committee on Evangelism, who led a panel composed of the Rev. L. M. Presnell, Dr. F. C. Lester, the Rev. Fred Register, and the Rev. Mack Welch.

Delegates from 28 churches reported on the problems of their churches, following the conference theme—"Facing Our Problems." The central problems were attendance, membership, and active participation.

Mr. I. L. McDowell, a layman of the Pleasant Union Church, near Farmer, was nominated by the conference to serve on the Executive Board of the Southern Convention of Congregational Christian Churches.

Max Vestal,
Secretary.

Elon Basketball Team at National Tournament

The Elon College basketball squad, nearing the close of the most successful season in the college's history, left by plane on Sunday morning for Kansas City, Mo., where it was to enter the annual NAIA tournament in a bid for the national championship in the small-college ranks.

The Fighting Christian cagers, in winning a place among the nation's 32 leading teams for this Kansas City tournament, can already show three championships won this year. They started their championship string by winning the Parris Island Christmas Tournament, went on to win the annual North State Conference tournament, and then won the Carolinas NAIA title in a four-team tourney.

The season record for the Maroon and Gold squad shows a mark of 25 wins and six losses up to the opening of play in the national tournament at Kansas City. In posting this record, the Christians have scored 2,814 points for an average og 90.8 points a game, and have held all opponents to a total of 2,394 points or an average of 77.2 points per game.

The most amazing part of the Elon basketball record for this season has been accuracy percentage recorded on shots from the floor. The statistics disclose that the Christians have made good on 45.3 per cent of all their floor shots, and they scored on more than 72 per cent of their free throws.

An added honor for Elon came following the Carolinas NAIA play-offs, when Coach Doc Mathis was named as the "Coach of the Year" in the Carolinas NAIA district. He was chosen by vote of thirteen other college coaches in North and South Carolina, who thus paid tribute to the Elon mentor for his excellent work this winter.

Luther N. Byrd.

Note—This article was written for the issue of March 15, but was crowded out by Missions Material.—J.T.K.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven,"—*Matthew* 10:32.

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

Leadership Training School at Pleasant Hill

A Leadership Training School is being held at Pleasant Hill Church, near Liberty, N. C., this week for Pleasant Hill, Smithwood and Liberty Churches. The courses include: Pre-school; Children of the Church; Youth of the Church; and Officers of the Church School. Teachers include: Miss Ruth Dunn, Miss Meryle Mauldin and Rev. John S. Graves of Elon College and Mr. Martin T. Garren of Greensboro.

* * * * *

Stewardship—a Big Christian Idea

One of the big Christian ideas is "stewardship." This means the act of managing affairs for someone else. In our Christian thinking this is based upon our knowledge that this is actually God's world. He created it. The world of things is God's.

God also created man. So we are his. All that we are and all that we possess we owe to God. In this way, then, we are stewards. Another way of saying it is that we own nothing except as God has created the world for us to live in and enjoy, and that we are really trustees of what we have. We are stewards—acting for God—the rightful maker and owner.

This is such a big idea that it often causes people to stumble. We get the mistaken idea that we own everything and can use everything for our advantage. Some people say that because this matter of stewardship affects us so closely, it is the place most of us fall short of true Christian living. Stewardship involves our life and the direction it is lived—the very purpose we have for life.

Stewardship involves our money—and when we speak of money, that affects each one of us at his "selfish quick."

Stewardship involves our time, which we usually want very much for ourselves.

Stewardship involves our skills, our talents, our capabilities.

In other words, stewardship involves our vocation and our occupation, what we do with the by-products of our job, what we do with our leisure time, how we work together in groups (for ourselves or for the common good), and the way we use our money.

The big idea of stewardship is important in each of the program areas of Christian Faith, Christian Action, and Christian Fellowship.—*From Pilgrim Fellowship Preview, April,* 1955.

* * * * *

Letter from Action Chairman

Dear Fellow P-Fer's:

The P. F. Year is half over: and your group should have had many projects planned and completed by now. The purpose of this letter is to remind you of some major projects and to suggest some more for your Action Commission.

"Work Day for Christ" should have been a big day in your group. If you did not have it in the fall as suggested, be sure to have one before September. (For details regarding this see the Youth Packet.)

Collecting clothes for the needy at home and over-seas is a worthy project and one in which every member can take part. Sending CARE packages is also a good project, although it does not involve participation by individual members.

Our Home Mission Emphasis this year is Indian Americans. There are many objects needed such as sewing machines, sewing materials, clothing and many more. The Youth Packet tells you where, how, etc.

Cleaning up your church or church yard is a very worthwhile project; not only is it needed, but it provides fun and fellowship for your groups. You could perhaps conclude the day's work by having a picnic on the church lawn.

During the month of March there is a week of visitation before Evangelistic Emphasis Week. This could be an excellent opportunity for your group to visit shut-ins and older members in your community. In Eastern Virginia the young people are adopting this week as "Christian Veterans Week." During this week every member of the P. F. takes it upon himself to visit, telephone, send cards or letters to at least five members or friends in the community, who are sixty years of age or over. Why don't you try it, and let's make it a convention-wide project.

Another project for shut-ins is to tape record the church service on Sunday morning and then during the week play it back to the sick members in the community.

These are only a few suggestions for your Action Commission Chairman to carry out. I hope they will help you to help those in your community and also those far away. Don't stop at this, please! If you have any additional ideas, I should be delighted to hear about them.

MARTHA BRITTLE,
Chairman.
Action Commission, Southern Convention P. F.

NEWS FROM THE CHURCHES.

(Continued from page 3.)

on the college campus—on the third floor. Parents have quite a time placing their children each Sunday in the Sunday school. The Elon College Community Church now is using all available space, widely scattered as it is, for its Sunday school. The only room for more children and adults will be absorption of new members into the various departments and even this is limited. Heads of departments and teachers seldom see each other, and consequently we have practically two Sunday schools.

The Elon College Church desperately needs to plan Sunday school classes for Young Adults and for young people just out of high school, whether in college or not. There is no space available now.

The church faces a big problem in providing sanctuary facilities for worship. At present, two hundred townspeople attend worship on Sunday morning plus college students and orphanage children, making a total of 350 or more. The college auditorium is adequate for the number attending but it is still an auditorium. Today, while this is being written, an all-day piano recital is going on in the auditorium. The stage is all set for the recital. By Sunday morning, we hope everything will be reset for public worship. The Elon College Community Church needs its own sanctuary, a place set apart for worship and a place the church can call its own.

The people of the Elon College community will make their own pledges first to their building program. Will the members of the churches in the Southern Convention remember us in prayer.

W. J. ANDES,
Minister.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"The Meaning of the Resurrection"

Lesson I—April 1, 1956.

Memory Selection: *"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."* I Corinthians 15:57.

Background Scripture: Luke 24:1-53.

Devotional Reading: I Corinthians 15:12-38.

The theme of today's lesson is "The Meaning of the Resurrection." We are not to be concerned primarily with the "How" of the Resurrection. That is an interesting subject—indeed a fascinating subject. How did a man who was dead come alive again from the dead? What kind of body did he have? What happened anyway? And how did it happen? That is an interesting subject; and a mysterious one to which there is no certain answer, not even in the New Testament itself. The Gospel writers do not attempt to explain it; they simply record it. And they do not agree on the details themselves.

Nor are we to be concerned primarily with the "Fact" of the Resurrection. We are to take that for granted. There will hardly be anybody in the Sunday school classes in our Congregational Christian Churches who will have any doubt about the "Fact" of the Resurrection, even if he does not know the "How" of it. The average person accepts the Resurrection as a fact even if he cannot explain it or understand it. There is too much evidence for it to doubt it. It is a solid and stubborn fact of history.

We are concerned, then, with the "Meaning" of the Resurrection. For granting that Jesus did come alive from the grave, what meaning does that fact have for us? Is there any practical meaning for you and for me? There is meaning, and that meaning can be summed up under two simple headings: "Do not be afraid to die"; and "Do not be afraid to live."

Do Not Be Afraid to Die.

The Resurrection of Jesus Christ tells us that we ought not to be afraid to die. Jesus confidently assured his disciples that he was going to rise again from the dead. And he did rise from the dead. This same Jesus who told his disciples that he would rise again from the dead, assured them that because he lived, they, too, would live. He assured them that he was the Resurrection and the Life, and that whosoever believed in him, though he were to die, he would live again, and that whosoever lived and believed in him should never die. That is the word of God's Son. We can trust it, we can stake our lives on it, we can depend upon it. Nothing, not even death, can blot out the life of a child of God. Life is not a dead-end street. And whatever life beyond the grave may be or may involve, we can trust God to take care of us when we walk through the valley of the shadow of death.

We need not fear death. Indeed, Paul says that one of the results of Christ's Resurrection is that he delivered those who were in bondage to the fear of death from that fear, and set them free. *Easter tells us not to be afraid to die.* Death is an incident, a doorway into a new and endless and infinite life. Those who are living without God may well be afraid to die, but not the Christian.

Do Not Be Afraid to Live.

It is a mistake, however, to think that the primary message of Easter is simply a bit of comfort, or a lot of comfort, if you please, for those who must die. Most of us are not expecting to die today, or tomorrow, or for many tomorrows. And most of us will go on living for a long time.

Does Easter have any message for us? Does it have anything to say to us who must continue to live? If you will turn to that immortal fifteenth chapter of I Corinthians, you will get your answer. In that chapter, Paul presents an irrefutable argument in behalf of the Resurrection of Christ and of all believers. It has been called "Paul's Taunt of Death." At the end, he assures us that this mortal must and will put on immortality. And he taunts Death with these words, "O Death, where is thy sting? O Grave, where is thy victory?" Then he assures the believers, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!" It is a song of triumph.

At the end of this "Taunt of Death" and "Song of Triumph," does Paul say "Therefore, do not be afraid to die"? Nothing of the kind! he shouts triumphantly, "Therefore, do not be afraid to live!"

We are to be steadfast, unmoveable, always abounding in the work of our Lord, forasmuch as we know that our work is not in vain in the Lord. We are not to be afraid to work for God. He is saying that the message of Christ's Resurrection is that the universe is on the side of righteousness and truth and goodness and love. He is saying that life has abiding values and that if we give ourselves to those values and live for them, our lives will not be wasted. Easter means that we can face death and we can face life without fear, that we can face them with courage and cheer and confidence. This is the meaning of the Resurrection. Those who live as if Easter were true will find that Easter is true.

This emphasis on the power of the Living Christ to give us courage to live as well as to die, is strikingly shown in today's lesson. It was to those two men, trudging along a dusty highway of life, heavy in heart over their broken hopes and their disappointments — they hed trusted that it had been he which should have redeemed Israel, and he had been crucified—it was to them that the Risen Christ appeared, trudging that dusty highway with them, opening their eyes to the truth in the Scriptures, and causing their hearts to burn within them as they walked along. And in the simple incident of the breaking of bread, he was made known to them.

Life has its disappointments, its hardships, its discouragements, even its disasters. It is serious business. It demands courage and fortitude and faith. But Christ is the "Companion of the Way," he walks with us on the journey of life, and he can transform its common and uncommon experiences by his presence and his power. Let no man who believes in Christ be afraid either to die or, what is just as important and demanding, to live. This is the meaning of Easter!

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

It is the surmounting of difficulties that makes heroes.—*Kossuth.*

Protestant Church Styles Protested at Conference

Church planners have been taken to task for turning out uninspiring, imitative buildings which fail to serve the needs of America's burgeoning church communities.

Four hundred architects, design experts and church officials meeting in Atlanta Georgia recently for the National Joint Conference on Church Architecture expressed almost unanimous concern that planners are failing to produce religious architecture which is "worshipful and convincing."

Instead, with a few notable exceptions, they have relied on "trivia and trimmings, indulged in romantic sentimentalism and have given the people cake icing for bread," in the words of keynote speaker Walter A. Taylor of Washington, D. C., director of education and research for the American Institute of Architects.

"Some of them have even been guilty of shock treatment and stuntism," Taylor noted. He blamed the current building ills upon revivalism and antiquarianism, the confusion of our culture and the focus upon architecture for itself, rather than upon architecture as a religious expression.

Taylor's prescription for today's church architect is to seek to understand the true nature of the church, its reason for being, and its relation to society before he attempts to express these in a building.

The Rev. Dr. C. Harry Atkinson of New York, director of the Bureau of Church Building of the National Council of Churches, which together with the Church Architectural Guild of America, co-sponsored the conference, called upon church planners "to serve today's complex human needs," particularly in providing suitable plans for church classrooms to keep abreast of new trends in Christian education.

For the second consecutive year, the contemporary style of church building won all the awards given annually by the Guild. No example of Gothic or Colonial design was named. The coveted Conover award given to the individual who has made "the most outstanding contribution to better church architecture" during the year, went to Dr. Atkinson. The award made to a layman was established two years ago in memory of Dr. Harry Conover, a clergyman who spent many years in counseling church builders, first as an executive of the Federal Council of Churches and later with the National Council.

—*Religious Newsweekly.*

PASTOR OR COUNSELOR—WHICH?

(Continued from page 5.)

doesn't know you, and doesn't care to hear you preach. If he knew you personally, I think he would like you, and want to hear you preach. I fear he is about to be lost to the church. Please drop in to see him.'

"Six weeks later he dropped in—for five minutes. My son saw him coming—and escaped. My pastor didn't even ask for him, and that completed the breach. And I think a little time and attention from my pastor would have saved my son from going over."

As a pastor I repeatedly said in a like situation, "Won't you let me come and sit with the family at a meal—no matter what— and let me be one of the family at table, just to know you at close range?"

I learned that technique from Jesus. He invited himself to dinner at the table of Zacchaeus, the publican, just to win him. And he got him.

I trust the new minister in the new day to be a good counselor, better than I could ever be. But he will be a much better one, if he first devotes himself fully to be a truly good shepherd like his Master.

There can be no peace when there is no God in the hearts of men. When you drive the devil out of the human heart the stream of life will be happy, sweet and peaceful.

—*Charles Clifford Peale.*

"THE LIVING WORD"

The Meanings of "Purge"

Number Eight of a Series

By Dr. Luther A. Weigle.

The word "purge" is used by the King James Version thirty-one times, representing seven different Hebrew words and five different Greek words. It is retained by modern translations in the three cases where it means what the term still means in a political sense; Josiah purged the land of idolatry (2 Chronicles 34:3-8) and the word of the Lord to Ezekiel was that he would purge out the rebels (20:38). It is retained also in the great penitential psalm of David (51:7): "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

In nearly all other cases the word "purge," as used in the King James Version, has a moral sense of refers to a ceremonial ritual of moral significance. Nine times it represents the Hebrew word for "forgive," "atone for," or "expiate" (1 Samuel 3:14; Psalm 65:3; 79:9; Proverbs 16:6; Isaiah 6:7; 22:14; 27:9; Ezekiel 43:20, 26). Twelve times it means "cleanse" or "purify." Twice the underlying Hebrew terms are figures of speech drawn from the refining of metals (Isaiah 1:25; Malachi 3:3).

"Throughly purge his floor" (Matthew 3:12; Luke 3:17 KJ) contains the old spelling "throughly" for "thoroughly," and is misleading because it may be taken to mean the floor is in need of physical cleansing or ceremonial purification. The more ancient manuscripts of Luke 3:17 read, as rendered in the Revised Standard Version: "His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire." The cleaning up of the threshing-floor is not preliminary to the threshing, but part of the process.

In John 15:2 "purge" means "prune"; in the sixteenth century men spoke either of purging or of pruning a tree or vine, and except for this one verse the King James Version uses "prune" and "pruning hooks."

The translation of Mark 7:19 in the King James Version is mystifying. Fortunately, the most ancient Greek manuscripts of Mark's gospel, as well as the writings of Origen and Chrysostom, are more intelligible. Following them, the RSV reads: "Do you not see that whatever goes into a man from outside cannot defile him, since it enters, not his heart but his stomach, and so passes on?" (Thus he declared all foods clean.) Similar renderings are in the modern translations made by the Twentieth Century group, Weymouth, Moffatt, Ballantine, Goodspeed, Confraternity of Christian Doctrine, Knox, Basic Bible, Zurich, New Dutch, Williams Rieu. Neither in this verse nor anywhere else in the Bible does the word "purge" refer to the purging of the intestines.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

During the past several weeks I have been reading page after page of the fifty years of history made by the Christian Orphanage as found in the minutes of the Southern Convention and the recorded minutes of the meetings of the board of trustees of the orphanage. It has been an interesting assignment. I could have probably done a better job if I had read them six and a half years ago. The Southern Convention asked me to prepare a brief history of the orphanage to be used in connection with the Centennial Session of the Southern Convention to be held on May 1-3. Also I need the history for the orphanage's fiftieth anniversary celebration on the first Sunday in September.

I had a delightful visit with Mrs. J. L. Foster who resides in our town, and I shall share with you a paragraph or two in that connection.

"It must be remembered that a debt of gratitude is owed Mrs. James L. Foster who made the Christian Orphanage a Christian home from the beginning. Mrs. Foster, a city-bred, college-trained young woman arrived with her husband, the first superintendent of the Orphanage, on a miserably raining day, December 1, 1906. They were met at the railroad station by Dr. G. S. Watson, the town physician and a member of the board of trustees. It being a cold and rainy day they were entertained at the Watson home for a day or two. It was a dark day for the young woman and her two babies, Mary Lee, a little more than two and Jimmie, a little less than six months old.

"The big formidable building had so much at the doors one could hardly enter—pieces of building materials, sawdust, plaster, nails and dirt. One big wardlike room on the first floor had some of this debris removed from its bare floor and a tin stove had been set up. This was home for the brave young mother and her family. At the moment her strong hands and her big heart were more in demand than her accomplishments in piano and voice. In less than twelve months twenty-three homeless little children were added to her brood.

"Those first weeks and months Mrs. Foster was often alone, her husband being busy attending conferences miles away, or meeting influential churchmen privately and in small groups throughout North Carolina and Virginia. Sometimes he was gone several days and nights. And as she said to the writer as he talked with hen in her lovely home at Elon College, do not forget the nights. She laughed her infectious laugh and added and do not forget the T. B. Dawsons. They were life-savers. They lived near by and greatly strengthened the hands that rocked the orphanage cradle. No history of the orphanage would be complete, however brief, which did not with great admiration and gratitude mention Mrs. James L. Foster."

Thank you for the good report this week.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 14, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 4,034.86
Eastern N. C. Conference:		
Bethlehem	$ 32.00	
Hope Mills	3.00	
Mt. Gilead	25.00	
		60.00
Eastern Va. Conference:		
Bethlehem (N.), S. S.	$ 54.14	
Warwick	42.00	
		96.14
N. C. and Va. Conference:		
South Boston	$ 5.50	
		5.50
Western N. C. Conference:		
Albemarle	$ 25.00	
Mt. Pleasant	10.00	
Zion	30.00	
		65.00
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
Linville S. S.	21.99	
		23.99
Total		$ 250.63
Grand total		$ 4,285.49

Special Offerings.

Amount brought forward		$ 5,431.42
Mrs. John Miller, Elkton, Va., Easter Gift	$ 10.00	
First Cong. Church, Wellington, Ohio	6.05	
I Fletcher Craven, Ramseuur, N. C.	5.00	
A Friend	14.50	
Jr. Baraca Class, Holy Neck Christian Church	10.00	
Happy Sharer's Club of Greensboro, N. C., Easter gift	10.00	
Women's Christian Fellowship, First Cong. Ch., Hendersonville, N. C.	5.00	
Philathea Class, Reidsville Church	30.00	
N. G. Walker, Brown Summit, N. C.	10.00	
Woman's Association of First Cong. Church, St. Petersburg, Florida	150.00	
Women's Fellowship, First Cong. Church, Asheville, N. C.	50.00	
Mr. & Mrs. Milton M. Vipond, Norfolk, Va.	10.00	
Mrs. S. H. Scott, Winston-Salem, N. C.	5.00	
Kraft Charity Fund, for coupons	12.54	
In Memory of W. L. Burke, Jr.	5.00	
In Memory of Mary Doggett Butler	5.00	
Special Gifts	72.00	
		410.09
Grand total		$ 5,841.51
Total for the week		$ 660.72
Total for the year		$10,127.00

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

In Memoriam

CONYERS.

We, the committee appointed by our church, Popes Chapel, wish to express the loss which our entire church and community feel at the passing of our beloved member, Mrs. H. B. Conyers, on November 7, 1955.

Her going has left a memory of sadness in her home, community and church that only time and God's grace can mitigate.

Therefore be it resolved:

1. That we bow in humble submission to God's will believing that he doeth all things well, and that he has and will give grace to bear this loss which at the time seemed irreparable.
2. That though we mourn her departure, we hold in memory her lovely character and believe that the influence of her useful Christian life will be a continuous benediction to her family and to her church.
3. That a copy of this tribute be sent to the family, a copy to **The Christian Sun** for publication, and a copy be entered on the church records.

Miss ETHEL M. HOLMES,
Mrs. WALTER PERRY,
Mrs. O. M. EVANS.

ASKEW.

We, the members of the Ladies Aid Society of Eure Christian Church, Eure, N. C., wish to pay tribute to one of our most faithful and beloved members, Mrs. Mary A. Askew who passed away March 4, 1956.

To know her was to love her. Her life is a challenge to us to live better and to serve God faithfully in our daily walk of life.

In expressing our sympathy we do hereby offer the following resolutions:

First, that we feel deeply the loss of one so rich in faith.

Second, that we keep in our hearts and express in our living the principles of Christ that were so apparent in her own life.

Third, that we express our heartfelt sympathy to her family, and pray God's richest blessings upon them.

Fourth, that a copy of these resolutions be sent to the family, a copy be placed in the minutes of the church, a copy sent to **The Christian Sun,** and a copy sent to **"The** Gates County Index."

Mrs. H. L. UMPHLETT,
Mrs. R. G. COWPER,
Mrs. H. N. FELTON.

United States Churchmen in Russia

For the first time, a broadly representative deputation of Christian leaders in the United States has visited the Soviet Union for conversations with Russian church leaders. The nine-member delegation of the National Council of Churches, headed by the Rev. Dr. Eugene Carson Blake, president of the Council, was welcomed Sunday afternoon, March 11, at the snow-covered Moscow Airport by Metropolitan Nikolai and other ranking Orthodox leaders.

The Americans then motored to the capital, where they were quartered at the Sovietskaya Hotel, usually reserved for the most important official delegations.

The seven clergymen and two laymen, members of Protestant and Anglican churches which are constituent members of the National Council, left New York on Friday, March 9, in the first phase of an unprecedented two-way visit.

Enroute to Moscow, the deputation was afforded an unexpected opportunity to get acquainted with church leaders in Czechoslovakia. Landing in Prague for a brief stopover on Saturday night, the churchmen were greeted at the airport by a delegation of eight headed by Bishop John, head of the Czech Eastern Orthodox Church. Ministers of the Evangelical Church of Czech Brethren and Methodists joined in the welcome.

The deputation, while in Russia, devoted the major part of its time in private conversations with the Russian churchmen discussing relations between the churches of the two countries, what the churches of the two countries have done to advance world peace and justice and other topics.

Visits to places of religious interest in Moscow and other cities proved most interesting. Plans for the visit of Russian churchmen to the United States for a two weeks' visit as the guests of the National Council about June 1, were also discussed before the Americans left Moscow on March 21, for their return trip.

—*Religious Newsweekly.*

TOWARD CLARIFYING SOME MISUNDERSTANDINGS.

(Continued from page 6.)

tion first begins to list tentatively the names of men whom it may or may not then proceed to consider further. (Constitution and By-Laws, 1953 edition, Section 75-76, Pages 28-30). Even this "letter of the law" is freely applied, and there is a great deal of informal and unofficial advisory contact between a congregational committee and the President of Synod as the committee begins to explore possible candidates for a call to a pastorate.

Much more important in explaining my unequivocal answer to this question is the text of the Basis of Union. I new refer to Article VI, Section C. While the "letter of the law" at this point is somewhat conditional and the process legally provided for is freer than what is legally provided for in our Constitution and By-Laws, I can only repeat that the Evangelical and Reformed Church is officially (and without equivocation) committed to this paragraph as well as to every other paragraph in the Basis of Union. And I include in that assertion the full recognition of the last sentence of Article VI-C which is one of the many instances where the presently existing freedoms of Congregations and Ministers are declared to be fully recognized.

(To be continued next week.)

DECLARATION OF PURPOSE.

(Continued from page 7.)

Zion Beginning Jan., 1956; 5 years.	175.00
Pfafftown Beginning Jan., 56; 5 years.	463.75
Martha's Chapel	297.00
Church of the Covenant Beginning Oct., 56; 5 years.	175.00
Church of Wide Fellowship Beginning Jan., 57; 5 years.	2,289.00
Monticello Beginning Aug., 56; 5 years.	822.50
First Congregational Christian (Henderson) Beginning Jan., 56; 5 years.	2,308.00
First Christian Church (Burlington) Beginning Nov., 56; 5 years.	10,000.00
Bethel Beginning Jan., 1956; 5 years.	1,034.25
Belews Creek Beginning 1956; 5 years.	834.75
Clayton Christian Beginning Jan., 57.	600.00

VIRGINIA HALL.

Bethel Beginning 1956; 10 years.	$ 912.00
Ingram Beginning Jan., 57; 8 years.	1,748.25
Union Beginning Jan., 56; 5 years.	2,019.00
Windsor Beginning Oct., 56; 5 years.	2,841.00
Suffolk Beginning Oct., 1956; 5 years.	10,000.00

Additional Churches:

CAROLINA HALL.

Name of Church	Amount
Salem Chapel Beginning Jan., 57; 5 years.	$ 740.00

PAYMENTS.

N. C. and Va. Conference:		
Zion	$ 5.84	
Bethel	202.00	
Mt. Zion	331.00	
Virginia Valley Conference:		
Bethlehem	$ 75.00	
Bethel	18.02	
Total		$ 631.86

"Go Ye into All the World"

BUDGET of THE SOUTHERN CONVENTION MISSION BOARD FOR 1956

ANTICIPATED INCOME

From Churches on Apportionment, Women's Fellowship, Individuals, and other sources	**$*80,540.29**
For Convention Home Missions	$ 39,073.68
For National Home Missions and Ministerial Relief	14,483.80
For Foreign Missions around the world	26,982.81

This Budget will do the work of Christ at home and around the world through the following:

CONVENTION HOME MISSIONS

Salary Aid at Bailey's Grove, Bayside, Lakeview, Carroll County, Fayetteville, Portsmouth (new), South Boston, Virginia Valley, Warren County, Warwick, Western North Carolina Pastor at Large, and Student Work at Elon College, Chapel Hill, Durham and Raleigh	$ 20,166.72
Building Aid at Bayside, Bethel (V. Va.), Carroll County, Norfolk-Central, Norfolk-First (new), Sophia, Zion (N. C.), Woods-Wisslers (united)	$ 13,400.00
Mission Board Promotion and Administration, The Christian Sun, Insurance, Interest on Loan, Repayment of Loan	$ 5,200.00

Needed, $10,000.00 additional funds for New Churches.

NATIONAL HOME MISSIONS

National Home Missions for Work throughout America through our Board of Home Missions, in Church Extension and Evangelism, Christian Education the American Missionary Association, the Council for Social Action, etc.	$ 14,483.80

FOREIGN MISSIONS

For Work throughout the World in our Congregational Christian Missions in fourteen countries of the world, serving a population of approximately 40 million people, through the American Board		$*26,982.81
India	$ 7,898.00	
Africa	2,580.00	
Twelve Other Countries	13,366.23	
Relief and Reconstruction	1,000.00	
Miscellaneous	2,138.58	

Needed, at least $7,500.00 additional for pressing opportunities overseas in our Christian Mission.

"Go Ye into All the World"

IS THE ABOVE BUDGET OUR RIGHTFUL SHARE IN THIS WORK?

ARE WE OF THE SOUTHERN CONVENTION OBEYING CHRIST?

WM. T. SCOTT, Superintendent

---

*Plus Women's Thank Offering for new church buildings in South Africa.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, MARCH 29, 1956 NUMBER 13

"At Easter"

Help us to find a Cross somewhere
Since it is Easter Day,
Where we may nail the foolish fear
That we should throw away.

Teach us, dear God, that bright green rain
Will always come with Spring—
There will be sunlight on old fields,
Keep us remembering.

May we forget the petty trials—
Dreams gone, brief hurt, deep loss;
And turn where lilies climb the air
To hide a bleeding Cross.

For hope is born when lilacs bloom,
Rain-sweet in early Spring,
And faith that found an empty tomb
Can conquer anything!

—*Anonymous.*

N-E-W-S B-R-I-E-F-S

We are indebted to Mrs. J. H. Booth, Jr., for the Easter poem on the front page this week. You will note that the author is not known to us. We wonder if any of our CHRISTIAN SUN readers know who the author is. We would like to know.

The annual Easter Sunrise Service at first Church in Richmond, Va., will be conducted by the Pilgrim Fe--lowship of the church on Easter Sunday morning at 7:15. Mr. John E. Eliason, assistant to Dr. Helfenstein, will be the speaker. Breakfast will be served following the service to all who attend.

We note that Dr. Arthur G. Newell, pastor of the Evangelical and Reformed Church in Richmond, is to be the afternoon speaker at the coming biennial session of our youth group to be held in Suffolk. Dr. Newell has been a visiting speaker several times at our First Church in Richmond, and those who hear him at the youth meeting will be amply repaid. On several occasions the youth groups of our First Church and of his church have held profitable joint meetings.

Mission Filmstrips Available at Convention Office

There are two good filmstrips in the Convention Office on Africa: one for adults, and one for children. "African Journey" gives a good picture of the customs, problems and needs of the people of Africa. This picture would be good for men's, women's, or youth groups. "Sumo, a Boy of Africa," is the story of a little African boy who attends a mission school and returns home to tell his folks of his experiences there.

These filmstrips are available by writing Miss Ruth Dunn, Box 336, Elon College, N. C.

Two Washington (D. C.) Churches to Merge

Two leading Washington churches —First Congregational and Grace Reformed—have announced preliminary merger plans.

The parent denominations, the Congregational Christian Churches and the Evangelical and Reformed Church, are scheduled to unite in June 1957.

At recent meetings, the congregations of the two local churches voted to authorize the "preparation of a basis of union." Seven subcommittees were named, with two members from each church on a committee, to discuss matters of belief and other phases of church life.

The subcommittees were asked to report back to the congregations about May.

According to tentative plans, the combined congregation would take the name of "First United Church of Christ of Washington." The name that has been proposed for the merged denominations is "United Church of Christ in America."

The Rev. Dr. Carl Heath Kopf, minister of the Congregational Church, and the Rev. Robert W. Olewiler, pastor of Grace Church, would become co-pastors. A new church would be erected.

The First Congregational Church, 10th and G Sts. nw., was founded in 1865. President Coolidge was a member. Grace Church, 1405 15th St. nw., where President Theodore Roosevelt worshipped came into being in 1877.

Woman to Become Pastor of Kansas Church

At a special meeting of the Pastoral Committee, Deacons, Deaconesses and Trustees of the Towanda Church on February 13, a unanimous call was extended to Mrs. John H. Jones to serve the church as its regular minister.

Mrs. Jones has worked faithfully as a co-worker with her husband in their forty year ministry to Kansas

(Continued on page 10.)

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun

( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

News from the Churches . . .

Leadership Training School Held at Pleasant Hill

A Leadership Training School was held at the Pleasant Hill Congregational Christian Church, Liberty, N. C., March 12-16. Churches participating in this school were Pleasant Hill, Liberty, and Smithwood.

Four courses were offered, as follows: "The Pre-School Child," taught by Miss Ruth Dunn; "Guiding Children in Christian Growth," taught by Miss Meryle Mauldin; "Teaching Young People," taught by the Rev. John S. Graves; and "Church School Administration," taught by Mr. Martin T. Garren.

* * * * *

Easter Sunrise Service

The Men's Class and the Young Married People's Class of Apple's Chapel Church are planning to give an Easter Sunrise Service. The program was given last year and was such a success that they plan to make it an annual affair if the attendance is as good this time as it was last year.

The service will be a pageant of the last days of Christ on earth. It will begin with the Last Supper and end with the Resurrection. The pageant will be held in front of the church. The wooded area makes an ideal spot for the Gethsemane scene. The pageant is so timed that the resurrection scene in the cemetery comes just as the sun begins to rise. The costuming and sound effects are most effective. It is a very inspiring pageant.

The public is invited to attend this service. The pageant will start around 5:30.

* * * * *

To Hold Teacher Training School at Pleasant Grove

The Congregational Christian Churches in Halifax County, Virginia, are planning a Teacher Training School for April 22nd through 24th at the Pleasant Grove Christian Church. Churches included in this school will be Center, Pleasant Grove, Ingram, Liberty, and Union (Va.). The hours are as follows: Sunday, April 22, 3:00 to 5:00 p. m.; Monday, April 23, 7:30 to 9:30 p. m.; Tuesday, April 24, 7:30 to 9:30 p. m. Two 50-minute classes will be scheduled for each date, with a short break between.

Classes will be offered for teachers of each department of the Church School and there will be also a class for superintendents and church school officers. The following is a list of courses offered and the teachers.

Announcing the Fourth Annual Ministers' Convocation for Congregational Christian Ministers of the Southern Convention

* * *

Moonelon—May 14, 15, 16, 1956

Theme, "Creative Opportunities for the Ministry Today."

* * *

To encourage all of our ministers to attend, the fee will be reduced this year to a flat $5.00. Everyone in attendance will be expected to pay the same amount, and there will be no other charges.

* * *

Superb Fellowship—Stimualting Variety

Fine Arts—Sports—Shop Talk Worship

G. D. ALLEY, Chairman,
HARVEY CARNES, Secy.

The Church School Nursery Class, Miss Ruth Dunn, Elon College, N. C.; Teaching Primary Children, Mrs. E. H. Lacy, South Boston, Va.; Teaching Juniors, Rev. John S. Graves, Elon College, N. C.; Teaching Intermediates, Mrs. Henry Robinson, Burlington, N. C.; Teaching Young People, Mrs. David Shepherd, Virgilina, Va.; Teaching Adults, Mrs. Avis Whitlow, Danville, Va.; The Superintendent Faces His Task, Mr. Martin T. Garren, Greensboro, N. C.

This will be an accredited school with all courses selected from the Leadership Education Handbook published by the Division of Christian Education of the National Council of Churches.

Over 22,000 Attend Evangelistic Services in North Carolina

There was a grand total attendance of 22,218 persons at the Simultaneous Evangelistic Services in North Carolina. Fifty-three churches participated in the services, ninety-eight ministers provided leadership, and thousands of lay people worked and prayed. Many other churches could not join in the services, but did have lay visitation evangelism and encouraged family devotions throughout the Lenten Season.

The results which can be counted will be reported immediately after Easter and will be shared through The Christian Sun.

Fellowship luncheons for the participating ministers were held in Burlington, Greensboro, Raleigh and Randleman. It was encouraging to hear the serious thinking all the ministers are doing on the why and how of evangelism. These luncheons provided a time when experiences and methods could be discussed and shared.

It was a real privilege to have seven ministers from the Evangelical and Reformed Church, two Presbyterian ministers and one Baptist minister work with us in these special services.

Here are the churches, the ministers of the churches, and the visiting ministers who participated in these services:

Eastern North Carolina Confetence.

Amelia, Thomas Madren, H. S. Hardcastle; Auburn, Rosser Lee Clapp, Bill Simmons; Beulah, R. Eugene Tally, John Henderson; Christian Chapel, Carl J. Dixon, R. T. Grissom; Damascus, E. M. Powell, J. H. Lightbourne, Jr.; Hayes Chapel, Rosser Lee Clapp, W. W. Hall; Henderson, J. Frank Apple, Earl T. Farrell; Lee's Chapel, Thomas Madren, J. Everette Neeses; Liberty Vance, W. W. Sloan, interim, H. L. Carnes; Moore Union, Carl J. Dixon, E .J. Rohart; Mt. Herman, Carl J. Dixon, James Walters; New Hope, R. Eugene Tally, W. A. Grissom; Oak Level, E. M. Powell, H. E. Crutchfield; Plymouth, Thomas Madren, Harold Myers (ER); Pope's Chapel, E. M. Powell, Ellis N. Clark; Southern Pines, W. C. Timmons, (same).

North Carolina and Virginia Confetence.

Apple's Chapel, B. A. Leebrick, C. H. Stanfield (Bapt.); Belew Creek,

(Continued on page 15.)

Editorial . . .

Easter Comes Again

Easter is the best time of all the year for the people who live in the northern hemisphere. It comes at the end of winter. The long cold nights and the short dreary days are of the past. The sun is warming the earth and calling forth the grass and the flowers. The tempo of life is being quickened everywhere. Spring beauty covers the earth.

People would rejoice in the springtime if there were only the coming to life of the natural world; but for those whose homes are north of the equator, spring is the season which brings the outstanding spiritual festival of two leading religions of the world. The Jews celebrate the Passover, and Christians the Resurrection of Christ. Both are memorials of God's loving care for his children.

All Christians are mindful of the coming of Easter. Lent is a constant reminder to those who love Christ that they are approaching the climax of his earthly ministry. One recalls the gracious words which Jesus spoke as he went about teaching the people and preaching to them the fullness of God's love for all mankind. The miracles which he worked come vividly back to mind.

The events of Holy Week are richly significant of Christ's redeeming grace. Every one of them tells a priceless story. It is a joy to recall the Triumphant Entry into Jerusalem. Without that brief hour of acclaim, something would be lacking. His cleansing of the Temple was prophetic of the spiritual purity that he would have characterize his Church through the coming centuries.

The Last Supper is a momentous milestone in monotheistic religion. It is the connecting link between the Old Testament and the New. It shows that God's revelation through the patriarchs and prophets, and his revealing of himself in Christ constitute one unbroken stream. It speaks a message that is understood by men in every age and in every land. It unites all mankind in one common brotherhood and binds them to God in Christ.

The Agony in the Garden is one of the most human events in all history, and at the same time it is one of the most divine. It is faith triumphing over desperation. It is the obedience of perfect love. It shows how the power of God may become available for every human crisis.

The events of the Crucifixion are etched upon the heart of every devout Christian. They speak for themselves in a way no human words can ever express. On the Cross God's love in all its glory is revealed against the dark background of human cruelty and shame. The Cross became the symbol of the way whereby men may climb to God.

The real story of Easter is the story of the Resurrection. It is the story of the triumph of life over death. It is the confirmation of man's highest hope. It brought life and immortality to light. The Resurrection dealt a mortal blow to man's most dreadful fear. It left man confronted by a mystery which only eternity can unveil.

The Resurrection is the message of the Christian Gospel. The disciples gladly accepted the invitation to follow Christ. As they followed him, heard his gracious words, and witnessed his mighty works, they loved him with all the strength of their hearts. Jesus of Nazareth gave them a story to tell; but the Risen Christ gave them a message of salvation which they could preach with conviction and converting power.

The Resurrection wrought a miracle in the lives of the disciples themselves. They were sincere men as they went about Judea and Galilee with Jesus. They were trying hard to be and to do their best; but they were still selfish, scheming and fearful. They all forsook Jesus in the garden. Peter denied Jesus when Jesus was on trial. After the Resurrection, the doubting Thomas became a man of faith, and Peter became the Rock even as Jesus had said he would.

The spiritual power which raised Jesus from the dead is the power which operates in Christ's Church. That is what the Apostle Paul had in mind when he said, "For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith; that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead."

Christ's Resurrection does three things for the Christian who is truly found in Christ. The power of the Resurrection makes the "old man a new creature in Christ Jesus," enabling him to overcome the sin that constantly besets him. It is the power by which the individual attains "to the measure of the stature of the fullnes of Christ."

The power of the Resurrection, when the Gospel is preached, brings the hearer to repentance, gives him faith to believe, and leads him into a saving knowledge of our Lord and Saviour, Jesus Christ.

The Resurrection gives the hope that "because he lives, we shall live also."

A Meditation as to . . .

"The Easter Revelation and Our Response"

The life of Christ is revelation. He brought to the world in the life of a man that which men could never have imagined or discovered by reason or research. The original character of the Christian faith is clearly defined as revelation, when he says: "Christianity declares that we have in Christ the Incarnation of the Eternal God. . . . The totality of the Godhead is in Jesus Christ revealed. The Sonship discloses the Fatherhood and the Holy Spirit discloses the Father and the Son. Thus is Christ God visibly uttered."

The resurrection of Christ was revelation restored after darkness, despair and doubt bringing to the discouraged disciples a new life, a restored communion and a lasting purpose. The Easter faith came not from imaginations stimulated by emotion, but by the revelation of Christ to those who saw him. "He showed himself alive after his passion by many infallible proofs." Those proofs we will not now discuss save to affirm our conviction in their validity, of their factual nature, and we will go on to speak of that which may be more important for guiding us in our present duties, of the response we should make to the revelation which we have in the risen Christ.

The first word to be recorded in the New Testament as spoken by one to whom the Easter revelation came, was the exclamation of Mary Magdalene, "Rabboni; which is to say Master." Is not this the word with which we should greet our Lord on Easter morning? It has the richest meaning and the most far-reaching motive for faith and life.

The fullnes of the word "Master" as used in the Gospels comes anew to us when our attention is directed to how many times and by what different persons this divine term was addressed to Jesus. Not only disciples and friends, enquirers, and those whom he had helped, but his enemies, the Pharisees, who sought to trap him, and the false disciple who betrayed him, all called him "Master." We are made to see that the significance of the word in use depended not upon the word itself but was in the heart and mind of the person using it. There were many who called him "Lord and Master" and did not the things which he said and had no intention of submitting to his control. There are those who still confess him without a follow-up in deeds. The word is a noble one with a number of dictionary meanings and uses, but to us its use is in giving direction and decision to our actions. On Easter, we should use the word with the abandon of the Magdalene when she recognized her Saviour, Friend, Master and Lord on the morning of his resurrection.

There was surprise in Mary's expression. It showed by its explosiveness the reality of the experience which came not by slow reasoning or the build-up of wishful thinking but by the flash of a vision. There should be freshness and reality in our consciousness of Christ. Warm personal affection was in the greeting. She said not "Rabbi," but "Rabboni," a diminutive and local form of the word which gives the sweetness of intimate friendliness. The difference is that between "Father" and "Daddy," when spoken by a child, and between "Friend," and "Buddy," when hailed by a comrade. Love should be in our Easter response. Faith was also in the word for the return of the great teacher is recognized. He had come to correct the ignorance and doubt which had settled upon the Apostolic group. They were to open their minds to all the fresh facts and new faith which he would reveal as he would speak to them of the things of the kingdom. Mary regarded him as the teacher. Our minds should be open to all that he will mean to us. Adoration was in the word and Mary went beyond listening to his voice and fell at his feet in worship. Easter should bring to us the mystic sense of the presence of the eternal master of our immortal souls.

An Easter Acrostic

E arth's lilies arrayed in glorious bloom
A nnounce His rising from the tomb.
S weetly the bells of Easter-tide
T ell all the peoples far and wide
E vermore He lives, the Crucified One.
R esurrected is God's own Son.

—P. A. Wiley.

All these meanings, and more, entered into the marvelous ejaculation, but certainly its deepest significance lay in the simplest and most frequent use of the word, which was the recognition on the part of Mary of the right of Jesus to rule over her life, to control her behavior and to command her service. He is the master whom we are to obey. She did not call him "Master," without a willingness on her part to do the things which he would say she should do. Her word in worship would be fulfilled in work. Her confession would be proven sincere by consecration.

Receiving this recognition of his mastery over her life Jesus gave Mary a commission. "Go to my brethren." The experience of the first Easter was designed by Christ to become an evangel. The knowledge was given not to extract an ecstatic word in worship but to compel a faithful service. "Mary came and told the disciples that she had seen the Lord." The revelation to her became a ministry to others. The proper response to the Easter fact is to relay the message to those who sit in darkness.

Fron that Easter morning, returning to that which is elemental and essential, we see that the revelation is not to be limited to a few who see but that they are to tell others what they have seen. Sight is to inspire service. This is the plain fact, that Easter would have been a personal and failing faith, known only to a few and then lost, had not those to whom the original revelation came immediately been consecrated to evangelism and missions. The Easter fact will die with us unless we imitate them. Will you say, "Rabboni," and do nothing but to receive his truth and adore his person? Then your Easter is incomplete, your confession without significance, and the revelation of God fruitless except in the smallness of your own selfish spirit. The only way that Easter can continue is by each of us doing what the Master commands: "Go to my brethren and say to them."—*Richard L. Shipley.*

Evangelism Is Basic

By REV. W. CLAY FARRELL, Sanford, N. C.

Evangelism is the greatest need of our Congregational Christian Churches. The Church of Jesus Christ is not just an organization or fellowship, but is a living body of believers in the Lord Jesus Christ and he is the head. We have our commission from him—"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). We need a revival of the preaching of the gospel of the grace of God.

Not the ministers alone but all Christians need like the early church to go everywhere telling the good news. The Apostle Paul said, "I declare unto you the gospel—For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures" (I Cor. 15:3, 4). Christ Jesus came into the world to save sinners. "For the Son of man is come to seek and save that which was lost." Luke 19:10.

The Bible tells us that Jesus went about doing good, he fed the hungry multitude, he healed the sick, raised the dead and ministered to the needs of man. But he came to die, the cross was ever before him. He is the "Lamb of God to take away the sin of the world" (John 1:29). The cross is the center of our faith. We need a new version of Calvary: it is there we se *God's way of salvation*, God's love for a lost world.

The gospel of the grace of God declares the love of God for sinners. "For God so lived the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlanstig life" (John 3:16). It also declares God's hosility to sin. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). This is the message of the Apostle Paul when he declares in Acts 13: 38, 39 "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

If we are to grow as a denomination, yea if we are to continue, we must put first things first. Christ said "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). I firmly believe that this will apply to the local church as well as to the individual Christian.

Surely every Christian is, or should be, interested in better schools and homes, improving our church buildings, in better government. In fact we are interested in any thing that is for the welfare of our fellowman.

But if the church is interested only in the social welfare of man, we are no different from social, civic, or fraternal organizations. If man can find in his lodge all that he finds at his church, he will soon lose intertst in his church. The church has a message, the message of redeeming love in Christ Jesus our Lord. This is our first work.

The Bible tells us that man without Christ is dead in trespasses and sins. Since this is true, then man's greatest spiritual need is life and this need can be met only in Jesus Christ, and "There is none other name under Heaven, given among men whereby we must be saved." Acts 4:12. "He that hath the Son hath life; and he that hath not the Son of God hath not life." I John 5: 12. Spurgeon said "He who does not believe that God will punish sin, will not believe that he will pardon it through the atoning blood. He who does not believe that God will cast unbelievers into Hell, will not be sure that he will take believers to Heaven. If we doubt God's Word about one thing, we shall have small confidence in it upon another thing. Since faith in God must treat all God's word alike; for the faith which accepts one word of God, and rejects another, is evidently not faith in God, but faith in our own judgement, faith in our own taste."

If we construct church buildings, colleges, or other institutions without Jesus Christ, if we form organizations of which he is not the head, if we preach and preach not Jesus Christ and him crucified, we are building a superstructure without a foundation. "For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11. *Evangelism is basic.* The greatest thing any person can do on this earth, is to bring another human being to Jesus Christ as Saviour. This we ought to do and not leave the other undone.

EDITOR'S NOTE: The above article by the Rev. W. Clay Farrell, pastor of Grace's Chapel and Zion Christian Churches, was written to be used as one of the series emphasizing evangelism during Lent. Its omission was due to an oversight. The editor offers his apologies. It is printed now because its content is of perennial import.

S. C. H.

Evangelism, Jesus calls fishing for men. If we are to be successful in fishing for men we must have a true conception of the value of a soul. We must realize that one soul is of more value than all the material wealth of the world, for what shall it profit a man if he shall gain the whole and lose his soul? We must believe that men without Christ are lost and on their way to Hell. And can be saved only by the grace of God through faith in Jesus Christ. Eph. 2:8, 9.

We must look upon this business of bringing people to our Lord Jesus Christ for salvation, as important as getting a doctor for a loved one who is desperately ill. Soul winning is the heart and soul of the work of the church, not only the pastor or full-time worker, but every Christian. Some where along the way we seem to have lost our sense of Values, May God help us all to realize that man does not live by bread alone.

As we are entering the period of our all out effort in the field of Evangelism in our Congregational Christian Churches this spring, may we have a true perspective of the great potential that is before us. There are thousands within the bounds of the Southern Convention, who have never been reached with the gospel of Christ. Truly the fields are white unto harvest—"pray ye therefore the Lord of the harvest that he will send forth laborers unto his harvest."

We need a compassionate concern for the lost, a love for the souls of men. God loved us while we were yet in our sins, and sent his Son to be the propitiation for our sins, if God so loved us we ought also to love one another. Jesus saw the multitudes and had compassion on them. All great soul winners have been men of great compassion. Oh, for a passion for souls. David said in Psalm 142: 4 "No man cared for my soul." Are we guilty of not caring for the souls of men?

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Mid-Year Session of the Virginia Valley Conference

The Virginia Valley Central Conference meets twice annually—in the spring and fall. For twenty-five years, I have been attending the annual sessions of the conference, usually both sessions, though not always.

The drive to the Valley Conference, over the hills and through the valleys surrounded by mountains, is particularly beautiful in the spring and fall of the year. Herds of cattle grazing on the hillside add to the attractiveness of the scene and evidence thrift and prosperity.

Our churches in the Valley are rural churches with but one or two exceptions. They do not have large memberships, but an excellent type of people—Christian people who love their church and are interested in the coming of the kingdom of God. They are co-operative and always have an inspiring spirit. At present, however, the churches in the Valley have a serious shortage of leadership. They do not have pastors for their churches. Superintendent Scott is doing everything that he can to secure pastors for the churches in the Valley Conference and to place them properly. This is a field with great possibilities for our church. The possibilities, however, cannot be realized without sufficient and efficient leadership. Truly, the fields are white under the harvest, and the laborers are few.

It is always a pleasure to be present and enjoy the fellowship and the spiritual uplift of the conference sessions in the Valley. Last week, Wednesday, March 21, I had the privilege of meeting with fifteen or more of our pastors from North Carolina who were in the Valley conducting a simultaneous evangelistic campaign. Practically every church in the Valley had a visiting miniser for a part of or the entire week. They all attended the conference on Thursday, held at the Bethlehem Church. Mr. C. A. Phillips of Harrisonburg, is the president, and Mr. Pew of Winchester, is the secretary.

A very inspirational program was arranged in advance and given with interest and inspiration. In addition to the usual procedure of a conference on such occasions, there were some very helpful and inspirational addresses: one delivered by Dr. John G. Truitt on the topic, "Evangelism and Youth," and one by Rev. Tucker Humphries, "God Is the Answer."

In the afternoon, there was a business session. Revs. R. E. Newton and Walstein Snyder gave graphic reports on the Crusade of Evangelism that was then in progress in the Valley churches. They reported good attendance at the meetings and a number of reconsecrations and conversions in these meetings conducted in the local churches of the conference.

Brief addresses were given by Superintendent Scott and the writer. Dr. Scott emphasized the work of the Convention with reference to the Valley Conference, and I spoke about the progress and needs of our college. Dr. Raymond Andes reported on his earnest efforts to induce churches in the Valley Conference to accept their quotas for payment on Virginia Hall, a dormitory now being erected on the campus. He urged all churches that had not signed their Delaration of Purpose to please do so at an early date and forward the same to him.

This particular conference was a good occasion for our churches in the Valley. May the blessings of God continue in their efforts.

* * * * *

Apportionment Giving

Our report this week, including payments on conference apportionments for the college, is unusual. I believe it is the most unusual report that I have had the privilege of making. It is unusual in the total amount forwarded and the number of the churches contributing. You will note that a total of $462.00 is received. Only three churches contributed: New Elam, in the Eastern North Carolina Conference, $10.00; Holy Neck, in the Eastern Virginia Conference, $302.00, and Rosemont, in the Eastern Virginia Conference, $150.00.

Whenever I am called upon to make a report to our churches through THE SUN, listing amounts received on conference apportionments, I am always made to wonder what would happen should all the churches make a contribution for any one week. I presume that it is too much to even hope for a contribution from all churches at the same time, but those of us who are interested fail to see any good reason for so few of our churches contributing for the support of our college at one time. Yet, we are delighted on account of the amounts contributed. They all help to keep our college open and doing its job.

Previously reported		$ 4,697.66
Eastern N. C. Conference:		
New Elam	$ 10.00	
Eastern Virginia Conference:		
Holy Neck	$302.00	
Rosemont	150.00	
		462.00
Grand total		$ 5,159.66

* * * * *

Declaration of Purpose

It is encouraging to receive the Declaration of Purpose from a church or churches during each week. If we can keep this rate up for fifty-two weeks, we will have the commitment of about all of our churches, which will go a long way toward assuring the complete payment of the cost of the three buildings now being erected on our campus.

The report this week is arranged differently. Not only does the report give the Declarations of Purpose received from Virginia and North Carolina separately, but this report presents the Declarations of Purpose signed and turned in by conferences, and gives the total amount pledged and payments made. These reports are presenting the amounts previously pledged and paid by the local churches. It must be borne in mind, however, that each local church accepts the responsibility of collecting all unpaid pledges and forwarding the same to the college. This is an important item to be observed by everyone.

Carolina Hall—Declarations:

Name of Church	Amount
Eastern N. C. Conference:	
Auburn	$ 759.50
Beginning Nov., 56; 5 years.	
Hayes Chapel	362.25
Beginning Nov., 56; 5 years.	
New Hope	1,048.25
Beginning 1956.	
Hope Mills	414.75
Beginning Jan., 57; 5 years.	
Eutaw Community	595.00
Beginning Jan., 56; 5 yeari.	
Bethlehem	294.00
Beginning 1956; 5 years.	
Clayton Christian	600.00
Beginning Jan., 57.	

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Eastern Virginia Women to Hear Miss Clark at Rallies

Miss Lucy Kendall Clark, a retired missionary from Ceylon, now making her home in Lake Wales, Florida, will be the speaker for the Eastern Virginia Conference Rallies, April 4, 5, 6. The theme for the rallies is "Thy Word Giveth Light." Miss Clark will use "Christ the Light of Life in Ceylon" as her subject.

While in Ceylon, Miss Clark was a Congregational Christian educator among the Tamil people. Since 1914 her home has been on the Jaffna peninsula, where she went as a trained kindergartner to start kindergartens in the schools of the American Board of Foreign Missions and to train teachers to "man" them. She worked out of Uduvil School, the oldest boarding school for girls in the Orient.

"Courses also for teachers in the village schools enabled them to learn kindergarten methods and soon we had the little tots well under instruction," recalls Miss Clark. The young people of New York Congregational churches built for Miss Clark in Uduvil a beautiful model kindergarten building.

In the northern part of Ceylon, where Miss Clark worked, the three Protestant Missions are the English Methodists, Church of England, and American Congregationalists. They share in many union projects and of one of them, the Union Training School, Miss Clark was principal from 1930 until the time government rules forced her retirement from teaching.

To this school came the pick of the Protestant missions' young women, keen, eager, enthusiastic. They made much of their own equipment—maps, globes, sand-tables—and came out so well trained that they were immediately snapped up by schools throughout Ceylon.

Miss Clark, as a working member of the United Church of South India, spent much of her last year at Uduvil doing church work, visiting members in the villages and helping clear off a crippling debt.

No missionary ever has just one job, no matter how big it is, and Miss Clark not only was principal of the Union Training School, but she taught classes in physiology, hygiene, music, art and English in the High School Department.

MISS LUCY KENDALL CLARK
for nearly 40 years a Congregational Christian educator in Ceylon among the Tamil people will speak at the Spring Rallies of the Women's Fellowship throughout the Southern Convention.

Spring Rally Dates

Eastern Va. Conference:
Waverly, Richhmond, Wed., April 4.
Suffolk, Berea (N.), Thurs., April 5.
Norfolk, Rosemont, Fri., April 6.

North Carolina Conference:
Henderson-
Raleigh, Henderson, Mon., April 9.
Sanford, Turner's Chapel, Tues., April 10.
Asheboro, Pleasant Grove, Wed., April 11.
Burlington, Mt. Zion, Thurs., April 12.
Greensboro, Mt. Lebanon, Fri., April 13.
Halifax, Pleasant Grove, Mon., April 16.

Virginia Valley Conference:
District 5, Timber Ridge, Thurs., April 19.
Districts 2 & 3,
Mt. Lebanon, Fri., April 20.
Districts 1 & 4,
Wisslers Chapel Church, Sun., April 22.

Somehow she also found the time and energy to lead Brownies and Elephant Clubs; direct church choirs and Sunday schools, and give dramatic presentations of Bible stories. As in the U. S. A., committees were legion, and Miss Clark was a member of many such in both school and church.

When Uduvil Girls' School celebrated its 125th Anniversary in 1949, a number of its graduates who were mothers "passed on the Torch" to their children who wanted to dedicate their lives to Christian service. The first group numbered eleven, but every year since, more young people have asked to be "Torch Bearers" until now there are 36. Miss Clark keeps in close touch with this group, who observe the thirteenth of each month as a day of prayer for each other and for such vital concerns as the United Nations and the World Council of Churches.

"God's dividends are remarkable," says New York born Lucy Kendall Clark, as she recalls her years in Ceylon, her many journeys to and from the U. S. A. for furloughs that took her three times around the world and her meetings with great leaders, including the late Mahatma Gandhi. "But the greatest dividend of all is to see young people grow up into fine, dedicated Christians."

Miss Clark was educated at Buffalo Normal School, Kennedy School of Missions, Hartford, Conn., and Columbia University.

Mrs. W. B. Williams will be the speaker of the afternoon, using as her subject "Christian Social Action." Mrs. Williams is our immediate past president of the Southern Convention Women's Fellowship. She has also just completed a two-year term as vice-president of the National Women's Fellowship of Congregational Christian Churches, which includes about 750,000 women. She is now president of the Newport News-Warwick Council of United Church Women and denominational representative on the National Board of Managers of United Church Women. In her local church, she is a member of the Board of Deacons and Deaconesses and chairman of the Board of Christian Education. In the Southern Convention Women's Fellowship she is chairman of the Literature Committee.

Marion S. Gordon.

* * * * *

Guided Tour of Indian American Life is Scheduled

Four Congregational Christians are already signed up for the guided tour of Indian American life which is scheduled for June 6-18, 1956.

Thirty-five persons, including ap-

(Continued on page 11.)

Toward Clarifying Some Misunderstandings

A Statement Prepared by

DR. JAMES E. WAGNER, President of the Evangelical and Reformed Church and Approved by Its General Council

(Concluded from last issue.)

5. *Will the First Congregational Church own its own property after the Union?* The answer, as I see it, is an unequivocal "Yes." There are a number of reasons for this. Once again, the Evangelical and Reformed Church is fully committed to the Basis of Union; and the Basis of Union, III-H, specifically asserts that among the rights of each congregation is included "the holding and operation of its own property." We do not understand "holding" to mean only "holding in trust." In fact, this latter phrase as a possible construing of the word "holding" never occurred to any of us, so far as I know, until it was raised in questions from Congregational Christian sources.

My unequivocal "Yes" to this question is based, further, upon a fact which has not been understood by some opponents of the union. That fact is that ever since the Evangelical and Reformed Church was established in 1934, almost half of its congregations never have been subject to any "reversionary clause" so far as the ownership of their property is concerned. At this point I quote (ER) By-Law 16:

> "If a congregttion or a Synod withdraws from the jurisdiction of the Evangelical and Reformed Church, the property of said congregation or Synod shall revert to the charge and control of the judicatory immediately above, in the case of a congregation to the Synod, and of a Synod to the General Synod. This paragraph shall not apply, however, to congregations which were not on June 26, 1934, subject to or governed by laws regularly enacted and then in force providing for such reversion of congregational property, nor shall this paragraph apply to congregations associated with the Church only through their pastors, if such congregations become members of the Church within ten years after the adoption of the constitution."

That paragraph was included in the original By-Laws of the Evangelical and Reformed Church because, while congregations of the former Reformed Church in the United States had been bound by a "reversionary clause" with respect to their property, congregations of the former Evangelical Synod of North America had not been bound by such a clause. One possible exception in the former Evangelical Synod was in the case of congregations which, on their own initiative and by their own free will, had written into their constitutions a clause providing for such reversion of property in case the congregation were dissolved or in any other way ceased to be a congregation of the Evangelical Synod.

The second sentence of By-Law 16 referred to certain "Evangelical" congregations which up to 1934 had had a rather tenuous affiliation with the Evangelical Synod of North America, but had never become fully affiliated and were, therefore, not bound in any way by the Constitution and By-Laws of the former Evangelical Synod of North America. The provision was made, therefore, that if these tenuously affiliated "Evangelical" congregations would fully affiliate with the new Evangelical and Reformed Church within ten years after the adoption of the Constitution, they could come in without being subject to a reversionary clause. That provision has operated as was hoped and expected, as one factor encouraging such congregations to feel free to affiliate and to hasten the day when that affiliation was completed.

It should be pointed out, further, that as long as a congregation remained in good and regular standing in its relation with the Evangelical and Reformed Church, neither the Synod nor the General Synod could exercise any control of congregational property. By-Law 13 reads:

> "The property of the congregation, whether real or personal, and all monies and legacies, shall be under the care of the trustees, or those designated by the congregational charter, who shall hold the property as a sacred trust for the congregation and keep the church edifice and other buildings belonging to the congregation in proper repair and adapted for uses it approves. The purchasing or selling of property, the borrowing of money which encumbers the property of the church and the remodelling and erection of buildings shall conform to the respective state laws and be determined only by a majority vote of the members assembled at duly-convened congregational or corporate meetings and entitled to vote therein, or as provided by the local constitution and by-laws."

It should be noted that, not even on such basic and definitive property transactions as specified in the By-Law, is a congregation required to seek approval of the Synod or any other judicatory in the Evangelical and Reformed Church.

Having written all this as clearly as I can, I think I should mention a further consideration which I cannot help but feel will strike an understanding and responsive chord in the minds of all Congregationalists. What happens when a new mission church is established by the United Church of Christ into which, let us say, $50,000 of denominational money is invested? Is it not clear that the denominational board which makes that money available to a new mission church, if the board is to be a good steward of monies contributed by members of the United Church, must have some provision by which, if in the first precarious years of the mission some schismatic movement were to lay hold of the congregation and it were to attempt to divorce itself from the body which had conceived and nurtured it, the board's original investment could be safeguarded and reclaimed in order to be re-devoted to uses for which the givers had orgignally intended their gifts? That essence of trusteeship will help to explain why the former Reformed constituency of the present Evangelical and Reformed Church felt as keenly as it did about the necessity of the property reversion clause.

To further illustrate the spirit which has actually characterized the Evangelical and Reformed Church's 21-year operation under "the letter of the law" referred to above, let me cite one more fact. Out in North and

(Continued on page 13.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Easter

Easter comes with its lovely flowers, beautiful music, new clothes, and so many people at church. It is the very best time of the church year, and it gives us a good and warm feeling.

Easter comes after the Jewish Passover, which was this week. We know that Jesus and his friends celebrated the Feast of the Passover on the Thursday night before his tragic death.

This is a very high spot in the life of the Jewish community. They are celebrating the flight from Egypt, when the Angel of Death passed over the households whose doors were marked with the blood of the slain lamb on the door lintel. There are certain symbols for Passover: unleaven bread (nothing in it to make it rise), an egg, a bone, bitter herbs and wine. Jewish families thank God for their freedom and they continue to pay tribute with this feast.

We, in turn, keep Easter with the remembrance of the last days of Jesus, and the joyous Easter morn. We, too, keep it each year with special services, lilies, songs and sermons. We give thanks to God for his Son and for the love he brought to our world.

EASTER.

Each of us must know it.
A very special joy to all mankind.
So God promised us.
Taught of his good life,
Every Christian
Rejoices.

* * * * *

Above the Tumult

I well remember those times when as a theological student at the University of Chicago I paused to listen as the chapel's great carillon played a medley of vesper hymns. One needed to concentrate or the street noises would drown out the music of faith. In much the same way the voice of Jesus is lost in the babble of the world's confusing tongues if we do not pause to concentrate on his words. Yet when we listen, his voice sounds clearly above the tumult.—*John B. Schlarb*,

Blossom Time

By HELEN BRUCE MOSS.

The white and purple crocuses
Are hearlds of the spring,
And can the lily of the valley
Her pretty, pure bells ring?

The gold forsythia calls forth
The glory of the sun;
The daffodil reflects that hue—
'Tis nature's telephone.

O dandelion tell me why
You send your seeds away;
On tiny feathery wings that float
O'er fields that are so gay?

The tulip is a brilliant shade,
The royal iris nods,
While buttercups appear with smiles
On little green grass clods.

Lavender violets peep
From lacy Clumps of fern,
While red geraniums stand guard
O'er pansies in the urn.

The dainty sweet alyssum blooms
Beneath magnolia trees,
And all the while "Blossom Time"
Is riding on the breeze.

WOMAN TO BECOME PASTOR OF KANSAS CHURCH

(Continued from page 2.)

churches. She had never asked for licensure, though she has filled the pulpit many times. The church, therefore, sent a special communication to the Southern Association Ministerial Committee, requesting that she be made a licentiate with full powers. It was the unanimous opinion of the church officers that no one could carry through the progressive program of the church as well as could this trusted and beloved church leader. In 1953 Mrs. Jones served as Moderator of our State Conference. We look to her with confidence and extend our warm good wishes as she continues her service to this church she so greatly loves.—*From Congregational Kansas.*

Seventeen mothers in a mothers' club agreed to decide by ballot which had the most beautiful baby. Who won? Why, no one. Each baby got one vote!

DECLARATION OF PURPOSE.

(Continued from page 7.)

Henderion, First	2,308.00
Beginning Jan., 56; 5 years.	
Mt. Auburn	1,120.00
Beginning Jan., 56; 5 years.	
Martha's Chapel	297.00
Beginning 1956.	
Church of Wide Fellowship	2,289.00
Beginning Jan., 57; 5 years.	
Beluah	1,137.50
Total	$11,225.25

N. C. and Va. Conference:

Pfafftown	$ 463.75
Beginning Jan., 56; 5 years.	
Lebanon	939.75
Beginning Jan., 58; 10 years.	
Beverly Hills	886.00
Beginning Nov., 56; 5 years.	
Monticello	822.50
Beginning Aug., 56; 5 years.	
Belews Creek	834.75
Beginning 1956; 5 years.	
Zion	175.00
Beginning Jan., 1956; 5 years.	
Burlington, First	10,000.00
Beginning Nov., 56; 5 years.	
Church of the Covenant	175.00
Beginning Oct., 56; 5 years.	
Shallow Ford	1,800.00
Beginning Oct., 56; 18 years.	
Salem Chapel	740.00
Beginning Jan., 57; 5 years.	
Mt. Zion	1,000.00
Beginning Jan., 56; 10 years.	
Center	281.75
Beginning Sept., 56; 5 years.	
Bethel	1,034.25
Beginning Jan., 1956; 5 years.	
Total	$19,152.75

Virginia Hall—Declarations:

N. C. and Va. Conference:

Ingram	$ 1,748.25
Beginning Jan., 57; 8 years.	
Total	$ 1,748.25

Eastern Va. Conference:

Windsor	$ 2,841.00
Beginning Oct., 56; 5 years.	
Union	2,019.00
Beginning Jan., 56; 5 years.	
Suffolk Christian	10,000.00
Beginning Oct., 1956; 5 years.	
Total	$14,860.00

Virginia Valley Conference:

Antioch	$ 900.00
Beginning Jan., 57; 5 years.	
Bethel	912.00
Beginning 1956; 10 years.	
Total	$ 1,812.00
Total for Carolina Hall	$30,378.00
Total for Virginia Hall	$18,420.25

Carolina Hall—Payments:

N. C. and Va. Conference:

Zion	$ 5.84	
Bethel	202.00	
Mt. Zion	331.00	
		$ 538.84

Virginia Hall—Payments:

Virginia Valley Conference:

Bethlehem	$ 75.00	
Bethel	18.02	
		$ 93.02

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

Biennial Meeting of the Southern Convention Pilgrim Fellowship

The attention of all young people in the churches of the Southern Convention is called to the meeting of the biennial session of their organization to be held in Suffolk, Virginia on the week-end of April 7-8. This assembly will be held at the Suffolk Christian Church, beginning at 2:30 on Saturday afternoon. The meeting will adjourn following the Sunday morning service.

All registration forms for delegates from each church should be sent to Mrs. E. C. Wilkins, in care of the Suffolk Christian Church, Suffolk, Virginia. These forms should be in her office not later than April 2.

At the afternoon session of the assembly, Dr. Arthur G. Newell of Richmond, Virginia, will speak to the group, informing and enlightening our young people about the Evangelical and Reformed Church. This will have a great deal of meaning for our youth, with the union of our two fellowships pending.

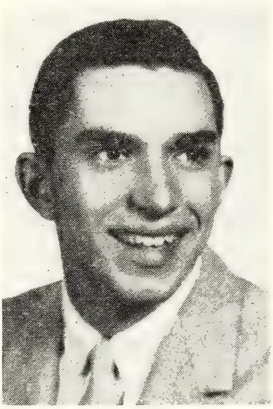
At the Banquet, to be held in the Fellowship Hall of the Church on Saturday evening, James Schmidt of Cincinnati, Ohio, is to be the guest speaker. Mr. Schmidt is the president of the Cincinnati Association of Pilgrim Fellowship, and also president of the Ohio Pilgrim Fellowship. Jim is a senior in high school, is a varsity football, basketball and baseball star. He was a delegate to the National Council in 1954, and has been elected to again represent his State at the Council this summer at Doane College. We will find Jim a great inspiration, and cherish the opportunity of having him with us for this meeting.

It is hoped that all churches have elected their delegates. If yours has not, please do this immediately. All delegates are to be the guests of the people of the Suffolk Church. The only costs for the meeting will be a registration fee of fifty cents to help defray expenses, and one dollar for the banquet on Saturday night.

At this meeting, several items of important business will be brought before the young people for action. Also, a report of the nominating committee will be presented. Officers for the coming biennium will be elected and installed at this session.

When registration forms are mailed to the Suffolk Church, mention should be made of adult advisors who are attending. Please also state the number to attend the banquet so that our host church may know how to plan.

Any further information desired about this meeting may be secured by writing to Rev. John S. Graves, Box 336, Elon College, N. C.



MR. JAMES SCHMIDT
President of Ohio Pilgrim Fellowship, who will speak at the Suffolk Convention.

Summer Camp and Conference Report

The schedule for our summer camp and conference programs have been tentatively set. Information will come to all churches and pastors immediately after Easter. We plan to have an entire summer of camps, using to full capacity the wonderful new facilities at Moonelon.

At present plans are for a training program for summer workers, three junior camps, three junior high camps, two senior high camps, a music-drama camp, a camp for older people, a camp for Sunday school teachers and officers, and a camp for Pilgrim Fellowship Officers and leaders.

This extensive program will require a great number of people as staff members. There are usually a number of people in our churches who would be willing to help in this capacity. If you are interested and can assist in this program please write to the Rev. John S. Graves, Box 336, Elon College, N. C. It is an experience that all who have participated in long remember and cherish.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

proximately eighteen Congregational Christians and the same number of members of Evangelical and Reformed churches, can be accommodated in the chartered bus. The cost per person, all expenses covered, will be $130.00.

First hand contacts will be made with tribal council members, U. S. Indian Service officials and experts in Indian affairs. Among the latter are Dr. Harold Fey, editor of the *Christian Century,* and Dr. Sol Tax, head of the department of anthropology of the University of Chicago. Rev. Galen R. Weaver and the Rev. Chester Marcus will be co-leaders of the group.

The first two days will be spent in Chicago where representative Indians who have relocated to that city within recent years will speak to the group. Inasmuch as more and more Indian individuals and families are moving off the reservations into the cities and are being encouraged to do so by the U. S. Indian Bureau, the adjustments to the "white man's way" are of special interest. Church people are finding special opportunities for helpfulness to these new residents, but much more should and can be done.

The study tour group will visit three reservations as follows: Menominee, in Wisconsin, where the tribe is in process of adjusting to termination of federal trusteeship over land and federal education and welfare services; Fort Berthold, in North Dakota, and Cheyenne River, in South Dakota. Stops will be made in Minneapolis, where there is a considerable Indian group in more or less permanent residence, and at Bismark, the capital of North Dakota, which is the center from which the Rev. and Mrs. Harold W. Case are carrying on their new state-wide work.

This will be a highly informative, first-hand exposure to the problems of the descendents of the aboriginal Americans.

Further details may be obtained by getting in touch with Galen R. Weaver, 287 Fourth Ave., New York 10, N. Y.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Power for a World Mission"

Lesson II—April 8, 1956.

Memory Selection: *"But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witenesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."* Acts 1:8.

Background Scripture: Acts 1 and 2.

Devotional Reading: Acts 2:1-8.

By Way of Introduction.

We have been studying for the past six months the story of the life of our Lord as recorded by the "beloved physician," Luke. That story begins with the coming of Jesus into this world, and ends with the going of Jesus into the other world. It is, as Luke says, a treatise "of all that Jesus began both to do and to teach."

We begin today a three month's study of the life of the Early Church. This story, as recorded in The Acts of the Apostles was also written by Luke "the beloved physician." It is a carefully-documented, well-organized, beautifully-written, spiritually-stimulating book. Here is told the story of how the Spirit of the Living Christ worked with and through men to establish and spread his church. It quickens one's faith and strengthens one's courage to read it. It also ought to deepen one's consecration.

The Program.

Christ's Gospel was for the whole world, for all men and for all of men. Acts makes this clear in the opening verses of the opening chapter. In reply to the question of the disciples as to whether he would at that time restore the kingdom again to Israel, our Lord made it clear that his Kingdom was a universal and an everlasting Kingdom. His followers were to go and teach all nations, to go into all the world, and to make disciples of all nations (or all people), baptizing them in the name of the Father and of the Son and of the Holy Spirit. They were to begin at Jerusalem, the place where they were, and to go from there unto the ends, or the uttermost part, of the earth. Christianity has a world mission, a world program. Its message of salvation in Christ is for all people. When the Christian religion ceases to be missionary, it ceases to be Christian. The person who does not believe in missions needs to have his eyes and his heart opened. We Congregational Christians are quite right in calling the work of our Church, Our Christian World Mission. We have that Commission directly from Christ himself.

The Promise.

Even as Christ commanded them to accept this world mission, so he promised them *power* to carry out this program. Their chief concern was not to be about "the times or the seasons, which the Father hath put in his own power" but about the power with which to do their work. And said he, "Ye shall receive power, after that the Holy Spirit is come upon you."

Christ always gives us the power to do what he tells us to do. If any man will do his will, he shall not only know, he shall have. That feeble band of men could have done nothing in their own strength. But when they were filled with the power of the Holy Spirit, they went out and "turned the world upside down" as Luke later wrote. The church needs organization, it needs equipment, it needs programs. it needs money, but above all it needs power, the power of the Holy Spirit which is the power of the living God and of the Living Christ. Apart from that power, the church can do little or nothing.

The Power.

That power, in keeping with the promise of Christ, came on what we call Pentecost. The people were in one accord in one place. They were in prayer. They were in expectation. And then the Spirit and the Power came. Strangely, mysteriously, dramatically, indisputably, irresistably, it came. There was a sound "as of a mighty rushing wind" and there were "tongues like as of fire," and they all received the Holy Spirit with its power. Thus did God in Christ, through the Holy Spirit, prepare the little band of disciples, the Early Church, for the world-wide program and mission. Pentecost is known as the birthday of the church. God's Spirit had, of course, always been in the world. But at Pentecost he made it immediately and adequately available for his elect, the church. What the modern church needs today more than anything else is the Holy Spirit, a fuller baptism of the Spirit of the Living Christ.

The Procedure.

They were to be Christ's witnesses. He said, "Ye shall be witnesses unto me, (or for me) after that the Holy Spirit is come upon you." And that is exactly what they did—they immediately began to witness for Christ. They began to speak as the Spirit gave them utterance. Christians are not to go out as lawyers for Christ, arguing for Christ; they are to go out to witness for him, to bear witness to what they know, of what he has done for them, of what he can do for those who believe on him and accept him. To be sure this witness is to be borne not only with our lips, but with our lives. But all too many modern Christians are strangely and sinfully silent in their witness in behalf of the Lord Jesus Christ. The band of disciples thought of themselves as witnesses, witnesses for Christ.

The Preaching.

Simon Peter, the leader and spokesman of the Twelve—the eleven had selected another to take Judas' place—stood up and began to preach. Luke tells us that he stood up with the eleven—he had the disciples back of him, standing with him. There is not space enough in these *Notes* to give a full account of his sermon. But it is Christ-centered. His text is Jesus Christ. The Jesus who had walked among them, had performed signs and wonders before them, who had been crucified by them. That Christ had risen again from the dead, had been exalted by God as the Sovereign Lord, and from him had come this power of the Holy Spirit in accord with his promises. "That same Jesus, whom ye have crucified, God hath made Lord and Christ." It was pointed, powerful, productive preaching. It struck fear in their hearts, and fastened conviction on them in such a way that they cried out in desperation, "What shall we do?"

The Product.

Because they received the word and repented, they were brought into a saving knowledge of the Lord Jesus Christ. And they were baptized as a sign of that inner cleansing, and became members of the body of Christ.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

TOWARD CLARIFYING SOME MISUNDERSTANDINGS.

(Continued from page 9.)

South Dakota, with one or two located elsewhere, we have a group of churches which refused to go into the union of 1934 and constituted themselves as the so-called "Eureka Classis of the Reformed Church in the United States." My strong assumption is that, since they were part of the former Reformed Church, if we had chosen to do so we could have gone into court and successfully asserted a claim to the properties of all those congregations. We have not done so, and I know of no desire on the part of anyone anywhere among us to do so. Rather, during these twenty-one years we have continued to look upon these churches as, though standing presently in a schismatic relationship to us, still part of our fellowship whom we love and for whom we pray and with regard to whom we have continued to wait and hope that their fears and misgivings as to the union of 1934 would eventually subside and they would take the initative in reactivating their full affiliation with us again.

To sum up the matter of ownership and control of property in the United Church of Christ, I cannot conceive any responsible person in the Evangelical and Reformed Church attempting to impose restrictions which never have applied to almost half of the congregations in our present (ER) communion and which denominational authority has been disinclined to press elsewhere where the letter of the law might have sustained them in so doing.

6. *To a large extent in a very real sense in actual operation, the Constitution and By-Laws of the Evangelical and Reformed Church are "descriptive" rather than "definitive and regulatory" of "the free and voluntary relationships" between congregations, Synod and General Synod.* Illustrations of the truth of this are almost infinite. Each congregation receives from synod annually a "Kingdom Service Apportionment" toward the denominational budget for missions and general benevolences. In 1954, of approximately 2,750 congregations, 1,802 paid their apportionments in full or more. What happened to the other 750? Nothing. Their pastors and lay delegates to synod continued eligible to exercise voice and vote and were subject only to the continuing program of education and the appeal of the fellowship and the intrinsic merit of the denomination's life and work.

There is an "approved" Order of Worship for both the Lord's Day Service and for the celebration of the Holy Communion. But in a city where, for example, there are eight Evangelical and Reformed congregations, on any Sunday morning if one could be in all eight at one and the same time he would find himself following eight varying orders of worship ranging from the utterly "free" to an extremely "high church" service. And woe to any Synod President or even the President of the Church who would try to put any pressure on a congregation to conform to the "approved" Order.

There is a carefully detailed method of procedure prescribed for the filling of a vacant charge. Almost unanimously that method is followed simply because congregations have found it a most efficient way to proceed intelligently toward the securing of a pastor. Occasionally, however, a vacant charge and a prospective candidate come to an understanding and a call is extended and accepted without reference to the synodical Placement Committee. A synod can, of course, refuse to confirm the call or install the minister; and the minister and congregation would thus place themselves by so much outside the fellowship to which they have both belonged. But actually, in the rare instance where such an irregularity occurs the synod, other than fraternal advises or at most a word of warning and reproof, casts about such a "fait accompli" a mantle of Christian love, hope and good wishes, which generally results in redeeming a situation rather than furthering an estrangement. It has been good to know, however, that in case of extreme necessity the law was there to resort to.

These three instances will serve to illustrate something about the Evangelical and Reformed Church which at first sight looks like a fundamental inconsistency, but which on closer examination may reveal something of its peculiar genius. It has a strong sensitivity to our human need for the kind of structure, flexible and descriptive though it may be, which will encourage the fullest measure of "decency and order" in the conduct of its institutional life. At the same time it is keenly aware of a great historic, New Testament fact about the Church and of any congregation where the Church is localized, namely: that a Church is not fundamentally a legal entity and institution but rather a fellowship of people who love the Lord Jesus and have undergone the touch of his redeeming grace; and that, therefore, the structures and norms and standards which they have agreed upon for the promotion of their common life have only the authority of their intrinsic worth and of the depth to which those who have agreed to them are committed to them. Perhaps it is this second characteristic of the Evangelical and Reformed Church which, more than any other, sustains the belief that it and the Congregational Christian fellowship have so much in common that they cannot afford to remain apart and that to do so would be little short of sacrilege and apostasy.

EVANGELISM IS BASIC.

(Continued from page 6.)

What a tragedy when men are lost! When a ship is lost at sea, or the lives of men are in danger, we use all available men and equipment. Thousands of dollars and many hours of labor are spent for their rescue, and no one complains or counts the cost. May God help us who are Christians to hear the cry of those who are lost on the sea of life, and may we spare no time or talent in effort to rescue the perishing. We need to rededicate our all to Christ. And let us remember that "the act of consecration is cancelled by one reservation."

I pray that God will give us the wisdom to know his will, and the grace to do his will. May we so live that others can see Jesus in us, that we may be a living testimony for him.

If our efforts at soul-winning are to be successful, we must be in continuous communion with our Lord. Dr. A. C. Dixon has said, "When we depend on our money, our teaching, our preaching, our education, we get what these can do—and that is something. But when we depend upon prayer, we get what God can do—and what all of us need is what God can do."

Let us begin now to continue the work of special evangelistic services in our churches. Let us pray as if everything depended upon God, and let us work as if everything depended on us.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

The need has arisen for a church building at Elon College. A very loyal membership is arousing itself to that need, with the aid of the college, the town and community and the members of the orphanage family. Our college has generously provided for our community church across the years. Time was when everyone, or practically everyone in this community, was of the college or very closely connected with it. It was a constructive and generous thing for the little community.

Time has arrived when a rapidly growing community spreads itself all the way to Burlington on the east and to Gibsonville on the west. Whole sizeable developments are found now also on the north and to the south. Many people live in the community and environs who look for a church. Two other denominations are now building and growing in our midst and their churches alert us to a specific need. And they will emphasize that need as the next few years will definitely demonstrate.

For several years now the Elon College Community Church has been planning and looking forward to this time. The whole church membership is in a drive for funds.

The people who read this letter will be interested to know that the orphanage children are receiving at their regular Wednesday night services in the Holt Memorial Chapel an offering from their own spending money for the new church. Members of the orphanage staff and their families are making their pledges and contributions. A spirit of harmony and happiness prevades us all.

Ours is a grave responsibility. We want the church building to be not only large enough to accommodate the community, the college and the orphanage and the convention office personnel and their families, and visitors to your conference, Moonelon, but at the same time it must be in keeping with the dignity and beauty of our college and town.

We know here that all of you are proud of our college, our orphanage, our convention office and its staff and your conference center, Moonelon. We want you to be proud of our church, and our sacrifices and devotion which will be needed to make that church possible. We also know that there will be ways whereby many of you will help us.

Our whole community is on the upward look. We are striving to make every part of it more beautiful. And we are beginning with our own spirits and our attitudes. We appreciate your help in so many ways.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 21, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 4,285.49
Eastern N. C. Conference:		
Fayetteville	$ 2.00	
Morrisville	4.71	
Shallow Well	20.00	
		26.71
Eastern Virginia Conference:		
Eure	$ 20.00	
Newport News S. S.	16.37	
Norfolk, First	13.00	
Portsmouth, First	41.50	
		90.87
N. C. and Va. Conference:		
Apple's Chapel	$ 25.00	
Durham	98.00	
Durham S. S.	29.95	
Greensboro, First	62.80	
Mt. Zion	17.94	
Tryon	70.00	
Lynchburg	6.50	
		310.19
Western N. C. Conference:		
Pleasant Union	$ 19.55	
Pleasant Hill	175.00	
Seagrove	5.00	
		199.55
Virginia Valley Conference:		
New Hope S. S.	$ 17.50	
		17.50
Total		$ 644.82
Grand total		$ 4,930.31

Special Offerings.

Amount brought forward		$ 5,841.51
Miss Gertrude Herring, Richmond, Va.	$ 5.00	
Premium Associates, Inc., for coupons	127.17	
Lawrence S. Holt Trust Fund	150.00	
Woman's Fellowship of Damascus Church	25.00	
Woman's Auxiliary, First Christian Church, Burlington, N. C., for Easter shoes	172.90	
Mr. & Mrs. J. H. Alford, Tarboro, N. C.	5.00	
Woman's Aux. and Cub Pack No. 452, Kirkland Cong. Ch., Kirkland, Washington	5.68	
Women's Miss. Soc., Auburn Christian Church	10.00	
Long's Chapel Miss. Soc., Easter gift	5.00	
In Memory of William H. Jones	5.00	
In Memory of William H. Jones	5.00	
In Memory of J. P. Lee	5.00	
In Memory of William H. Jones	10.00	
In Memory of W. E. Duke	5.00	
In Memory of William H. Jones	10.00	
Special gifts	30.00	
		576.75
Grand total		$ 6,418.26
Total for the week		$ 1,221.57
Total for the year		$11,348.57

When a man says money can do anything, that settles it; he hasn't any.—*Ed. Howe.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

JONES.

William Henry Jones, aged 80, died at his home in Franklin, Virginia, March 14, 1956, of a cerebral hemorrhage. He was a native of Nansemond County, but had made his home in Franklin for 60 years, where he operated the Jones Drug Company. He was a member of the Franklin Congregational Christian Church and served his church as a deacon for many years.

Mr. Jones married Miss Myrtle Tall, who preceded him in death in August of 1955. He is survived by one son, William Tall Jones; one daughter, Mrs. Shirley Rebecca Jones; one sister, Mrs. Gabie Jones Howell; and one brother, Elijah Phillip Jones, all of Franklin; three grandchildren, and a number of nieces and nephews.

Funeral services were held in the Franklin Congregational Christian Church, Friday morning, March 16. The Rev. Harvey L. Carnes, pastor of thhe Church, the Rev. W. A. Grissom, former pastor of the church, and Dr. John G. Truitt of Elon College, N. C., conducted the services. Interment was in Popular Springs Cemetery, Franklin.

LEE.

John Patric Lee, aged 79, died from a heart attack at Obici Hospital, Suffolk, Va., March 13, 1956. He was a prominent business man of Suffolk, and for many years was a member of the Suffolk Christian Church.

Mr. Lee was a native of Isle of Wight County, the son of Albert T. and Mary Copeland Lee, and was born at Lee's Mill, near Franklin. He was graduated from Elon College and took a degree in law at the University of Virginia. He was superintendent at Suffolk for the Portsmouth Water Department for 30 years and for the past 25 years had operated a real estate agency . He is survived by his wife, Mrs. Mary Atkins Lee; a sister, Mrs. J. A. Williams of Franklin; and two nieces, Mrs. Everett R. Bryant and Miss Dorothy Williams, both of Franklin.

Funeral services were held at the I. O. Hill and Company funeral home, Thursday, March 15. The Rev. George D. Alley, pastor of the Suffolk Christian Church and the Rev. Walter Whichard, rector of St. Paul's Episcopal Church were the officiating ministers. Burial was in Poplar Springs Cemetery, at Franklin.

GODWIN.

Where-as God in his infinite wisdom and mercy removed from our midst our dearly beloved deacon and past Sunday School Superintendent and church treasurer (in which capacity he served for several years) Mr. John T. Godwin on November 7, 1955.

We the members of Antioch Christian Church wish to express our appreciation of him in the following resolutions.

1. Where as, that we bow in humble submission to him that doeth all things well, and give thanks for the life and faithful service that he rendered to the church and community.

2. That in the going of our beloved deacon, the church has lost one of the best, but our loss is heavens gain.

3. That we keep in lasting rememberance the high Christian Standards of service, kindness, unselfishnes and joyfulness that were in his daily living.

4. That we extend to his family that ministered to him so faithfully during his illness and commend them to our heavenly father who said, "Let not your heart be troubled."

5. That a copy of these resolutions be sent to **The Christian Sun**, a copy be sent to the family, a copy be recorded in our church records.

Mrs. W. E. GARRISON,
Mrs. W. K. SAUNDERS,
Committee.

OVER 22,000 ATTEND SERVICES IN NORTH CAROLINA.

(Continued from page 3.)

Robert Bennett, D. W. Shepherd; Bethel, T. B. Sutton, Billy Joyner; Burlington, First, H. E. Robinson, Redd Turner (Presby.); Burlington, Beverly Hills, W. W. Snyder, Wayne Fouts (ER); Burlington, Lakeview, Guy H. Veazey, (same); Concord, T. D. Sutton, Clyde O. Koon; Greensboro, First, W. E. Wisseman, W. J. Andes; Greensboro, Palm St., W. A. Rich, (same); Haw River, H. V. Harman, (same); Howard's Chapel, Harold Loman (Pilgrim H.), (same); Kallam Grove, C. F. Allred, W. T. Madren; Lebanon, Robert Bennett, W. P. Smith; Mt. Bethel, C. F. Allred, Melvin Palmer (ER); Mt. Zion, T. D. Sutton, Don Lyerly (ER) New Lebanon, C. F. Allred, Melvin Dollar; Pfafftown, John R. Lackey, Roy Coulter (ER); Salem Chapel, Robert Bennett, Dwight Moore; Union, K. D. Register, Mark W. Andes; Winston Salem, John R. Lackey, J. T. Akin; Zion, Garland Bennett, (same); Berea, Reuben Askew, (same).

Western North Carolina Confetence.

Antioch (R), John Bowers, O. D. Poythress; Asheboro, F. C. Lester, R. C. Helfenstein; Bailey's Grove, L. M. Presnell, Fred P. Register; Ether, Robert Hultman, M. E. Taylor; Flint Hill (R), Avery Brown, (same); High Point, Gale Brady, Lloyd Sechrist (ER); Liberty, L. M. Presnell, E. F. Brickhouse; Needham Grove, M. L. Fogleman, John Bowers; Pleasant Union, No pastor, Lawrence Leonard (ER); Ramseur, Gene Thomas, (same); Randleman, H. W. Bray, (same); Shady Grove, Robert Hultman, J. U. Fogleman; Big Oak, Gene Thomas, Clyde Fields; Bennett, Curtis Medlin, Zane Moore (Presb.).

Eastern Virginia Conference.

Eure (N. C.), R. E. Brittle, (same).

"THE LIVING WORD"

"Smell" and "Savour"

Number Nine of a Series

By Dr. Luther A. Weigle.

The nouns and verb which are translated ''smell'' in the King James Version denote only what is pleasing; the Hebrew had other words for bad odors. The Revised Standard Version retains ''smell'' for the verb, and in a few cases for the noun. But it generally uses ''fragrance,'' ''scent,'' ''perfume,'' or ''pleasing odor' for the noun, depending upon the context.

''Sweet smelling myrrh'' was an error for ''liquid myrrh,'' and ''the smell of thy nose'' is properly translated ''the scent of your breath'' (Song of Solomon 5:5, 13; 7:8). The ''perfume'' which Moses was commanded to make was ''incense'' holy to the Lord; the commandment not to make any like it ''to smell thereto'' means that none of it should be made ''to use as perfume'' (Exodus 30:38).

The term ''sweet savour'' refers to God's pleasure in the odor of burnt offerings, and is now translated ''pleasing odor'' (Genesis 8:21) and many other occurrences). The word of the Lord through the prophet Amos, ''I will not smell in your solemn assemblies'' (5: 21) means that the Lord will not take pleasure in the burnt offerings of their solemn assemblies. The revised versions translate the clause, ''I take no delight in your solemn assemblies.''

The noun ''savour'' refers to taste in the well-known text about salt (Matthew 5:13; Luke 14:34). The verb ''savour'' which appears in Jesus' rebuke to Peter at Caesarea Philippi means to have a taste for, to relish, like, or care for (Matthew 16:23; Mark 8:33). The Greek verb for which it is used means to think, to set the mind on, to purpose; it is the verb which is translated ''Let this mind be in you, which was also in Christ Jesus'' (Philippians 2:5). Jesus told Peter that his mind was not on the purposes of God, but of men.

Anent the Centennial Session

of THE SOUTHERN CONVENTION

Union Ridge Church, Rt. 2, Burlington, North Carolina, May 1-3, 1956.

March 26, 1956

TO CHURCHES AND PASTORS—
Dear Brethren:

The approaching session of the Southern Convention, in many respects, will be one of the most interesting held in years. The setting will be at the beautiful new Union Ridge Church, where 100 years ago the Southern Convention was organized. Your pastor will wish to be there, and each church should be represented by its delegates. Delegates are nominated by the churches and elected by the Conferences. "Each church is entitled to one delegate. Churches having more than 200 members are entitled to one delegate for each additional 200 members or major fraction thereof, provided that no church shall have more than four delegates." Churches should nominate their delegates and send the names and addresses to the Conference Secretary at once, if they have not already done so.

Regarding overnight accommodations and meals, it will be the courteous thing for those expecting to attend to notify Rev. Kenneth D. Register, host pastor, Route 2, Burlington, N. C., requesting overnight accommodations. If we can get the names and addresses of your delegates at this office, we will send a card for them to return for reservations for the meals. No doubt, we will have the largest attendance at our session of the Convention in recent years, so we will wish to cooperate with the Union Ridge Church as far as possible. Those desiring to make their own hotel reservations should write immediately to the Alamance Hotel, Burlington, N. C. There are also some motor courts near Burlington, should delegates wish to make such reservations on their own.

A most interesting program is being arranged. The sessions of the Convention will be called to order on Tuesday, May 1, at 2:00 p. m., by Dr. Jesse H. Dollar, president. Guest speakers for the Convention will include Dr. Albert Buckner Coe of Boston Massachusetts, Moderator of the General Council of Congregational Christian Churches; Dr. Jas. E. Wagner, of Philadelphia, Pennsylvania, the President of the Evangelical and Reformed Church; Thad Eure, Secretary of State of North Carolina, representing Governor Luther Hodges, and Park C. Brinkley, Commissioner of Agriculture of Virginia, representing Governor Thomas B. Stanley. Rev. George D. Alley of Suffolk, Virginia, will act as Convention Chaplain.

On Tuesday night, May 1, at 8 o'clock, a dramatic presentation of the highlights of the history of the Southern Convention for the past 100 years will be presented by the Dramatics Department and Choir of Elon College. A capacity crowd will be in attendance at this most significant event, and our people will not wish to miss that.

On Wednesday evening at 6 o'clock, two banquets will be held—one for the laymen and ministers, when the guest speaker will be Dr. Jas. E. Wagner, and one for the women, when Dr. Albert Buckner Coe will speak to them.

The presentation of reports from the committees, boards and institutions of the Convention will be in the light of the past, the present, and the future, and the business session of the Convention will be most imporant. The session will close at noon on Thursday, May 3.

The programs are being prepared now, and will be mailed out shortly, but in the meantime, please see that your delegates are nominated and that your church is well represented by delegates and visitors at this most historic session of our Convention.

Sincerely yours,

WM. T. SCOTT, Superintendent.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

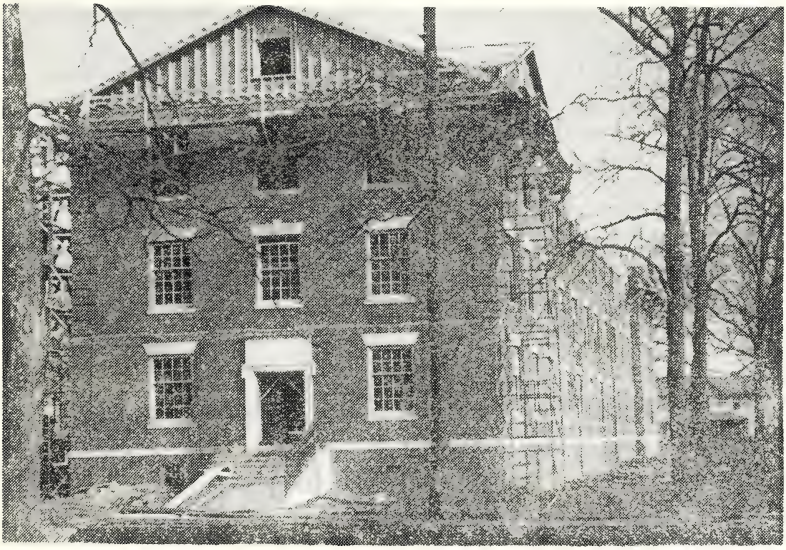
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, APRIL 5, 1956 N ER 14

Elon College Library

Elon College Buildings Draw Near Completion



Carolina Hall, a Dormitory for Boys, is scheduled for completion by June 1st

N-E-W-S B-R-I-E-F-S

We didn't have any material from the Laymen's Fellowship last week. We still haven't explained to ourselves how their head got on the page belonging to the children. Anyway the editor decided he had better get something in to put under that head this week. If you laymen will support him, he'll fill the page up.

Rural Life Sunday is May 6, 1956. A special order of service has been arranged by Dr. Wesley A. Hotchkiss of the Town and Country Department of the Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y. The cost of these orders of service is 75c per hundred. Persons interested in using them on that Sunday should write to Dr. Hotchkiss for a supply.

Mission Film-Strips Available in Convention Office

"The Waking Giant — Mexico" shows our American Board activities in school, church and social center.

"This Is Delmo" is the story of our Home Mission project in Missouri telling about the building project among the sharecroppers.

These film-strips are available by writing to Miss Ruth Dunn, Box 336, Elon College, N. C.

Items from News Letter of Suffolk Christian Church

"Many of our church people shared in the celebration of a special birthday on Wednesday, March 14. Mrs. H. H. Butler, who is our oldest member, reached the century mark on that day. Mrs. Butler received wide recognition commensurate with this achievement and was remembered by hundreds of cards and gifts as well as the best wishes and visits of all her friends."

Mrs. Butler is the widow of the late Rev. H. H. Butler, who for many years was one of the leading ministers of the Eastern Virginia Conference.

"On this same day, Wednesday, March 14, Mr. and Mrs. E. C. Luke, 204 S. Main Street, celebrated their fiftieth anniversary with a reception given by their children, at which many of our church people were present. We are always happy to give fitting recognition in the life of our church to such outstanding occasions as these.

Virginia Valley Central Mid-Year Conference

On Thursday, March 22nd, at Bethlehem Church, Tenth Legion, Virginia, gathered the delegates of the Virginia Valley Central Conference. In many respects, this was the best attended and most enthusiastic Conference held in many years. In addition to the faithful pastors of the conference, we had fourteen other pastors from North Carolina visiting. They were assisting in the Simultaneous Evangelistic Services being held in the Valley at that time. They contributed largely to the inspiration of the conference. The day prior to the conference meeting, the ministers, together with the president of the conference, Mr. Clarence Phillips, Superintendent Scott, and President Smith, had a luncheon together.

In addition to the visiting ministers of our own fellowship in the Valley during that week, we had Rev. Russell R. Myers, of Lebanon, Pennsylvania, who was conducting a revival at Bethel Church that week. He contributed much to the fellowship.

The Valley Conference is still doing a fine job, but still badly needs two ministers to fill the vacancies. We visited the Wood's Chapel and Wissler's Chapel Churches, which have agreed to unite their forces and to build a church on highway No. 11, near New Market, Virginia. We are hoping that this work may go forward in a splendid way. They have the option on a plot of land, including 19 acres, on which they hope to build a church, and sufficient building to enable them to entertain the

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor ....J. T. Kernodle

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SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun

( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Eastern North Carolina Conference Laymen's Meeting

The Laymen's Fellowship of the Eastern North Carolina Conference will hold its second quarterly meeting on Tuesday, April 10, 1956, at 7 p. m., in the Wake Chapel Christian Church at Varina, N. C.

The program will feature an address by Mr. Fred S. Royster of Henderson.

The cost of the dinner will be $1.25. Reservations should be sent promptly to Mr. Sam Amos, Rt. 1, Varina, N. C.

* * * * *

Laymen's Fellowship at Elon College to Meet

The Laymen's Fellowship of the Elon College Community Church will hold its quarterly dinner meeting of Friday evening, April 20. An interesting program is being arranged according to an announcement from Chairman H. H. Cunningham.

Second Cattle Shipment Goes to Haiti

Since November 1954, when 21 head of cattle, hogs, goats, jacks and 27,000 baby chicks were given to the Haiti Department of Agriculture for foundation flocks, plans have been underway to send more cattle. This week 23 head of Barhman, Jersey and Brown Swiss bulls and heifers left the Raleigh-Durham Airport consigned to the Haiti Department of Agriculture in Port-au-Prince.

The 18 pure breed Brahman cattle were given by Lewis and Hayes Patterson of Concord, N. C., the Church Young People of Davidson County and Philip Higdon of Charleston, S. C. The 3 Jersey bulls were donated by members of the N. C. Jersey Breeders Association—Ray Mayne, Bounts Creek, Weldon Gaddy, Biltmore Farms, and Mr. M. D. Whisnunt, Thompson Orphanage, Charlotte. The two Brown Swiss bulls were provided by the Collection Center of Heifer Project at Delaware, Ohio.

This shipment stands as a token of the century old ties of friendship between the Republic of Haiti and the United States and the cattle will help greatly to furnish needed animals for the foundation herds for the upgrading of stock throughout the country. Lewis Patterson and I saw the need of the rural people in 1954 and this gift is the answer to the deep rooted hunger problem still existing there.

CENTENNIAL EDITION

A Centennial Edition of **The Christian Sun** is now in preparation. It is one of the features of the celebration of the Southern Convention Centennial Session to be held at the Union Ridge Congregational Christian Church on May 1-3, 1956.

The special edition will be historical, dealing with the organization of the Convention at Union Ridge Church in 1856, and subsequent development. It will carry the story of the work that has been done by the boards and institutions of the Convention. The regular features of **The Christian Sun** will be omitted. It will bear the date, April 26, 1956, that it may be mailed in advance of the Convention Session.

The Convention edition will be 32 pages in place of the usual 16. Extra copies will be available at Union Ridge. There will be no paper issued on April 19.

Mr. Lohr Younts, RFD, Lexington, and Mr. J. Lewis Patterson of Concord, are the "Cowboy" attendants chosen to deliver the cattle on behalf of the donors, the state committee and Heifer Project. Younts represents the Davidson County young people. Patterson goes on behalf of the breeders and the committees. A report on placement of the animals and care given the 1954 donations will be made on their return.

Carl R. Key.

Ministers to Exchange Pulpits on April 8

On Sunday, April 8, several ministers of the Southern Convention of Congregational Christian Churches will be sharing in an exchange of pulpits with ministers of the Evangelical and Reformed Church. Those exchanging are as follows:

1. Rev. Gaylord Noyce of the United Church, Raleigh, will exchange with Dr. Hoy Fesperman of the First Evangelical and Reformed Church, Greensboro, N. C.
2. Rev. Julius Rice of our Shallow Well Church will be changing pulpits with Rev. Harold Myers of the new Evangelical and Reformed Church in Raleigh.
3. Rev. Silas E. Madren of our Albemarle Church will exchange pulpits with Rev. Joseph C. Hennessey of the First Evangelical and Reformed Church, Charlotte.
4. Dr. F. C. Lester of our Asheboro Church will exchange with Rev. John Settlemyer of the Mt. Hope Evangelical and Reformed Church.
5. Rev. William T. Scott, Jr., of our First Church, Durham, will exchange with Rev. Lloyd Sechrist of the First E. and R. Church of High Point, N. C.
6. Dr. W. E. Wisseman of our First Church, Greensboro, will exchange with Rev. Richard Cheek of the Heidelberg Church at Thomasville.
7. Rev. William J. Andes of our Elon College Community Church will exchange with Rev. Lonnie Carpenter of the First E. and R. Church, Burlington.
8. Dr. Henry E. Robinson of our First Church, Burlington, will exchange with Rev. Josh Levens of the First E. and R. Church, Salisbury.
9. Rev. W. W. Snyder, of our Burlington, Beverly Hills Church, will exchange with Rev. Don Lyerly of Brightwood E. and R. Church, near Gibsonville.
10. Rev. Kenneth D. Register of Union Ridge Church will exchange with Rev. Wayne Fouts of Burlington, St. John's E. and R. Church.
11. Rev. Earl T. Farrell of our Wake Chapel Church will exchange with Rev. Odel Leonard of the Second E. and R. Church of Lexington, N. C.

(Continued on page 15.)

Editorial . . .

From Strength to Strength

"They go from strength to strength;
the God of gods will be seen in Zion."
Psalm 84: 7.

The 84th is the "Go-to-Church" Psalm. Every Christian should read it once during the week. It is superb poetry. If the reader does not have its message clearly in mind, he should read it before he reads the rest of this editorial.

The psalmist is saying that he has found the highest joy of life while worshipping in the Temple. Among the many blessings to be found by the worshipper is the renewing and increase of strength. There is something about coming into the presence of the Eternal God that stirs the soul to its depths. "But the hour is coming, and is now, when the true worshippers will worship the Father in spirit and truth," said Jesus, "for such the Father seeks to worship him."

More people attend church during Lent and at Easter than at any other time. If they are true worshippers they find that their souls are richly blessed. It may be well for us to attempt a definition of the "true worshipper." The man who goes to church only because he feels he ought to go, can hardly expect the fullest blessing. The true worshipper is he who believes that only God can meet the needs of his soul. He goes forth in faith, in gratitude and in love. The true worshipper approaches God with an expectant mind and an open heart.

Thousands of people are received to membership in the churches at Easter. They are entering a new phase of spiritual growth. Their continuing development depends on keeping in constant touch with the Spirit of God through Jesus Christ the Lord. Reading of the Scriptures, meditation and prayer are potent means of grace that should reach their climax in the worship service of the church on the Lord's day. Christians do not live in a vacuum. They are members of the living Body of Christ.

The individual Christian is responsible for his own spiritual development. He also shares with all other Christians the responsibility for carrying the Gospel of Christ to all the world. His first witness for Christ is through his faithful attendance of the church of which he is a member. The local church is not a true church of Christ unless it has a world-wide vision of what Christ seeks to do for all men.

Christians are challenged to believe that the power which raised up Jesus from the dead, can quicken the spirits of men and make them living witnesses of the power of God unto salvation. It is a power which glorifies human life, and through human living reveals the grace of Jesus Christ. "They go from strength to strength."

Faith That Looks Forward to Pentecost

Easter is at hand. This is being written on Good Friday. Last evening Christians gathered in churches to receive the Sacrament of Holy Communion and to recall again what was said and done in the Upper Room at Jerusalem as Jesus celebrated the Passover with his disciples and instituted the Memorial Meal. Easter Sunday brings anew the joyous message of the Resurrection.

The churches of the Southern Convention have engaged in a carefully prepared program whose main emphasis has been evangelistic. Two features of the program were especially notable. The lay visitation set the evangelistic task in a new perspective; and the Virginia ministers' preaching in the North Carolina churches, with the North Carolina ministers' preaching in the Virginia churches, was both inspiring and inspired.

Easter this year should mean more to our people than it has ever meant before. Future months and future years should bring a continuing harvest from such a sowing of the "good seed" of the Word. "To be continued" should be written at the end of the record of each church's attainments.

The Resurrection kindled a lively hope in the hearts of the disciples. They had been overwhelmed by the crucifixion and death of their Lord. Their sorrow blotted out everything else from their minds. The news that Jesus was risen from the dead set them to remembering all that Jesus had told them. He had said that he must go away, but that the Holy Spirit would come unto them and reveal the meaning of all things.

Jesus had also said, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." They immediately began to prepare for the coming of the Holy Spirit. Their preparation should be our example.

They believed that all which Jesus had promised would be fulfilled. It was to be fulfilled in their own lives. They accepted the responsibility. The word of Jesus was sufficient for them.

They obeyed the commandment of Jesus to tarry in Jerusalem until the Holy Spirit should come to them. They dared not act until they were sure of the divine presence.

They waited and prayed until they were all "of one accord." When they were truly "one in Christ," on the day of Pentecost, "they were all filled with the Holy Spirit."

Christ's Church is the Body in which the Holy Spirit does his perfect work. Every Easter should be followed by a Pentecost.

CONVENTION SPEAKERS

The Rev. Dr. James E. Wagner Will Speak at Centennial Session of Convention

The Rev. James E. Wagner, D. D., LL. D., Th. D., President of the Evangelical and Reformed Church, and Vice-President of the National Council of Churches of Christ in the U. S. A., will address the Centennial Session of the Southern Convention on Wednesday morning, May 2, on the subject, "What Is a Church." He will also be the speaker at the Laymen's Banquet on Wednesday evening, using as his subject, "Holding the World Together."

Dr. Wagner was born on May 16, 1900, at Royer, Penn., son of Raymond C. and the late Callie Fegley Wagner.

He was married on October 30, 1923, to the former Miss Ruth D. Felty, of Elizabethtown, Penn., and they have one daughter, Callie Ruth.

Dr. Wagner was at one time a reporter on *The Harrisburg* (Pa.) *Telegraph*, and from 1937 to 1953, he wrote a weekly column, "As I See Life," in the *Lancaster Advertiser*.

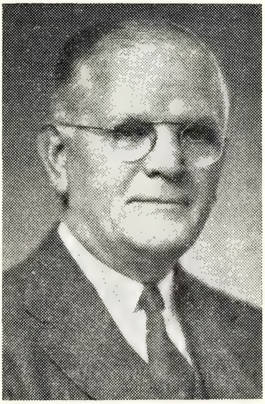
He held pastorates in the North Street Church of God at Harrisonburg, Pa., 1922-31; and at St. Peter's Evangelical and Reformed Church, Lancaster, Pa., 1931-53. He was, on June 19, 1953, elected to a six-year term as President of the denomination.

He graduated from Findlay College, Findlay, Ohio, A. B., in 1921, and received his B. D. from Evangelical and Reformed Theological Seminary, Lancaster, Pa., in 1931. He did graduate study at Lebanon Valley College, Columbia University, and Union Theological Seminary in New York. He received his D. D. from Franklin and Marshall College, Lancaster, Pa., in 1943; his LL. D. from Ursinus College, in 1953, and Th. D., in 1955, from the Reformed Theological Academy of Budapest, Hungary.

He has served as part-time instructor in Bible and Religion at Franklin and Marshall Academy, part-time director of public relations at Franklin and Marshall College, and acting professor of Practictl Theology at the Evangelical and Reformed Seminary.

Dr. Wagner is a Mason, a Knight Templar, a member of the Consistory, and a Shriner.

DR. JAMES E. WAGNER



DR. ALBERT BUCKNER COE

Dr. Albert Buckner Coe to Address Southern Sonvention at Its Centennial Session

Dr. Albert Buckner Coe of Boston, Mass., nationally known church leader and Moderator of the General Council of Congregational Christian Churches, will speak at the Centennial Session of the Southern Convention, to be held at Union Ridge Congregational Christian Church, Route 2, Burlington, N. C., May 1 - 3, 1956.

Dr. Coe will address the Convention on Tuesday afternoon on the subject, "Our Mission in the World." On Wednesday he will address the Women's Banquet on the subject. "Word Pictures of Our Churches from Boston to Burlington to Hawaii." On Wednesday night, he will preach the Convention Sermon on the subject, "We are Guardians and Witnesses of the Faith."

As Moderator of the General Council, the highest honorary post which it is in the power of the denomination to bestow upon a member of its fellowship, Dr. Coe is the elected leader for the 1954-56 biennium, of around 6,000 churches with a membership of 1,283,754.

Dr. Coe came to his national post with a most unusual background of knowledge of the different parts of the United States, for he is a Southerner by birth, has held successful pastorates in the Middle West and in New England, and is now Minister and President of the historic Massachusetts Conference of Congregational Christian Churches, with its headquarters on Beacon Hill, Boston.

Not only is Dr. Coe a member of a family which has supplied leaders in the Protestant ministry for five generations, but he has two sons who are Congregational Christian ministers in Massachusetts and Connecticut. Furthermore, two of his brothers are Congregational ministers.

As a world traveler, Dr. Coe has visited India and Ceylon, going there as a member of a special deputation for three and a half months under the American Board, and the Near East and Europe in the interests of Relief and Reconstruction work. In the spring of 1955, he made a Moderator's tour of the Hawaiian Islands.

Dr. Coe has served his denomination on the Executive Committee of the General Council and he was na-

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

"Think on These Things"—Theme for 1956 School of Missions

Mrs. Henry E. Robinson, chairman of 1956 School of Missions has announced that the theme will be "Think on These Things."

The theme hymn—"God of Grace and God of Glory" or "Spirit of God Descend Upon My Heart."

The place—Elon College.

The date—July 10-13.

Bible study—"The Sermon on the Mount."

We will be hearing more about the School of Missions a little later. From all reports this promises to be *one of the best.*

Plan now to attend!

* * * * *

Lebanon Women's Fellowship

The Women's Fellowship of Lebanon Christian Church met in the home of Mrs. Ezra Stowe, Wednesday night, March 21. A most interesting program was given by Mrs. Carlton Scott on "My Christian Vocation." The program closed with a prayer.

A committee was appointed to plan the program for May Fellowship Day to be observed on May 4th. At the close of the meeting the hostess served refreshments.

Mrs. Ezra Stowe,
Reporter.

* * * * *

Mrs. Ed Loeb Reviews "Hope Rises from the Land" for Albermarle Women

The circles of the Women's Fellowship of the Albemarle Congregational Christian Church met in a joint meeting on Thursday night, March 22, at the church. Mrs Lena Sells, president of the group, presided. The group sang "The Light of the World is Jesus" as the opening hymn. The scripture was read responsively after which Mrs. Madren led in prayer. Mrs. Sells then introduced Mrs. Ed Loeb, a former member of the Albemarle church, who reviewed our foreign missions book, *Hope Rises from the Land.* It was a most interesting review and everyone enjoyed it very much.

During the business session Mrs. Sells announced the date of our spring rally and also asked us to be planning to send some delegates to the school of missions. She presented a life membership to Mrs. C. C. Mauldin, a deserving member, and also presented a memorial in memory of Mrs. E. W. Freeman.

After the closing prayer the group adjourned to the basement of the church for refreshments which were served by the social chairman of each circle.

The Albemarle women are doing a great deal of work, but request the prayers of all the churches that we may do a greater work for our Lord and Master.

Mrs. M. H. Troutman,
Reporter.

"John Three Sixteen"

FOR GOD—the Lord of earth and heaven,
SO LOVED—and longed to see forgiven,
THE WORLD—in sin and pleasure mad,
THAT HE GAVE—the greatest gift he had—
HIS ONLY SON—to take our place;
THAT WHOSOEVER—Oh, what grace!
BELIEVETH—placing simple trust
IN HIM—the righteous and the just,
SHOULD NOT PERISH—lost in sin,
BUT HAVE ETERNAL LIFE—in him.

—Selected.

* * * * *

Treasurer's Report

The following is the Quarterly Report—1st Year, 4th Quarter, Biennium 1955-1957—of the Treasurer of the Women's Fellowship of the Southern Convention of Congregational Christian Churches:

RECEIPTS.

N. C. Women's Fellowship:		
Women	$2,890.68	
Juniors	55.13	
Cradle Roll	39.61	
		$ 3,985.42
Valley of Virginia Women's Fellowship:		
Women	$ 321.00	
Younug People	19.50	
		340.50
Eastern Va. Women's Fellowship:		
Women	$2,523.05	
Juniors	60.42	
Cradle Roll	17.25	
		$ 2,600.72
Total receipts		$ 6,926.64

DISBURSEMENTS.

Home Missions G. F.	$1,393.40	
Woman's Gift (Special)	142.65	
History Room (Special)	20.55	
Christian Orphanage	10.00	
		$ 1,566.60
Foreign Missions G. F.	$1,393.40	
Thank Offering (Ch. Bldg. in S. Africa)	3,163.34	
Cent-A-Meal	14.30	
A. Pappas, Rachanyapuram School	9.00	
		4,580.04
Check to W. L. Cooper, Tr., So. Convention Cong. Ch.		$ 6,146.64
Check to Mrs. W. V. Leathers, Tr., Women's Fellowship of So. Con. Cong. Ch. (6 Life Memberships and 2 Memorials		80.00
Total disbursements		$ 6,226.64
Cash retained in bank		700.00
		$ 6,926.64

Respectfully submitted,
Mrs. W. V. Leathers,
Treasurer.
By Mrs. J. S. Rollings, Sr.

* * * * *

Financial Report

Following is the Financial Report of the North Carolina Fellowship of Congregational Christian Women for the quarter ending March 15, 1956:

RECEIPTS.

Women's Societies.

Albemarle	$ 38.75
Amelia	5.00
Antioch (R)	2.50
Apple's Chapel	44.52
Asheboro	35.00
Asheville	150.00
Auburn	8.00
Berea	20.00
Bethel	8.00
Beulah	18.00
Burlington, Beverly Hills	29.20
Burlington, First Church	448.00
Burlington, Lakeview Community	5.00
Carolina	5.00
Concord	5.00
Danville, Viginia, Third Avenue	12.00
Durham	68.75
Elon College Community	165.80
Ether	5.00
Fayetteville, Eutaw Community	31.67
Flint Hill (R)	12.15
Grace's Chapel	5.00
Greensboro, Calvary	25.00
Greensboro, First Church	126.00
Greensboro, Palm Street	24.50
Hank's Chapel:	
Bertha Riddle Circle	12.00
Edith Thrift Ciircle	20.00
Happy Home	20.00

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

This Is the Victory

At this writing, we are in the midst of Holy Week, the last week of our Lord's life in the flesh. During this week, he was disappointed, distressed and rejected. He suffered many things; not because of any wrong that he had done, but because of his opposition to wrong and denunciation of the sins of his people.

The forces of evil were arrayed against him. His enemies were bent on his destruction. He bore heavy burdens. His future seemed dark. In the midst of his persecution, his most ardent followers were turning back. They were not sure of his divinity. They were looking for the Son of God who would lead them to victory as individuals and as a nation. Their faith was wavering and their hopes were dimmed.

He was betrayed by one who had professed affection. He was condemned by the high court of his day. He was nailed to the cross, crucified, dead, buried. The disciples felt that they were the followers of a lost cause. They were dispersed, and went in different directions. Defeat, utter defeat, seemed certain.

They failed to remember his teachings. They had forgotten his promise. The failures, howeved, did not prevent the fulfilling of divine promises at the appointed time. The sun failed, the earth trembled, and the power of God came sweeping through the clay that held him fast, that brought him back to the newness of life. With his Resurrection, hope that had died away was resurrected in the hearts of his followers. It seemed impossible to believe, but they knew that it was he who was crucified, dead and buried, but had arisen again as he said.

This is the victory, the power of God that redeems individuals from their lost estate, sets their spirits free and bids them proclaim the good news of the Resurrection and the power of God to save men from their sins.

Easter is the hope of man and the hope of the world. If Christ be not risen from the dead, then is our preaching vain and our victory turned into defeat. He is risen and lives forevermore.

Improvements on Elon College Campus

Seeing is more convincing than are written descriptions. That you may know how work on our new buildings at Elon is progressing, photographs taken only a few days ago are presented in this issue of THE SUN. One is shown on the front page, while the other two, just as important, are on the back page. You have no idea how these buildings change the appearance of the campus. If we were only clearing away North Dormitory and Ladies Hall and replacing them with two other new dormitories, the campus would really have an attractive scholastic appearance and make a most favorable impression upon all who visit the campus or who merely pass by.

The two dormitories that we are not building at this time would complete the present plan and indicate the maximum number of students that the college proposes to admit. Maybe, within a short while we shall be able to complete our building program and then begin to increase the college's endowment in order that it may be more securely undergirded financially.

We are happy, however, to see improvements that are being made at present, and look forward with a great deal of happiness to the day when they shall be ready for use.

When these buildings are completed, before they may be used they must be completely furnished. This is quite an undertaking, and will be an expensive one. We shall make an announcement later concerning this undertaking and plans by which we hope to secure furnishings for all three buildings.

* * * * *

Apportionment Giving

When you compare the reports being made through THE CHRISTIAN SUN currently with the reports made one year, or two years ago as of even date, it looks like we are progressing famously this year and that we are doing a great deal better. However, we are endeavoring to raise the same amount as last year, and when you think of the total amount to be raised to complete the apportionment for the college, we are not doing so well.

The amount of apportionments for the college this year is $35,000. Five months out of twelve are gone, or nearly half the time has elapsed, but we have secured, including the report for this week, less than twenty per cent of the apportionment. This week's report, however, is very good and most encouraging. If we could average $1,000 per week for the college from now until November, we would just about reach the goal.

I am sure that when our churches realize this fact, they will do their utmost to reach this goal of $1,000 per week. Together, we can, if we will.

Previously reported	$ 5,159.66
Eastern N. C. Conference:	
Pope's Chapel	$ 10.00
Raleigh	26.40
Soutuhern Pines	8.44
Eastern Va. Conference:	
Cypress Chapell	$ 120.00
Damascus	120.00
Dendron	3.30
Liberty Spring	473.00
N. C. and Va. Conference:	
Apple's Chapel	$ 23.00
Burlington, First	25.05
Gibsonville	61.00
Hines Chapel	42.50
Western N. C. Conference:	
Ramseur	$ 90.00
Virginia Valley Conference:	
Dry Run	$ 23.66
Winchester	10.00
Total	$ 1,078.24
Grand total	$ 6,237.90

* * * * *

Declarations of Purpose

Carolina Hall—Declarations:

Name of Church	Amount
Eastern N. C. Conference:	
Auburn	$ 759.50
Beginning Nov., 56; 5 years.	
Hayes Chapel	362.25
Beginning Nov., 56; 5 years.	
New Hope	1,048.25
Beginning 1956.	
Hope Mills	414.75
Beginning Jan., 57; 5 years.	
Eutaw Community	595.00
Beginning Jan., 56; 5 yeari.	
Bethlehem	294.00
Beginning 1956; 5 years.	
Clayton Christian	600.00
Beginning Jan., 57.	
Henderion, First	2,308.00
Beginning Jan., 56; 5 years.	
Mt. Auburn	1,120.00
Beginning Jan., 56; 5 years.	
Martha's Chapel	297.00
Beginning 1956.	
Church of Wide Fellowship	2,289.00
Beginning Jan., 57; 5 years.	
Beluah	1,137.50
Wake Chapel	4,079.25
Youngsville Christian	300.00
Total	$15,604.50
N. C. and Va. Conference:	
Pfafftown	$ 463.75
Beginning Jan., 56; 5 years.	

(Continued on page 10.)

TENTATIVE PROGRAM

OF THE

Centenial Session

(Forty-Second Biennial Session)

The Southern Convention of Congregational Christian Churches

UNION RIDGE CONGREGATIONAL CHRISTIAN CHURCH
Route 2, Burlington, North Carolina
Rev. Kenneth D. Register, Pastor
MAY 1-3, 1956

TUESDAY, MAY 1

Afternoon Session

2:00 Convention called to order by Dr. Jesse H. Dollar, President, Newport News, Va.

Convention Centennial Hymn.

Instituting Prayer—Rev. Emory M. Carter, Youngsville, N. C.

Welcome—Rev. Kenneth D. Register, Host Pastor.

Response—Dr. Dollar.

2:30 Greetings from the Governors of Virginia and North Carolina:

Representing Gov. Luther Hodges of North Carolina, Hon. Thad Eure, Secretary of State.

Representing Gov. Thomas B. Stanley of Virginia, Hon. Parke C. Brinkley, Commissioner of Agriculture.

2:45 Determining of Quorum.

Recognition of New Ministers, Visitors and Fraternal Delegates.

Report of Program Committee.

Announcement of Committee Appointments.

3:00 Worship Service—Rev. George D. Alley, Chaplain, Suffolk, Va.

3:20 Address," Our Mission in the World,"—Dr. Albert Buckner Coe, Boston, Mass., Moderator of the General Council of Congregational Christian Churches.

Offering for Convention Expenses.

4:00 Reports:

Executive Board—Dr. Henry E. Robinson, Secretary, Burlington, N. C.

Superintendent—Dr. William T. Scott.

Treasurer—Walter L. Cooper.

Mission Board—Mrs. William E. Wisseman, Chairman, Greensboro, N. C.

Finance Committee (First Reading)—Rev. James H. Lightbourne, Jr., Chairman, Holland, Va.

4:45 Historical Address—"Our Beginnings and Progress"—Supt. Wm. T. Scott.

5:20 Benediction — Rev. Melvin Dollar, South Norfolk, Va.

Recess of Afternoon Session.

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6:00 Fellowship Supper—Social Hall of Union Ridge Church, Toastmaster, Dr. Henry E. Robinson.

Laymen's Fellowship—Dr. J. Earl Danieley, Chairman, Elon College, N. C.

Women's Fellowship—Mrs. F. C. Lester, President, Asheboro, N. C.

Common Ground in Union:

Dr. H. A. Fesperman, Evangelical and Reformed Church;

Dr. F. C. Lester, Congregational Christian Churches.

Evening Session

8:00 Hymn and Invocation.

Report of Committee on Memoirs—Rev. J. Frank Apple, Chairman, Henderson, N. C.

Report of O'Kelly Memorial Foundation—S. H. Basnight, Chairman, Chapel Hill, N. C.

Dramatic Presentation of Episodes in the Life of the Southern Convention—Elon College Departments of Dramatics and Music, Professors M. E. Wooten and John Westmoreland, Directors.

Benediction—Rev. Clyde L. Fields, Franklin, Va.

WEDNESDAY, MAY 2

Morning Session

9:15 Hymn.

Invocation—Rev. Wm. T. Scott, Jr., Durham, N. C.

9:20 Business Session—Action on Tuesday's Reports.

9:50 Finance Committee, final action on Report.

10:10 Report of Survey Committee—Rev. George D. Alley, Chairman.

10:30 Report of Board of Publications:

Chairman, Rev. W. W. Snyder, Burlington, N. C.

Editor, The Christian Sun, Dr. Stanley C. Harrell, Durham, N. C.

Managing Editor, J. T. Kernodle, Richmond, Va.

11:00 Hospitality Hour.

11:30 Worship—Chaplain.

Address, "What Is a Church?"—Dr. James E. Wagner, Philadelphia, Pa., President of the Evangelical & Reformed Church.

12:30 Recess for Lunch.

Afternoon Session

2:00 Hymn.

Invocation—Rev. H. Winfred Bray, Randleman, N. C.

Rural Church Committee—Rev. James H. Lightbourne, Jr., Chairman.

Reports of Institutions:

2:10 Elon College—President Leon Edgar Smith.

2:40 The Christian Orphanage—Superintendent John G. Truitt.

3:00 Board of Christian Education:

Chairman, Rev. Wm. J. Andes, Elon College, N. C.

Secretary, Rev. John S. Graves.

Pilgrim Fellowship.

Moonelon.

3:25 Ministerial Scholarships and Loan Fund—Dr. John G. Truitt, Chairman.

Stewardship and Evangelism:

Committee on Evangelism—Dr. W. C. Timmons, Chairman, Southern Pines, N. C.

Secretary, Rev. Fred P. Register.

4:00 Business Session:

Nominations and Elections, Rev. W. W. Snyder, Chairman.

Miscellaneous Business.

Benediction—Dr. W. E. Wisseman, Greensboro, N. C.

Recess of Afternoon Session.

6:00 Banquets:

The Laymen's Fellowship (Pleasant Grove School). Address, "Holding the World Together"—Dr. James E. Wagner.

The Women's Fellowship (Union Ridge Church). Address, "Word Pictures of Our Churches, from Boston to Burlington to Hawaii"—Dr. Albert Buckner Coe.

Evening Session

8:00 Worship—Host Pastor and Church Choir.

Music by Elon College Choir — Professor John Westmoreland, Director; Professor Fletcher Moore, Accompanist.

Report of Committee on the Ministry—Dr. H. S. Hardcastle Chairman, Chuckatuck, Va.

Sermon, "We Are Guardians and Witnesses of the Faith"—Dr. Coe.

Offering for Share Our Surplus.

Benediction—Rev. M. V. Welch, Bennett, N. C.

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THURSDAY, MAY 3

Morning Session

9:00 Invocation — Rev. R. E. Tally, Louisburg, N. C.

Business Session, Action on Wednesday's Reports.

Report of Social Action Committee—Rev. T H. Britton, Chairman, Portsmouth, Va.

Report of Credentials Committee.

Report of Resolutions Committee.

Miscellaneous Business.

11:00 Sermon—Rev. Frank R. Hamilton, Norfolk, Va.

Holy Communion—Mr. Register and Mr. Alley.

Benediction.

12:00 Final Adjournment.

Luncheon.

A Page for *Our Children*

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Helping Crippled Children

Springtime is a time for giving money to aid Crippled Children. These children have a handicap—that means that something is wrong with some part of their bodies. One out of every eight children now in your class will be handicapped either physically, emotionally or mentally. Do you know someone that is handicapped?

It may be from polio, an acident, a weak heart, poor sight, poor hearing, or cerebral palsy. Some of us who work with crippled children were talking about manners for children who are crippled. As we talked we mentioned most often the following:

1. Don't ask the child about his trouble. If he wants to tell you how it happened, he will.
2. Don't stare, just act naturally.
3. Never help do anything the child can do himself.
4. Have a good conversation, it will help both of you!
5. Let the child show you what he can do.

These, I believe, are good rules. One of the things we often do is feel sorry for people who are crippled. This doesn't help us or help the crippled one either. We must accept the fact that the child is handicapped and give him plain friendship without any pity. Along with this, is a tendency to over help or over protect a child who isn't normal. When we do this, we commit a serious offense against the young person! Betsey Barton who was crippled from the waist down, used to say: "It isn't what's gone, but what's left that counts." If everything is done, there isn't much exercise for the "what's left." Be happy with young people who aren't so well and strong as you. J. J. H.

Prepare to Live

Just before leaving this world, Jesus told his followers that he was going away to prepare a place for them. The Revised Standard version of the Bible reads: "Let not your hearts be troubled; believe in God, believe also in me. In my father's house there are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also." (John 14: 1-3 R. S. V.)

The unrepentant person is not prepared to die—neither is he prepared to live—to live here or hearafter. We must first be prepared to live here, before we can expect to live happily hereafter. Heaven is a place prepared for those who are prepared for it. There are countless numbers, no doubt, who seem to think that, if only they could get to heaven, where there is supreme joy and happiness, they would be happy, regardless of the life they may have lived here on earth. Jesus never taught anyone to believe that. All through his life he made it plain that happiness in the life beyond the grave is conditioned upon the way we live here.

Immortality Entails Responsibility.

The responsibility that immortality lays on the individual is well summed up by Dr. Charles L. Slattery, who is quoted as follows: "Immortality throws upon the individual at least four commanding responsibilities: the responsibility to be master of himself in all temptations; the responsibility to be courageous in all the hard places of experience; the responsibility to detach himself from the mere things of life; and the responsibility to buckle to himself a task so great that only eternity is long enough to complete it. If he fulfills these responsibilities he has already passed from death into the endless life. He already stands firmly in the high and beautiful country of immortality."

How can we prepare ourselves for the life eternal which has been prepared for us? Alone, we would be utterly helpless to prepare for the glorious life beyond, but, as followers of Christ, we are not alone. When we fully commit our lives to God, to do his will at all costs, we have the indwelling presence of the Holy Spirit, producing in us "the fruit of the Spirit"; "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." (Gal. 6:22-23. R. S. V.) The important question for us now is: Is my life fully committed to God and are these lofty traits of Christian character being reproduced in me day by day? Perhaps our best response would be in the words of the apostle, Paul: "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has his own." (Phil. 3:12, R. S. V.)

H. H. SMITH, SR.

DECLARATION OF PURPOSE.

(Continued from page 7.)

Lebanon .... Beginning Jan., 58; 10 years.	939.75
Beverly Hills .... Beginning Nov., 56; 5 years.	886.00
Monticello .... Beginning Aug., 56; 5 years.	822.50
Belews Creek .... Beginning 1956; 5 years.	834.75
Zion .... Beginning Jan., 1956; 5 years.	175.00
Burlington, First .... Beginning Nov., 56; 5 years.	10,000.00
Church of the Covenant .... Beginning Oct., 56; 5 years.	175.00
Shallow Ford .... Beginning Oct., 56; 18 years.	1,800.00
Salem Chapel .... Beginning Jan., 57; 5 years.	740.00
Mt. Zion .... Beginning Jan., 56; 10 years.	1,000.00
Center .... Beginning Sept., 56; 5 years.	281.75
Bethel .... Beginning Jan., 1956; 5 years.	1,034.25
Greensboro, First .... Beginning Oct., 56; 1956.	5,887.00
Total	$25,039.75

Virginia Hall—Declarations:

N. C. and Va. Conference:	
Ingram .... Beginning Jan., 57; 8 years.	$ 1,748.25
Total	$ 1,748.25
Eastern Va. Conference:	
Windsor .... Beginning Oct., 56; 5 years.	$ 2,841.00
Union .... Beginning Jan., 56; 5 years.	2,019.00
Suffolk Christian .... Beginning Oct., 1956; 5 years.	10,000.00
Total	$14,860.00
Virginia Valley Conference:	
Antioch .... Beginning Jan., 57; 5 years.	$ 900.00
Bethel .... Beginning 1956; 10 years.	912.00
Total	$ 1,812.00
Total for Carolina Hall ...	$30,378.00
Total for Virginia Hall ...	$18,420.25

Carolina Hall—Payments:

N. C. and Va. Conference:		
Zion	$ 5.84	
Bethel	202.00	
Mt. Zion	331.00	
Monticello	35.00	
		$ 573.84
Eastern N. C. Conference:		
Wake Chapel	$500.00	
		$ 500.00

Virginia Hall—Payments:

Virginia Valley Conference:		
Bethlehem	$ 75.00	
Bethel	18.02	
		$ 93.02

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor*, Box 336, Elon College, N. C.

Southern Convention P. F. Meeting

The Southern Convention Pilgrim Fellowship will be holding its Biennial Meeting this coming week-end at the First Christian Church, Suffolk, Virginia. Registration begins at 2:30 p. m., Saturday. The program will terminate with the Church Service Sunday morning. Dr. Arthur Newell of Richmond, Virginia, will speak on the Evangelical and Reformed Church with respect to the coming merger of the E. and R. and Congregational Christian Churches. Mr. James Schmidt, president of the Ohio Pilgrim Fellowship, will be the banquet speaker Saturday evening. There will be an election and installation of officers as well as other items of business coming before the group. Two delegates and one counselor is asked to be present from each local group in the Southern Convention.

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Christian Vocations Retreat at Moonelon

A Christian Vocations Retreat will be held at Moonelon, April 28, 29. Any Junior or Senior in High School who is interested in the ministry, Christian Education or Missions as a life work is asked to talk it over with his or her minister and then write the Rev. John S. Graves, Elon college, N. C., concerning this retreat. Dr. James Hess, Elon College, N. C., a retired missionary to India, will lead the group in the area of Missions; Dr. Henry E. Robinson, pastor of the First Christian Church, Burlington, N. C., will lead the group in the area of the Christian ministry; and Mrs. Vance Pegram, Director of Christian Education of the First Congregational Christian Church, Greensboro, N. C., will lead the group in the area of Christian Education.

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Class Meeting at Pleasant Union (W. N. C.)

In February the Friendly Workers Class of the Pleasant Union Christian Church held its regular class meeting at the country home of Mr. Clyde Graves. Nell Yates and David Scott were in charge of the program.

The meeting opened with Psalm 113 by Ruth Pearce. Mr. Ira McDowell, our teacher, led the group in prayer. Judy Yates read a very interesting story entitled, "Mack Takes the Car" and a poem, "The Boy."

We entered the business session with the president, Kent Ridge, presiding. We discussed plans for the continuation of our play, "Your Church and Mine."

The host and hostess led the group in several games. Games and delicious refreshments were enjoyed by everyone present.

There were ten members, four visitors and our teacher present.

It was one of the most enjoyable nights any of us have spent in a long time.

Again a big thank you goes out to Nell Yates and David Scott for the splendid hospitality shown us.

JUDY YATES,
Reporter.

* * * * *

Amelia Youth Fellowship (E. N. C.)

The Youth Fellowship of Amelia Church has taken a project in which they are buying a projector and screen. To help raise funds to buy this projector we had a Box Party. At this we brought fancy boxes to be sold at auction. We also had a beauty contest and cake walk. We enjoyed it very much and made enough money to make the down payment. In the future we plan to sponsor similar activities to help us on our project. We have received our projector and screen and are enjoying it a lot. We hope it will help our program planning.

BETSY PULLEY,
Reporter.

* * * * *

News from Bethlehem Christian Church (Nansemond)

As I told you last quarter, our Youth Fellowship is really progressing and we are very proud of it. I would like to tell you some of the things which we have accomplished this quarter.

First, we fed the Ruritans and made quite a profit. Everyone enjoyed the fun and fellowship of working together as Christian young people. Next on our list we had the pleasure of visiting the new St. Mary's Catholic Church. Father Leach told us many interesting things about the Catholic Church and their religion. He also told us about the many symbols which were in the church and what each one stood for. When we were ready to leave, Father Leach invited all of us to come to Sunday morning Mass whenever we could.

We also paid an annual visit to the Jewish Synagogue on the fifth of February. Many of us had been there before, but I think that most of us learned something new. Rabbi Kantor told us the reasons for the symbols in the synagogue and why only the Rabbi was allowed to chant from the scroll which was written on the parchment. All of us had the thrill of putting our hands on the raised letters of the scroll, and we could actually feel the ink because it was so thick. Each of us enjoyed Rabbi Kantor and are looking forward to our visit next year.

Next, we made a visit to Eure, N. C., where a teen-age girl, Paulette Felton, taught us the mission study book, "The World Upside Down." We were really amazed at the wonderful memory of this talented young person.

We have been singing in the choir every fourth Sunday, and on Palm Sunday we sang the anthem, "The Palms." We would like to express our gratitude of love and appreciation to Miss Ruth Anna Ford for helping us with the anthem. She really did a swell job.

We have just sent in $30.00 for our apportionment and $25.00 for our Work Day for Christ.

I guess this is about all for this quarter, but I will be looking forward to giving you a report from our Youth Fellowship of the Bethlehem Christian Church next quarter.

So long until then, but remember, *your Youth Fellowship can't be any stronger than its weakest member*, so urge everyone to go and support the Youth Fellowship, and tell them that we must work hard, because we are the Church of Tomorrow.

JUDIE EDWARDS,
Reporter.

EDITOR'S NOTE—Bethlehem sends in an article each quarter to the Youth Page. This is the goal for the Eastern Virginia P. F. We need more groups to do this in order to have a good Youth Page. Please send in an article **now.**

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Courage of the Early Christians

Lesson III—April 15, 1956.

Memory Selection: *"Grant unto thy servants, that with all boldness they may speak thy word."* Acts 4:29.

Background Scripture: Acts 3-5.

Devotional Reading: Acts 4: 1-12.

This is a story of courage—raw, adventurous, dangerous, irresistible, conquering courage. To read it is to nurture one's own courage. "Hearts are then brave again and arms are strong," if one captures something of the spirit of courage which characterized the Early Church leaders.

Things were getting out of hand. This upstart movement was gaining in momentum and in members. Already three thousand people had joined the little band of the disciples of Jesus. And their influence was increasing rapidly. A mysterious and miraculous incident had precipitated a crisis for the "powers that be," for the selfish, self-righteous leaders of Judaism. A man, lame from his birth had been cured at the word of Peter, the uneducated and unapproved leader of the new movement. This incident filled the people with "wonder and amazement," and bade fair to increase the prestige of the little group and to challenge the prestige of the priests and elders and rulers and scribes. This was all the more true because Peter had boldly and publicly accused these leaders of delivering up Jesus to Pilate, of denying him, of choosing a murderer instead of him, and even of killing him, "the Prince of Life." And it did not add any peace of mind to these men to have it publicly proclaimed that this Man whom they had crucified, had been raised from the dead, and that it was his spirit of power that had made possible the healing of the man born lame. Only a complete change of heart could deliver them from the divine judgment inevitable by their sinful act. Something had to be done, and done quickly.

In this episode, we see *Courage in Preaching*. Read Simon Peter's sermon or his words to the people. Here was an uneducated, common man, standing before a crowd of people and their leaders and boldly convicting them of curcifying his Lord, and calling on them to repent to escape the judgement of God. He was not an ordained minister, a recognized priest or rabbi. He had no official credentials. He had no organization back of him, no "political pull," no social standing. But he had courage, raw courage, courage born of the power of truth and an experience of Christ. And he spoke the truth, "letting the chips fall where they would." Every minister and teacher needs this courage. This does not mean that we should be rabble-rousers, or established trouble-makers. It does mean that we ought not to be afraid to preach and teach the truth, even if it is not pleasant or popular. People may not like what we say, they may not agree with us, indeed they may not come to hear us, but they will respect us if we speak our convictions sincerely and in love. As ministers and teachers we are not supposed to say simply what folks want to hear, but what they need to hear. And that takes courage, lots of courage.

Then we see *Courage in Witnessing*. The priests and the Sadducees put Peter and John in jail overnight —"protective custody," the Russians call it—and brought them out the next day to give them "the third degree." "By what name or what power, have ye done this?" they asked. And Peter proceeded to tell them that they had done it by the power and in the name of Jesus Christ of Nazareth, whom they had crucified, and whom God had raised from the dead. The thing that impressed these leaders was the "boldness of Peter and John." "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men (one version translates it "uneducated and common men") they marvelled; and they took knowledge of them that they had been with Jesus." It was rather startling, and terrifying to these professionals to hear these upstarts assert, in so many words, that they were the equals of any man on earth. Such a conception and such courage could have come only from association with Jesus Christ. And doggone it, there was nothing that these fellows could say to refute the argument, for there stood the man himself who had been healed. They really were behind the eight ball!

So they had a little session behind closed doors. And they came out with a smart answer. They would threaten them, that they speak henceforth to no man in this name. That would do it. "Boys you had better stop this stuff, soft-pedal it, keep silent, and you wont get into any trouble." "If you know what is good for you you wont speak at all or teach in the name of Jesus." "We will let you off this time, but don't do it again. Run along now and be good boys." That was that.

But it wasn't that. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Or as they said on another occasion, "We ought to obey God rather than men." Neither threatenings or beatings or imprisonments muzzled these men and their companions. "They spake the word of God with all boldness."

We all need this courage in witnessing for Christ. Those who are preachers and teachers need it. And those who are not preachers and teachers need it too. Again and again we are called upon to bear witness to our father in Christ and our loyalty to him. It is never easy and often it is hard and difficult and even dangerous. It takes courage. And this courage can come only from companionship with Christ and confidence in Christ. How hard it is for a young person to stand for the hard right against the easy wrong when he is out with the crowd! How hard it is for anybody to take his stand for Christ when others are cynical and callous and profane! How hard it is to espouse an unpopular cause, to challenge special privilege, to take sides against vested interests, to speak a word for Christ in an unfriendly enviroment! How hard it is to live by our Christian convictions in everyday life. Come to think of it, one of the prerequisits for Christian living is courage. It takes courage to confess Christ in the first place. And it takes courage to live for Christ, to stand up for him, to keep our flag flying for his cause.

And this courage can come only from Christ. Thousands of men and women, many of them indeed most of them humble, and average run-of-mine people, have been courageous heroes for Christ, not only in dramatic death, but in commonplace and routine living and humble service. There have been dramatic instances of this, like Martin Luther defying the Pope's representatives and the Roman Catholic Church in the immortal words, "Here I stand; God helping me, I can do no other." But it has been just as effectively shown in humble lives and out of the way places on many occasions.

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The Church Endures Persecution

LESSON IV—APRIL 22, 1956.

MEMORY SELECTION: *"For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."* Philippians 107: 1-8.

BACKGROUND SCRIPTURE: Acts 6: 1-8: 3.

DEVOTIONAL READING: Psalm 107:1-8.

The Christian Church was beginning to suffer persecution. We saw evidences of this in last week's lesson, when the authorities tried both by threat and by imprisonment and beatings to silence the leaders. But these men had seen the face of God and they were not afraid of the face of man. The tempo of this opposition increased, until in today's lesson we see it breaking forth in actual persecution. These fellows must be taught their lesson. They must be put in their place and kept there by fair means or by foul. And inasmuch as fair means had not availed, foul means must be employed. Thus Stephen became the first recorded martyr of the Early Church. And his death was the beginning of the first persecution on a large scale in the City of Jerusalem.

Perhaps it should be called to mind that the word "martyr" comes from a Greek word which means "witness." In that day a martyr was a man who bore his witness even though it cost him his life. Witnessing cost something. It still does. To be sure one will hardly lose his life in the bounds of the Southern Convention if he bears his witness to his faith in Christ, and his loyalty to Christ. But he will have to pay a price if he bears it unfailingly and courageously. Let him take his stand on the side of Christ in the burning moral and racial and religious and social issues of today, and see what happens. He will be ridiculed, boycotted, ostracised in many instances, even persecuted. But Christ said that we are to be his witnesses. There is a need today for Christian courage.

A Man of Good Character.

Stephen was a man of good character. He was a good man, of honest report. He was selected as one of the seven charged with the responsibility of administering charity among the widows in the Early Church, and he had the confidence of his fellowmen. He was devout, a man of faith, and a man of spiritual quality of life. The record says he was "full of the Holy Spirit, and of faith, and of power." He had a kind heart and a compassionate spirit. He was a man of integrity of character and gentlemanly spirit. Stephen was a good man.

A Man of Keen Mind.

Stephen was a man with a warm heart, but he was also a man with a keen mind. He loved God with his mind as well as with his heart. It is said that those who opposed him "were not able to resist the wisdom and the spirit by which he spake." His address or his defense before the priest shows a familiarity with the Old Testament and a high degree of skill in orderly arrangement and logical appeal. Here was a man who could present his case in a clear manner and in a good spirit.

A Man of Good Works.

This man was chosen to assist in the administration of the charity of the Early Church. With him it was not a case of dealing with numbers in a filing cabinet, but with persons in need. One may be sure that those who were helped by this man did not feel that they were receiving a dole, but rather that they were members of the family or fellowship which was bearing one another's burdens and thus fulfilling Christ's law of love. One suspects that those who received aid at his hands were glad to see this man of warm heart and sunny spirit come to visit them, or to give assistance in such a way that they were helped and their pride was not hurt. Stephen did "great wonders and miracles among the people." He did not confine his activities merely to giving material aid to the needy; he ministered to their spirits which is a far more desirable and a far more difficult thing to do.

A Man of Dauntless Courage.

Stephen had what is sometimes called "intestinal fortitude" which is a high-falutin word for "raw courage." (Athletes have another name for it). Here he was, a member of a small, comparatively unknown group, boldly standing before the high priest, boldly denouncing him and his associates, and bluntly telling them that they were stiff-necked and uncircumcised in heart, betrayers, law-breakers and murders! That was raw courage. He knew he was taking his life into his own hands. He knew what those fellows would do if they got the chance. But there he stood, calmly, serenely, quietly, confidently, courageously. The word courage takes on new meaning when it is seen in this pose. And he did it because he wanted to bear his witness in Christ's name. Perhaps what we need most is the courage to bear our Christian witness in Christ's name where we live and work.

A Man of Christ-Like Spirit.

It was too much to expect that the leaders of the priestly circles would take this. And all the more because they knew it was true. They would not even hear him through with it. They stopped their ears, yelled loudly, and threw him out of the city. And without taking the trouble to find him guilty, they picked up stones and stoned him to death. And there the gallantry and grandeur of the man stands forth in sunny outline clear. Even as they stoned him, like his Master he cried out with a loud voice, "Lord lay not this sin to their charge" almost the exact words that our Lord spoke from the Cross. Here was the Christian act of forgiveness raised to its highest degree. Here is the thing that stamped him as one of Christ's true followers and a Christ-like man.

A Man with a Guilty Conscience.

There was one fellow looking on who was not very happy about the whole thing. In fact he was quite troubled about it, although the others probably did not know it. His name was Saul. When they got ready to stone Stephen they laid aside their long flowing garments, the better to throw the stones. And they laid them at the feet of this young rabbi. That young rabbi was greatly troubled at what he saw. He had been very meticulous about keeping every jot and tittle of the law, but he had never found the secret of the peace and the joy and the power that this dying man had. Perhaps he was on the wrong track. At any rate, the thing haunted him. And it was the beginning of the process that found its completion on the Damascus road where the Risen Christ met him and changed his life.

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The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

As I write these lines it is only a few days until Easter. Our children are looking forward to Friday, Saturday, Sunday and Monday as the Easter weekend. They will be dressed in lovely suits, shoes, pretty new dresses and accessories which will make them very happy. I wish you could see them everyone. Some of them will be attending church and Sunday school elsewhere as they will be visiting their sponsors. Others of them will join in the beautiful services here at Elon. All of them will have a good time and be well cared for in every way.

It really is inspiring to see how many people have taken an interest in the children, and how many lovely Easter things they have sent in for them. No child is left out. Several churches have sent in extra gifts of clothes, and some have sent special gifts of money for any child who did not receive Easter things from outside.

Knowing the background of each child here, realizing that each one has been selected on the basis of their homelessness and need, it makes me rejoice to see how well off they are here. It is good to see the contentment shown in their bright faces and the joy expressed in their thanks. It makes me glad to know that there are so many people willing to share some of the blessings which God has given them with these children.

When we have so many to take care of, to supply their needs, to listen to their hopes and desires, to listen to the pleas of their sponsors and to consider every angle of what is best for the child and at the same time please their friends—well, some parts of my job you need not crave, for it is not always easy. But I have been here long enough to know that I cannot please everybody every time, that if I seek to do my work in the spirit of the Christ, showing kindness and perhaps a bit of wisdom it will work out well in the long run. The results warrant my feeling like that.

I cannot think it is right for these children to feel depressed, neglected, unloved. I cannot feel it is right for them to go to school and church shabbily dressed, nor to take a shame-faced or backward attitude toward life because they are in a child-caring home. Nor, on the other hand, can I believe it is right for them to be pampered, unduly petted and spoiled. For them it is good to know that honor, honesty, work well done and play happily enjoyed, money wisely spent and rightly come by is good. That courtesy, kindness, cleanliness and attentiveness to duty are qualities never to be gainsaid or given up. Few people have everything they want and it is a blessing if one can learn it early and have friends and helpers who with kindness and understanding point out the right and good and persuade the children to accept the same.

Let me thank everyone who reads these lines for their help and their kind words. I know that not many people read these lines, for only a comparatively few people subscribe to their church paper—more is the pity. Hundreds of people, however, help the orphanage who never read this letter, and to one and all we send our thanks.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 28, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 4,930.31
Eastern N. C. Conference:		
New Elam	$ 10.00	
		10.00
Eastern Va. Conference:		
Liberty Spring S. S.	$ 10.00	
Rosemont	125.00	
		135.00
N. C. and Va. Conference:		
Reidsville S. S.	$ 68.00	
		68.00
Western N. C. Conference:		
Pleasant Cross S. S. N.N	$ 8.68	
		8.68
Total		$ 221.68
Grand total		$ 5,151.99

Special Offerings.

Mrs. A. M. Johnson, St. Petersburg, Fla., Easter	$ 5.00	
Philathea Class Suffolk Ch.	10.00	
General Mills, Inc., Coupons	16.20	
Woman's Fellowship of Cong. Christian Church, Chapel Hill, N. C.	96.00	
Service Guild Circle, Palm St., Greensboro, N. C.	5.00	
Bayside Church, Bayside, Va., Special	7.50	
Reliable Bible Class, First, Portsmouth, Va.	7.50	
Miss Vera E. Gilliam, Greensboro, N. C.	10.00	
Vanceville Sunday School, Tifton, Ga.	3.00	
Woman's Fellowship of Shallow Ford Church	25.00	
Ladies' Bible Class, First Ch. Henderson, N. C.	25.00	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	20.00	
Progressive Biible Class, Newport News Church	15.00	
C. M. Fields & Family, San Leandro, Calif, Easter	5.00	
Circle 3, Suffolk Christian Church, Easter	10.00	
Rev. & Mrs. R. E. Newton, Luray, Va.	2.00	
Isabelle F. Robinson, Albany, N. Y.	10.00	
Memory of Claud Baugher	5.00	
Special Gifts	50.16	
		327.36
Grand total		$ 6,747.62
Total for the week		$ 549.04
Total for the year		$11,897.61

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name...

Address...

VIRGINIA VALLEY CENTRAL CONFERENCE.

(Continued from page 2.)

conference sessions. The name of the new church will be "Valley Central Congregational Christian Church," and being located centrally in the conference, it can be a fine addition to our fellowship in that area.

The Virginia Valley Central Conference has as its leaders three fine laymen. The president is Mr. Clarence A. Phillips, a merchant in Harrisonburg, and the secretary, Mr. Clayton Pugh, Winchester, who is a manufacturer, and the treasurer of long standing is Mr. O. W. Andes, of Harrisonburg, Virginia, in the automobile business. There are fine laymen in other capacities, and the faithful pastors are carrying on the work in a splendid way.

William T. Scott.

MINISTERS TO EXCHANGE PULPITS.

(Continued from page 3.)

Other exchanges will take place later. This exchange is a part of a national program of exchanges between the Congregational Christian and Evangelical and Reformed Ministers.

William T. Scott,
Superintendent.

CONVENTION SPEAKERS.

(Continued from page 5.)

tional chairman of the Congregational Committee for War Victims and Reconstruction.

His interests stretch from Talladega College in Alabama and Berea College in Kentucky to Lady Doak College, in Madura, South India, and Andover Newton Theological Seminary in Newton, Mass., for he is a trustee of all these institutions. He is also a member of the Prudential Committee of the American Board.

Dr. Coe has been a guest preacher in Great Britain and Canada. He is in much demand as a speaker in the colleges and universities of the United States. He was a delegate to the First and Second Assemblies of the World Council of Churches, and to the International Congregational Council in St. Andrews, Scotland, in 1953.

Dr. Coe was born in North Carolina and was educated at Western Maryland College and Yale Divinity School. He did graduate work at Johns Hopkins University and also studied at Cambridge University in England.

CHURCH WOMEN AT WORK.

(Continued from page 6.)

Haw River	22.50	
Hebron, Virginia	10.00	
Henderson	45.00	
Hendersonville	12.50	
High Point	6.25	
Hines' Chapel	20.00	
Hopedale	16.65	
Ingram, Virginia	19.25	
Kallam's Grove	2.50	
Lebanon	19.96	
Liberty, Vance	50.00	
Liberty, Virginia	7.00	
Long's Chapel	12.50	
Monticello	20.00	
Mount Auburn	24.30	
Mount Zion	30.00	
New Lebanon	20.00	
Oak Level	39.00	
Pfafftown	7.50	
Pleasant Grove, N. C.	7.00	
Pleasant Grove, Va.	7.50	
Pleasant Hill	32.50	
Pleasant Ridge (G)	40.00	
Pleasant Ridge (R)	20.00	
Pope's Chapel	5.00	
Raleigh	50.00	
Ramseur	10.00	
Randleman	3.00	
Reidsville	155.00	
Sanford	50.00	
Shallow Ford	10.00	
Shallow Well	110.00	
Shiloh	5.00	
South Boston, Va., Center	12.50	
Spoon's Chapel	6.25	
Tryon Congregational Ch. of Christ	60.00	
Turner's Chapel	17.50	
Union Grove	6.76	
Union Ridge	56.33	
Union, Virginia	25.00	
Wake Chapel	75.38	
Winston-Salem	15.00	
Youngsville	32.50	
Zion	10.00	
		2,556.97

Junior Societies.

Apple's Chapel	$ 15.54	
Durham	14.00	
Greensboro, First	14.19	
Henderson	9.00	
Ingram, Va.	2.20	
Union Ridge	12.85	
		67.78

Cradle Roll.

Apple's Chapel	$ 16.68	
Asheboro	12.14	
Durham	8.60	
Greensboro, First	14.19	
		51.61
Total receipts		$ 2,676.36

DISBURSEMENTS.

United Church Women, World Day of Prayer	$ 106.36	
Literature for Rallies	11.65	
President's Expense to Midwinter Council	130.23	
Expense Account of the President	15.70	
Expense Account of two District Chm.	26.70	
		290.64
Mrs. W. V. Leathers, Treasuurer:		
For:		
Thank Offering	$ 162.01	
Life Memberships	50.00	
Memorials	20.00	
Scholarship Grant, Indian American Col.	40.00	
Christian Orphanage	20.00	
Rachanyapuram School for Girls	9.00	
Foreign Missions, Special Fund	12.50	
Missions, General	2,072.21	
		2,385.72
Total disbusements		$ 2,676.36

Respectfully submitted,

Susie D. Allen,
Treasurer.

"THE LIVING WORD"

"Vile"

Number Ten of a Series

By Dr. Luther A. Weigle.

Like the Latin *vilis*, "vile" may mean cheap, paltry, or worthless. But it also means despiciable or disgusting, whether morally or physically, and this is modern usage. The King James translators were over-fond of the word "vile," using it eighteen times to translate nine different Hebrew words, each of which had a distinct meaning—despised, worthless, a fool, disgusting, stupid, trifling, dishonored, defiled, whipped — and three times to translate three quite distinct Greek words. The Revised Standard Version retains "vile" in only four cases (Judges 19:24; Psalm 12:8; Jeremiah 29:17; and Nahum 1:14).

In Isaiah 32:5 "vile person" represents the Hebrew word for "fool." "I am vile" means "I am of small account" (Job 40:4) and "I am despised" (Lamentations 1:11). Bildad's question "Wherefore are we reputed vile in your sight?" is more accurately translated "Why are we stupid in your sight?" (Job 18.3) "They were viler than the earth" (Job 30:8) is an erroneous translation for the Hebrew text which means "they have been whipped out of the land."

In the New Testament "vile body" means "lowly body" (Philippians 3:21). The study in recent years of Greek papyri has made it clear that the "vile raiment" of James 2:2 is "shabby clothing." "Vile affections" is not as exact a translation, either for the adjective or for the noun, as "dishonorable passions" (Romans 1:26).

New College Buildings

Virginia Hall, a Dormitory for Girls, will be completed within the next six weeks

The McEwen Memorial Dining Hall is to be completed within the next few days

Elon College Library
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, APRIL 12, 1956 NUMBER 15

X
Elon College Library

If . . .

If we could see beyond today
As God can see;
If all the clouds should roll away,
The shadows flee;
O'er present griefs we would not fret.
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond today
As God doth know,
Why dearest treasures pass away
And tears must flow;
And why the darkness leads to light,
Why dreary paths will soon grow bright;
Some day life's wrongs will be made right,
Faith tells us so.

"If we could see, if we could know,"
We often say,
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to Him the more,
He leads us till this life is o'er;
Trust and obey.

—*Author not known.*

N-E-W-S B-R-I-E-F-S

We call the attention of our readers to the fact that Sunday School Lessons for April 15 and 22, were published in last week's issue, and that this week we are again printing two lessons, those for April 29 and May 6. This is being done because of the printing of the special "Convention Centennial" issue, and so that our readers may have their lesson helps in plenty of time. We wish to thank Dr. Hardcastle for his cooperation in providing these helps so far in advance. We would suggest that you put these papers in a safe place for reference. J. T. K.

Superintendents' Meeting

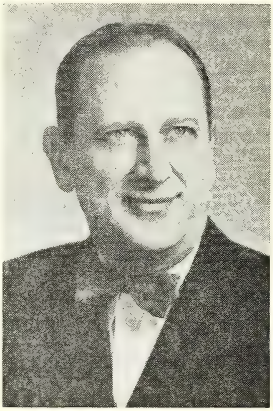
The Mid-Year Meeting for Sunday school Superintendents and assistant superintendents of the Eastern North Carolina Conference will be held at Shallow Well Congregational Christian Church, Sanford, N. C., Wednesday, April 18, 1956, beginning at 7:00 p. m. This will be a supper meeting, and the program will begin immediately after the meal. All who are interested are urged to reserve the date. Details of the program will be mailed directly to each Sunday school.

G. Julius Rice,
Chairman.

Hon. Thad Eure Will Represent North Carolina's Governor at Convention Centennial

Thad Eure, Secretary of State of the State of North Carolina, will bear official greetings from Governor Luther Hodges to the Centennial Session of the Southern Convention on May 1.

Thad Eure, now a resident of Hertford County, was born on November 15, 1899, in Gates County, N. C. Son of Tazewell A. and Armecia (Langstun) Eure, he attended Gatesville High School, 1913-17; University of North Carolina, 1917-19; University Law School, 1921-22. A lawyer, he is a past member of the North Carolina Bar Association, North Carolina State Bar, and Hertford County Bar Association. He was Mayor of Winton, 1923-28; County attorney for Hertford County, 1923-31, and a member of the General Assembly of 1929, representing Hertford County. He was Principal Clerk of the House of Representatives for the sessions of 1931, 1933, 1935, and the extra session of 1936. He was Presidential Elector from the First District of North Carolina, in 1932, and Escheats Agent for the University of North Carolina, 1933-36. He was elected Secretary of State in the general election of November 3, 1936, and assumed duties of the office on December 21, 1936, by virtue of executive appointment, ten days prior to the commencement of the constitutional term, on account of a vacancy that then occurred.


MR. THAD EURE

He was re-elected as Secretary of State in general elections of 1940, 1944, 1948, and 1952. He was the president of the Ahoskie Kiwanis Club, 1927. He is a member of Theta Chi Fraternity, Junior Order, B. P O. Elks, president of the N. C. Elks association in 1946, T. P. A., Member Board of Trustees of Elon College,

(Continued on page 15.)

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

EDITORAL STAFF
Editor .... S. C. Harrell
Managing Editor .... J. T. Kernodle

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Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

SUBSCRIPTION RATES
One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Convention of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date ...., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun
( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:
To .... Church ....
Address ....
( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.
My Name .... Church ....
Address ....

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

"Money for Moonelon"

To the Laymen of the Convention:

Frequently lately we have heard men talking about Moonelon. "Have you sent in your money for Moonelon?" is a question which is heard on every hand. The answer to that question for most laymen's groups is "No, not yet . . ." But more important than that (and I certainly want to emphasize that the financial aspect of *our* project needs *our* attention!), there is an indication in that question which we don't really mean. Let's think about it.

Moonelon is our Conference Center for the Southern Convention. It is equipped so that it is adequate for a good program in Christian Education—such a program has been planned for this summer. Money spent on the Moonelon project is an investment in Christian Education—an investment which will pay real dividends in the lives of our young people and children! Where else can you put your money and have it pay off in such rich returns? Parents frequently say that they wouldn't give up one of their children for a million dollars . . . what are we willing to contribute toward their training at a conference center under the best of trained workers and a genuinely Christian spirit?

Each quarter we need to make payments on the loan which was obtained in order to complete the buildings at Moonelon. Has your church contributed? Send your pledges and your money to Russell Powell, Box "0", Greensboro, N. C.

Thank you very much,
J. Earl Daineley,
Chairman.

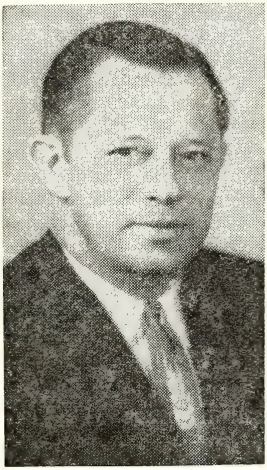
* * * * *

Laymen to Meet on May 2

The laymen of the Southern Convention will meet at the Pleasant Grove High School on highway 49 near Union Ridge Church on Wednesday, May 2, at 6:00 p. m. Dr. James E. Wagner, president of the Evangelical and Reformed Churches will be the speaker. Select your representatives and make sure that they plan to attend this important meeting.

Eastern Virginia Laymen to Meet

The spring rally of the Eastern Virginia Conference Laymen's Fellowship will be held at the Suffolk Christian Church on Sunday afternoon, May 6, according to an announcement by President Jimmy Darden. Southern Convention Laymen's Fellowship Chairman Earl Danieley will speak to the group following the dinner.



MR. PARK CULVER BRINKLEY

Hon. Parke C. Brinkley Will Bring Official Greetings of Virginia's Governor to Convention

Parke Culver Brinkley, Commissioner of Agriculture of the Commonwealth of Virginia, will bring official greetings from Governor Thomas B. Stanley to the Centennial Session of the Southern Convention on May 1.

Mr. Brinkley was born on July 31, 1915, on the family farm in Nansemond County, near Suffolk, where his father made a living for the family from peanuts, hogs and cattle.

He attended public schools in Nansemond County and Randolph Macon Academy, Bedford, Virginia. where he graduated with the class of 1933. He attended Virginia Polytechnic Institute at Blacksburg, receiving a B. S. degree in animal husbandry in 1937.

In the summer of that year his father died, and he took over management and operation of the family farm. In May, 1941, he became county agent of Nansemond County, serving until 1946, when he became executive secretary of the Association of Virginia Peanut and Hog Growers.

In March, 1950, he was appointed Virginia Commissioner of Agriculture. At 34, he was one of the youngest men ever appointed to head a major State department, and at the time was the youngest commissioner of agriculture in the United States.

During his second year in office, he was elected to the executive committee of the National Association of Commissioners, Secretaries and Directors of Agriculture, and now he serves as its secretary-treasurer.

Businessman as well as farmer, he has been a member of the board of directors of the Bank of Whaleyville, in Nansemond County, and a vice-president of the Holland Peanut Co., of Holland.

A Virginian by birth and family, he is also a Virginian in his principal hobby, the raising and showing of bird dogs. He has served as second vice-president of the Virginia Amateur Field Trial Association, and has judged some of the larger field trials over most of the Eastern and Midwestern United States. He also is now secretary-treasurer of that organization.

He is a member of the board of deacons of the Liberty Spring Congregational Christian Church, Nansemond County; Past Master of the McAllister Lodge No. 185, A. F & A. M.; member of Mt. Nebo Royal Arch Chapter, Suffolk; Portsmouth Commandary, Portsmouth; Khedive Shrine Temple, Norfolk; and a member of the Suffolk Lodge, B. P. O. E.

In 1938, he married Dorothy Holland, Isle of Wight County farm girl, and they have two children, Kaye and Dick.

Mission Film-Strips Available in the Convention Office

"Let's Talk Turkey" is the story of our mission work in Turkey. It gives a good idea of how work goes along with out being able to term it as strictly Christian.

"Dick's Discovery" is the story of a boy and the problems he is confronted with in the "big city."

These film-strips are available by writing Miss Ruth Dunn, Box 336, Elon College, N. C.

Editorial . . .

Sponsored By . . .

Billboards, as a rule, are easily forgotten, or remembered with the suspicion that somewhere behind them dogwood might be in flower. Sometimes, however, their message will linger in the memory.

One such billboard stands by a well travelled highway, near the edge of town. It presents a reproduction of Hoffman's portrait of Christ, and the words: "Jesus said: 'I am the way, the truth and the life.' " Below, in smaller letters: "Sponsored by Blank Company."

This, as the French say, gives one furiously to think.

The word "sponsor" comes from the Latin, meaning "one who promises" or "one who pledges himself to answer for another." In this sense it has an honored place in Christian tradition: when a baby is baptized, an adult acting as sponsor professes the Christian faith in its name and guarantees its education in that faith.

Then there is the commercial meaning of "sponsor," newer and possibly questionable: "one who pays" or "the company that buys time in return for advertising." This is no doubt, the meaning that leaps to mind today when a sponsor is mentioned; and what does it suggest?

The profit motive, and all its impedimenta. Commercials, with their appeals to envy (recognized long since as the prevailing sin in a society where some are obviously more equal than others) and fear ('will you be recognized as more equal—although, of course, not too much more?'). Entertainment, all too often reduced to the lowest common denominator.

Examine what is so accurately called the entertainment business, and "sponsor" will suggest, above all, that odd ruthlessness of which the timorous are capable. The sponsor is afraid of boosting a rival by mistake, so, it has been reported, on a program sponsored by one cigarette company those who meet with happy chance may be described as "fortunate," and no two-syllable synonym need apply. The sponsor is responsive to public protest, sometimes to the point of irresponsibility. Herblock has reported the smear campaign that coincided roughly with the fame of a senator who shall be nameless. "You could reach NOW for your favorite blacklist, write a dozen letters of fifty words, more or less, and tear off the head of anybody on the program . . . courtesy of this station and the Itsy Bitsy Folding Backbone Company."

The situation is, perhaps, better than it was; and there are sponsors in the commercial field who perform a real public service. The more encouragement they get from the public, the more numerous they will be.

But what do you think of, when you think of a sponsor?

Every Christian pledges himself to answer for another, to answer for those who are his brothers in Christ, and for those to whom the Christian faith means little or nothing. In this sense, it is only through the faithful sponsorship of all Christians that the work of the Kingdom goes on. In this sense, then, the sponsor of the billboard is justified—no bushel baskets to hide the light for him! The Christian sponsor must be a witness to the mighty works he has seen and the work he hopes to share.

Among Christians, however, there can be no hint of advertising, no hint that the man who pays can buy special considerations or glory. Self-advertising, as Auden has remarked, is the special business of the devil, that efficient practical psychologist. The Christian cannot buy; he can only give, for he cannot even answer for himself. It is Christ who has pledged Himself, and given Himself, to answer for all mankind. As we know that He who has promised is faithful, we know that we are called to be faithful—without envy and without fear—and to speak for Christ to all those who pass by.

M. A. H.

Evangelism Through the Pastor's Class

By REV. THOMAS H. BRITTON
Pastor of Shelton Memorial Church, Portsmouth, Virginia

"Men who will not make God their Ruler, will make a ruler their god. A country in which the strength of religion deteriorates will be taken over by some frantic messiah. When we see the worst that has happened in other lands, we must say, 'There, but for the grace of God, goes the United States in one more generation.' "[1] This statement by the Secretary for Evangelism for the Presbyterian Church, U. S. A., is a dramatically worded witness concerning the urgent need for evangelistic effort on the part of churches and churchmen throughout our nation and—indeed—throughout the world. It does not express the basic motivation for evangelism, for the basic motivation is theological rather than utilitarian. But it does point up in a very vivid manner one critical reason for "so making Christ known to men, that each is confronted with the necessity of a personal decision, Yes or No."[2]

The Pastor's Class, it seems to me, is a means available to virtually every church by which the "necessity of a personal decision" can be placed before prospective church members at a relatively early age. Of course, it should be recognized that the purpose of such a class is not primarily evangelistic. The primary purpose is, in the words of Dr. Frederick L. Fagley, "To bring together the boys and girls for a series of friendly, personal conferences with the pastor, that he may explain in a reasonable way what the Christian life is, how it is entered and how it is lived . . . that Christian character results from living one's daily life in the Christian way, and that the boys and girls who yield to the spirit of Christ and to his leadership will find themselves being strenthened in purpose, purified in thought and developed in Christian character."[3] In short, the purpose of the class is to offer instruction, and the instruction is valuable whether it results in an immediate decision or not. But experience has demonstrated that in most cases a worthwhile "by-product" of such classes is a decision by many to enter into the fellowship and work of the church.

Perhaps one of the reasons for the strength and effectiveness of the Pastor's Class is to be found in its flexibility. It can be adapted to meet the needs of each church and—indeed—the needs of each different group of pupils within a single church. There are a few definite rules which should be adhered to, however, and some of them are suggested as follows:

1. Enrollment should include, if possible, all young people in the church family who have reached the age of 11 or 12, who are not already members of the church—whether or not they are prospects for immediate membership. The parents of all children enrolled should be consulted, and the purpose of the class should be explained to them. Some pastors make it a practice to invite the parents to attend the class sessions with their children.

CENTENNIAL EDITION

A Centennial Edition of **The Christian Sun** is now in preparation. It is one of the features of the celebration of the Southern Convention Centennial Session to be held at the Union Ridge Congregational Christian Church on May 1-3, 1956.

The special edition will be historical, dealing with the organization of the Convention at Union Ridge Church in 1856, and subsequent development. It will carry the story of the work that has been done by the boards and institutions of the Convention. The regular features of **The Christian Sun** will be omitted. It will bear the date, April 26, 1956, that it may be mailed in advance of the Convention Session.

The Convention edition will be 32 pages in place of the usual 16. Extra copies will be available at Union Ridge. There will be no paper issued on April 19.

2. As implied in Dr. Fagley's statement, the instruction should be quite informal, and ample opportunity should be given for discussion and questions by the pupils.

3. The curriculum should include in some form discussion of the following subjects: (a) God, (b) Jesus Christ, (c) Prayer, (d) History of the Universal Church, (e) Denominational History and Principal Emphases, (f) Local Church History and Organization, (g) Responsibilities and Privileges of Church Members. Throughout the class sessions the pastor should seek to establish a friendly and intimate relationship with the pupils so that they may be quite frank with him and in order that he may understand them.

4. Personal conferences should be held with each pupil at the end of the course of study, and it during the personal conference that the child should be confronted with the question of acceptance of the principles of the Christian faith and of personal commitment to the church through membership.

The length and number of classes must vary as local conditions dictate. It is suggested, however, that the sessions should not exceed an hour in duration and that less than four hourly sessions would not give suficient opportunity for essential subjects to be discussed. Classes, ideally, should not be too large. Fifteen pupils in each class would seem to be the maximum. Small classes can be very effective. Perhaps the most satisfactory such class I have personally conducted had only two pupils.

Some pastors have conducted similar classes, and the practice has much to recommend it.[4] Those who have been instructed in what churchmanship means are certainly more likely to be effective church members than those whose education is "accidental."

"Evangelism," wrote the late Archbishop Temple, "is the winning of men to acknowledge Christ as their Saviour and King, so that they may give themselves to his service in the fellowship of his Church."[5] The means of evangelism are many. The Pastor's Class is one means among the many which many churches have found to be effective.

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[1] Sweazey, Geo. E., "Effective Evangelism" (Harper, 1953), p. 33.

[2] The First Assembly of the World Council of Churches.

[3] "Parish Evangelism" (Revell, 1926), p. 79.

[4] See Jud, Gerald John, "Strengthening the Bonds" (Commission on Evangelism and Devotional Life) 1954, Chapter VI.

[5] Quoted by Sweazey, op. cit., p. 20.

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

The "Pattie Lee Tour" Goes to Mexico City This Summer

Miss Pattie Lee Coghill will be with two of the "Trailway's 22-Day Escorted Tours" this summer. The first bus leaves Raleigh on June 30, and returns there on July 21. Pattie Lee plans to leave with this group and stay with them until they start home from Laredo on July 17. Some one else will be in charge then. The second bus leaves Raleigh on July 14, and returns there on August 4. Pattie Lee will join this group in Laredo on July 18, and will be with them for the remainder of the trip.

Around the first of the year, 52 persons had indicated their desire to go on the trip. The buses will take only 37 each; so if you are interested in going you should send in your name very soon. These trips are *not* restricted to women! If interested in going, write to: Miss Pattie Lee Coghill, Lynbank Road, Route 4, Henderson, N. C. She will be happy to mail you information.

* * * * *

Fran Riggs Writes

Dear Friends:

Last week on Friday we had a real invasion, but an awfully nice one. The Heineman family came, all of them, including little Louise who is just barely a year old. We bundled all the small children and babies on the sleeping porch. There were four children under five with us there. The older children, we put out under the stars in the back yard. And the men, including two Indian guests, slept on our front veranda, on various sorts of sleeping bags or sheets, on the floor, camping style. The Heinemans are touring this area, hoping to find a village site in which to start rural work. He is a technician, and so needs a place where there is a certain amount of use for at least crude mechanical gadgets. He wants to train village boys to repair and upkeep of simple mechanical things that would help improve village life.

Louis, Joy and Martha thought the occasion was pretty nice. Friday our tribe and the Heinemans all went down to the local pond for a swim—under supervision. Then on Saturday we all loaded into their jeep, and the Heinemans took us to the nearest beach, about fifteen miles or so from here, and we spent the afternoon in the warm tropical ocean water. It was so warm that we let the children stay in as long as they liked, and we stopped only in order to beat the darkness home.

The Heinemans speak Tamil well, and I think will fit into village life very nicely if they find the right place. It will be interesting to compare our life with theirs when they get settled. They eat a lot of indigenous foods, and so in some ways have already adjusted to Indian life better than we have. The only count in which we are ahead is that our children—so far!—have been in better health than theirs.

Cordially,
FRAN RIGGS.

"The Glory Way"

Now that the Christ is risen,
Now with the darkness gone,
The road lies out before us,
Upward, and on and on.

There are His sandal footprints,
There is His form ahead,
Straight and strong and compelling,
The Christ that they left as dead.

Nothing can dim His glory,
Nothing can stay His feet,
And countless are they who follow
Him down each lane and street;

And I would be among them,
Along the Glory Way;
I would arise and follow
The risen Christ today.

—Grace Noll Crowell.

* * * * *

Eastern Virginia Treasurer's Report

Following is the Report of the Treasurer of the Eastern Virginia Women's Fellowship for the Quarter ending March 15, 1956:

RECEIPTS.

Women's Societies.

Antioch	$ 12.00	
Berea (Nansemond)	25.00	
Bethlehem	84.70	
Cypress Chapel	40.01	
Dendron	25.00	
Eure	14.25	
Franklin	75.00	
Great Bridge	20.00	
Holland	40.00	
Holy Neck	37.50	
Hopewell	5.00	
Isle of Wight	25.00	
Liberty Spring	55.00	
Mt. Carmel	20.00	
Mt. Zion	7.50	
Newport News	35.00	
Norfolk:		
Bay View	15.00	
Christian Temple	93.75	
Little Creek	8.75	
Central	20.00	
Rosemont	50.00	
Oak Grove	9.60	
Oakland	25.00	
Portsmouth:		
Elm Avenue	15.00	
First	25.00	
Shelton Memorial	30.00	
Richmond	15.00	
So. Norfolk	30.00	
Suffolk	217.50	
Sunbury	25.00	
Union Southampton	43.00	
Wakefield	8.10	
Warwick	5.00	
Waverly	15.00	
Windsor	50.00	
Berea, Hardcastle Circle	25.00	
		$1,246.66

Juniors

Bethlehem	$ 5.00	
Dendron	1.60	
Eure	1.25	
Franklin	7.50	
Holland	5.00	
Holy Neck	5.00	
Liberty Spring	6.85	
Mt. Carmel	4.45	
Oakland	2.50	
Portsmouth, Elm Ave.	3.00	
		42.15

Cradle Roll.

Dendron	$ 2.85	
Eure	1.25	
Franklin	2.00	
Liberty Spring	10.00	
Mt. Carmel	1.00	
Mt. Zion	1.00	
Oakland	12.55	
Portsmouth, First	1.00	
		31.65

Life Memberships.

Bethlehem, Disputanta	$ 10.00	
Bethlehem, Nansemond	50.00	
Isle of Wight	10.00	
		70.00

Memorials.

Holland	$ 10.00	
Sunbury	10.00	
		20.00

Thank Offering.

Bethlehem, Nans., Jr.	$ 2.13	
Dendron, Women	13.00	
Liberty Spring, Women	75.00	
Oakland, Women	2.50	
Wakeleld, Women	4.75	
		97.38
Young People		20.00
Balance forwarded from January		236.14
Total receipts		$ 1,763.98

DISBURSEMENTS.

Fred Parker, Y. P. Tr.	$ 20.00
Va. Council Churches	50.00
Check Book	2.00

(Continued on page 10.)

News of Elon College

President L. E. Smith, Elon College, N. C.

Holy Week on the College Campus

The usual religious services on the campus were held during the week of March 25, 1946. The observances, however, differed from the usual emphasis, this being Holy Week, the week in which the suffering, the crucifixion and death of our Lord were remembered with fitting services.

On Wednesday morning, at the chapel service, the Elon College choir sang the introduction and the first three of the Seven Last Words of Christ. On Friday, the last four words were sung. These services were most impressive and all who were inclined really had a new religious experience. No chapel services have impressed the faculty and students more profoundly than these.

On Easter Sunday morning, as the day began to dawn, worshippers came from all directions to the south-east side of the campus where the campus begins to slope, to witness the dramatic story of the Resurrection of Christ and the incidents preceeding and following the Resurrection. The text of the presentation was original. It was dramatized by the dramatic department of the college with Mr. M. E. Wooten in charge. An unusually large number came for the service. The service was unusual and most impressive. As the sun rose, the service was completed and the witnesses departed quietly as they had assembled.

Sunday morning at 11 o'clock, a large congregation gathered in the church auditorium for the Easter service and a period of worship and consecration. Our pastor, the Rev. W. J. Andes, brought a very timely and helpful message. At the conclusion of the sermon, seven individuals were received into the membership of the church on profession of faith and were baptized by sprinkling at the altar.

Holy Week was fittingly observed on Elon College campus from Palm Sunday through Easter Sunday. The Lord has been good to us. May he continue to favor us with his blessings and benedictions.

* * * * *

South Dormitory Burns

Elon College has suffered a distinct loss in the destruction of the South Dormitory (the old Christian Publishing House) by fire on Thursday morning, April 5, 1956. The alarm sounded at 3:20 a. m. The Elon College Voluntary Fire Department, the Gibsonville Fire Department and the Burlington Fire Department all responded readily. The flames were brought under control around 5:00 o'clock, but broke out again in the roof of the building at 6:30 o'clock. The inside of the building was almost completely destroyed. The walls are still standing.

The insurance representatives have been on the ground and made a survey, but have not given a report. The college carries an overall insurance policy, and the building itself should be covered.

This building was erected in 1913 by the Southern Publishing Company, a subsidiary of the Southern Convention, as a publishing house. The first editorial and the first issue of The Christian Sun published on its own press and in its own building begins

COPY

Editorial—page one—column one

Elon College

April 2, 1913

"With this issue the Christian Publishing Company presents to the public its first output of The Christian Sun. . . . "

* * * * *

Apportionment Giving

Seldom, if ever, does a week pass without one or more of the churches in the Southern Convention sending a check or checks to the college through the Southern Convention Office. The interesting thing about this plan of financial assistance to the college for current funds is that you never know how much is coming. The amounts vary so greatly. For instance, last week we were able to report $1,078.24. Naturally our hopes were high that perhaps we would continue to receive an encouraging amount. This week, we are able to report only $193.63, which is greatly appreciated, but is quite a let down from last week. At any rate, these weekly contributions help a great deal and are very much appreciated. If our friends experienced as much joy in making these contributions as the college does in receiving them, they certainly would be greatly rejoiced.

Previously reported		$ 6,237.90
Eastern Va. Conference:		
Spring Hill	$ 4.13	
Waverly	19.00	
N. C. and Va. Conference:		
New Lebanon	$ 15.00	
Mt. Zion	100.00	
Western N. C. Conference:		
Grace's Chapel	25.00	
Virginia Valley Conference:		
Bethlehem	$ 30.50	
		193.63
Grand total		$ 6,431.53

* * * * *

Declaration of Purpose

Only a few more weeks now, and the Southern Convention will be in biennial session at Union Church at Union Ridge, North Carolina. In making a report to the Convention for the college, a section will be devoted to the Convention's plans through the conferences to have each local church to declare its purpose to do its share in securing a total of $300,000 as part payment for Virginia Hall, a dormitory for girls, and Carolina Hall, a dormitory for boys. The churches in North Carolina are doing fairly well. The churches in Virginia seem to be a little hesitant or perhaps they have just not taken the time to declare their purpose.

We all want this report to be not only good, but indicative of final success in this great undertaking for our college.

May I express appreciation to all churches that have signed their Declaration of Purpose and forwarded the same to the college and the hope that all churches that have not will do their best to have their Declaration of Purpose signed and forwarded as soon as possible that their Declarations may be included in the report to the Convention:

Carolina Hall—Declarations:

Name of Church	Amount
Eastern N. C. Conference:	
Auburn	$ 759.50
Beginning Nov., 56; 5 years.	
Hayes Chapel	362.25
Beginning Nov., 56; 5 years.	
New Hope	1,048.25
Beginning 1956.	
Hope Mills	414.75
Beginning Jan., 57; 5 years.	
Eutaw Community	595.00
Beginning Jan., 56; 5 yeari.	
Bethlehem	294.00
Beginning 1956; 5 years.	
Clayton Christian	600.00
Beginning Jan., 57.	
Henderion, First	2,308.00
Beginning Jan., 56; 5 years.	
Mt. Auburn	1,120.00
Beginning Jan., 56; 5 years.	

(Continued on page 10.)

TENTATIVE PROGRAM

OF THE

Centenial Session

(Forty-Second Biennial Session)

The Southern Convention of Congregational Christian Churches

UNION RIDGE CONGREGATIONAL CHRISTIAN CHURCH
Route 2, Burlington, North Carolina
Rev. Kenneth D. Register, Pastor
MAY 1-3, 1956

TUESDAY, MAY 1

Afternoon Session

2:00 Convention called to order by Dr. Jesse H. Dollar, President, Newport News, Va.

Convention Centennial Hymn.

Instituting Prayer—Rev. Emory M. Carter, Youngsville, N. C.

Welcome—Rev. Kenneth D. Register, Host Pastor.

Response—Dr. Dollar.

2:30 Greetings from the Governors of Virginia and North Carolina:

Representing Gov. Luther Hodges of North Carolina, Hon. Thad Eure, Secretary of State.

Representing Gov. Thomas B. Stanley of Virginia, Hon. Parke C. Brinkley, Commissioner of Agriculture.

2:45 Determining of Quorum.

Recognition of New Ministers, Visitors and Fraternal Delegates.

Report of Program Committee.

Announcement of Committee Appointments.

3:00 Worship Service—Rev. George D. Alley, Chaplain, Suffolk, Va.

3:20 Address," Our Mission in the World,"—Dr. Albert Buckner Coe, Boston, Mass., Moderator of the General Council of Congregational Christian Churches.

Offering for Convention Expenses.

4:00 Reports:

Executive Board—Dr. Henry E. Robinson, Secretary, Burlington, N. C.

Superintendent—Dr. William T. Scott.

Treasurer—Walter L. Cooper.

Mission Board—Mrs. William E. Wisseman, Chairman, Greensboro, N. C.

Finance Committee (First Reading)—Rev. James H. Lightbourne, Jr., Chairman, Holland, Va.

4:45 Historical Address—"Our Beginnings and Progress"—Supt. Wm. T. Scott.

5:20 Benediction — Rev. Melvin Dollar, South Norfolk, Va.

Recess of Afternoon Session.

* * *

6:00 Fellowship Supper—Social Hall of Union Ridge Church, Toastmaster, Dr. Henry E. Robinson.

Laymen's Fellowship—Dr. J. Earl Danieley, Chairman, Elon College, N. C.

Women's Fellowship—Mrs. F. C. Lester, President, Asheboro, N. C.

Common Ground in Union:

Dr. H. A. Fesperman, Evangelical and Reformed Church;

Dr. F. C. Lester, Congregational Christian Churches.

Evening Session

8:00 Hymn and Invocation.

Report of Committee on Memoirs—Rev. J. Frank Apple, Chairman, Henderson, N. C.

Report of O'Kelly Memorial Foundation—S. H. Basnight, Chairman, Chapel Hill, N. C.

Dramatic Presentation of Episodes in the Life of the Southern Convention—Elon College Departments of Dramatics and Music, Professors M. E. Wooten and John Westmoreland, Directors.

Benediction—Rev. Clyde L. Fields, Franklin, Va.

WEDNESDAY, MAY 2

Morning Session

9:15 Hymn.

Invocation—Rev. Wm. T. Scott, Jr., Durham, N. C.

9:20 Business Session—Action on Tuesday's Reports.

9:50 Finance Committee, final action on Report.

10:10 Report of Survey Committee—Rev. George D. Alley, Chairman.

10:30 Report of Board of Publications:

Chairman, Rev. W. W. Snyder, Burlington, N. C.

Editor, The Christian Sun, Dr. Stanley C. Harrell, Durham, N. C.

Managing Editor, J. T. Kernodle, Richmond, Va.

11:00 Hospitality Hour.

11:30 Worship—Chaplain.

Address, "What Is a Church?"—Dr. James E. Wagner, Philadelphia, Pa., President of the Evangelical & Reformed Church.

12:30 Recess for Lunch.

Afternoon Session

2:00 Hymn.

Invocation—Rev. H. Winfred Bray, Randleman, N. C.

Rural Church Committee—Rev. James H. Lightbourne, Jr., Chairman.

Reports of Institutions:

2:10 Elon College—President Leon Edgar Smith.

2:40 The Christian Orphanage—Superintendent John G. Truitt.

3:00 Board of Christian Education:

Chairman, Rev. Wm. J. Andes, Elon College, N. C.

Secretary, Rev. John S. Graves.

Pilgrim Fellowship.

Moonelon.

3:25 Ministerial Scholarships and Loan Fund—Dr. John G. Truitt, Chairman.

Stewardship and Evangelism:

Committee on Evangelism—Dr. W. C. Timmons, Chairman, Southern Pines, N. C.

Secretary, Rev. Fred P. Register.

4:00 Business Session:

Nominations and Elections, Rev. W. W. Snyder, Chairman.

Miscellaneous Business.

Benediction—Dr. W. E. Wisseman, Greensboro, N. C.

Recess of Afternoon Session.

6:00 Banquets:

The Laymen's Fellowship (Pleasant Grove School). Address, "Holding the World Together"—Dr. James E. Wagner.

The Women's Fellowship (Union Ridge Church). Address, "Word Pictures of Our Churches, from Boston to Burlington to Hawaii"—Dr. Albert Buckner Coe.

Evening Session

8:00 Worship—Host Pastor and Church Choir.

Music by Elon College Choir — Professor John Westmoreland, Director; Professor Fletcher Moore, Accompanist.

Report of Committee on the Ministry—Dr. H. S. Hardcastle Chairman, Chuckatuck, Va.

Sermon, "We Are Guardians and Witnesses of the Faith"—Dr. Coe.

Offering for Share Our Surplus.

Benediction—Rev. M. V. Welch, Bennett, N. C.

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THURSDAY, MAY 3

Morning Session

9:00 Invocation — Rev. R. E. Tally, Louisburg, N. C.

Business Session, Action on Wednesday's Reports.

Report of Social Action Committee—Rev. T H. Britton, Chairman, Portsmouth, Va.

Report of Credentials Committee.

Report of Resolutions Committee.

Miscellaneous Business.

11:00 Sermon—Rev. Frank R. Hamilton, Norfolk, Va.

Holy Communion—Mr. Register and Mr. Alley.

Benediction.

12:00 Final Adjournment.

Luncheon.

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor*, Box 336, Elon College, N. C.

Work Camp at Moonelon

The Student Christian Association of Elon College will have a Work Camp at Moonelon the week-end of April 13-15. This camp is planned under the direction of the President, Meryle Mauldin, and will be a time for some of our college young people to work, to do some constructive thinking and to enrich their spiritual life.

* * * * *

Leadership Training School at Newport News

There will be a Leadership Training School at the First Congregational Christian Church at Newport News, Virginia, from April 9-12. These training sessions will be for this church and for the leaders of the First Congregational Christian Church of Warwick. Instructors for this Training School will be Dr. Jesse H. Dollar, the Rev. A. Lanson Granger, Jr., and the Rev. John S. Graves. Courses will be offered for workers with children, with youth and with adults.

* * * * *

Christian Vocations Conference at Moonelon

Attention again is called to the Christian Vocations Retreat which is planned by the Southern Convention on the Ministry to be held at Moonelon, on the week-end of April 28, 29. Pastors are asking to send the names of qualified persons who are Juniors or Seniors in high school or one year out of high school to the Southern Convention Office. This is a fine opportunity which is being afforded our young people to present to them and to challenge them in many areas of full time Christian service offered by and so urgently needed for the work of our church. All applications for this conference should be in the Convention Office by April 23rd.

CHURCH WOMEN AT WORK.

(Continued from page 6.)

Mrs. W. V. Leathers, Treasurer	1,407.84	
		1,479.84
Balance		$ 284.14

Respectfully submitted,
MRS. GEORGE M. CORNELL,
Treasurer.

Fellowship Treasurer's Report

The following is the Quartedly Report (1st year, 2nd quarter, Bieinium 1955-57), of the Treasurer of the Women's Fellowship of the Southern Convention of Congregational Christian Churches:

RECEIPTS.

Eastern Va. Women's **Fellowship:**		
Women	$1,764.30	
Young People	449.57	
Juniors	229.92	
Cradle Rolls	358.06	
		$ 2,801.85
Valley of Va. Women's **Fellowship:**		
Women	$ 327.34	
Young People	35.00	
Juniors	12.50	
Cradle Rolls	12.75	
		387.59
N. C. Women's Fellowship:		
Women	$2,079.69	
Juniors	129.66	
Cradle Rolls	186.76	
		$ 2,396.11
Receipts from Fellowships (Conferences)		5,585.55
Balance from 1955 School of Missions		43.99
Total receipts		$ 5,629.54

DISBURSEMENTS.

Home Missions G. F.	$1,855.83	
Young People's Home Mission Fund	154.28	
Home Missions, Special Gift (N. C. Jr.)	6.30	
Thank Offering, South Boston Church	19.00	
		$ 2,035.41
Foreign Missions G. F.	$1,855.84	
Young People's Foreign Mission Fund	154.29	
India Scholarships (N. C. Women)	50.00	
Student fund, India (E. Va. Y. P.)	175.00	
Rachanyapuram School, A. Pappas (N. C. Juniors)	9.00	
		$ 2,244.13
Check to Walter L. Cooper, Tr., So. Convention Cong. Ch.		$ 4,279.54
Check to Mrs. W. V. Leathers, Tr., Women's Fellowship of So. Con. Cong. Ch. (86 Life Memberships, 24 Memorials)		1,100.00
Total disbursements		$ 5,379.54
Cash retained in bank (for expenses)		250.00
		$ 5,629.54

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer,
By MRS. J. S. ROLLINGS, SR.

DECLARATION OF PURPOSE.

(Continued from page 7.)

Martha's Chapel	297.00
Beginning 1956.	
Church of Wide Fellowship	2,289.00
Beginning Jan., 57; 5 years.	
Beluah	1,137.50
Wake Chapel	4,079.25
Youngsville Christian	300.00
Total	$15,604.50
N. C. and Va. Conference:	
Pfafftown	$ 463.75
Beginning Jan., 56; 5 years.	
Lebanon	939.75
Beginning Jan., 58; 10 years.	
Beverly Hills	886.00
Beginning Nov., 56; 5 years.	
Monticello	822.50
Beginning Aug., 56; 5 years.	
Belews Creek	834.75
Beginning 1956; 5 years.	
Zion	175.00
Beginning Jan., 1956; 5 years.	
Burlington, First	10,000.00
Beginning Nov., 56; 5 years.	
Church of the Covenant	175.00
Beginning Oct., 56; 5 years.	
Shallow Ford	1,800.00
Beginning Oct., 56; 18 years.	
Salem Chapel	740.00
Beginning Jan., 57; 5 years.	
Mt. Zion	1,000.00
Beginning Jan., 56; 10 years.	
Center	281.75
Beginning Sept., 56; 5 years.	
Bethel	1,034.25
Beginning Jan., 1956; 5 years.	
Greensboro, First	5,887.00
Beginning Oct., 56; 1956.	
Total	$25,039.75

Virginia Hall—Declarations:

N. C. and Va. Conference:	
Ingram	$ 1,748.25
Beginning Jan., 57; 8 years.	
Total	$ 1,748.25
Eastern Va. Conference:	
Windsor	$ 2,841.00
Beginning Oct., 56; 5 years.	
Union	2,019.00
Beginning Jan., 56; 5 years.	
Suffolk Christian	10,000.00
Beginning Oct., 1956; 5 years.	
Total	$14,860.00
Virginia Valley Conference:	
Antioch	$ 900.00
Beginning Jan., 57; 5 years.	
Bethel	912.00
Beginning 1956; 10 years.	
Total	$ 1,812.00
Total for Carolina Hall	$40,644.25
Total for Virginia Hall	$18,420.25

Carolina Hall—Payments:

N. C. and Va. Conference:		
Zion	$ 5.84	
Bethel	202.00	
Mt. Zion	331.00	
Monticello	35.00	
New Hope	27.53	
		$ 601.37
Eastern N. C. Conference:		
Wake Chapel	$500.00	
		$ 500.00

Virginia Hall—Payments:

Virginia Valley Conference:		
Bethlehem	$ 75.00	
Bethel	18.02	
		$ 93.02

News from the Churches . . .

Wake Chapel Holds Centennial Celebration

The Wake Chapel Congregational Christian Church, of Fuquay-Varina, North Carolina, invites all friends and former members to be present on Sunday, April 15, and share in its Centennial Celebration.

The program for the day will highlight the history of the church and its attainments and give visions for the future.

10:00 History and reflections of the early years of our foundation and tribute to the founders and early ministers—Dr. W. T. Scott, Superintendent of the Southern Convention.
Growth and development of the past ten years — Rev. Fred P. Register, secretary of Stewardship and Evangelism of the Southern Convention.
Our dreams and plans for the future—Rev. Earl T. Farrell, pastor.
11:00 Worship service and sermon—Rev. Joseph E. McCauley.
Communion service — conducted by Rev. J. Lee Johnson.
1:00 Lunch and fellowship (Bring your basket.)

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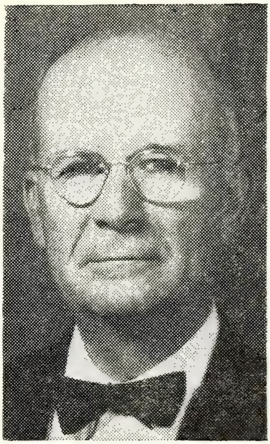

REV. EMORY M. CARTER
Veteran minister of the Southern Convention, who will give the instituting prayer and invocation at the opening session.

REV. FRANK R. HAMILTON.
Minister of The Christian Temple of Norfolk, Va., who will give the concluding sermon at the Thursday morning session of the Southern Convention.

The Rev. Melvin Dollar Concludes His Fourth Year at Rosemont

On Sunday March 11, 1956, the Reverend Melvin Dollar concluded his fourth year as pastor of Rosemont Church. During these four years the Sunday morning attendance has outgrown the enlarged Sanctuary which was constructed two and a half years ago. Due to over crowded conditions of the Sanctuary he began his fifth year on Sunday, March 19 by having an additional service at 9 a. m. This will continue indefinately as there is no room to expand the present Sanctuary. The Sanctuary now seats 350. During the month of February the average attendance was little better than 400.

During these four years the church budget has increased from $8,500.00 to $32,200.00. 324 new members have been received during this time—the present membership is now 715.

The church was very fortunate to have Miss Ruth Dunn for our Religious Education Director for two years. Under her very capable leadership the foundation for a very affective educational program was laid. Last June we lost her to the Southern Convention Office at Elon College. The church has recently employed Miss Wilma Quinley to replace her. Miss Quinley received her training in Church Music and Religious Education at Lynchburg College. She will assume her duties here the first of July.

One of the most outstanding programs of the church is for the youth. There are three active youth fellowship groups meeting on Sunday nights. The Junior Fellowship is sponsored by Mr. and Mrs. Roy Stinnett, the Junior High by Mrs. W. P. Nothnagel, and the Senior by Mr. and Mrs. Herbert Fisher, Mrs. Ada Gladstone and Mrs. A. P. Cofield. In addition to our Senior Choir, three children and youth choirs actively participate in the worship service on Sunday mornings and Sunday evenings. These three choirs consist of about 100 children and young people.

The most recent building project of the church has been the construction of the Scout building on the church property just behind the parsonage. This building consists of 4 patrol rooms, a rest room and recreation hall . Our Scout Troop is one of the most active within the Tidewater area. It has an active membership of 48 boys. The troop is very fortunate to have as its capable leader Mr. W. P. Nothnagel, scoutmaster; Mr. David Comfort, Mr. Al Weaver and Mr. Robert Watkins as assistant scoutmasters. The highlight of this troop for the year is a week of camping at Sherando Lake Just off Skyline Drive.

The church co-operated in the simultaneous evangelistic service recently conducted by the Southern Convention. Instead of having one minister for the week the church had six speakers, one for each night. They were: The Rev. Jesse Dollar, Congregational Christian; the Rev. George Ally, Congregational Christian; the Rev. Floyd Leggett, Disciples; the Rev. Paul Best, Methodist; the Rev. Ed Luttrell, Baptist; and the Rev. Lynn Jones, Presbyterian. Each man was unique in the presentation of his message but they were kindred in enthusiasm and Christian spirit.

MRS. W. R. SKELLY, JR.,
Reporter.

New TV Program on WUNC-TV Cites Colleges' Needs

A new religious television series, the first such live series to be produced in North Carolina, begins April 16 over WUNC-TV, Channel 4. It will be seen at 8:30 each Monday evening thereafter through May 28. The theme of the series will be "The Churches at Work on the Campus."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"The Church Reaches Out"

Lesson V.—April 29, 1956.

Memory Selection: *"By this shall all men know that ye are my disciples, if ye have love one to another."* John 13:35.

Background Scripture: Acts 8:4-40.

Devotional Reading: Luke 10:1-9.

Starting New Fires.

When the authorities at Jerusalem saw the zeal and the fire of the disciples and apostles, they stepped up the pressure of the persecution. This persecution expelled many members of the church—only the apostles were left in Jerusalem—into the regions of Judea and Samaria. Thus the authorities thought they would put the fire out. Instead, they kindled a hundred new fires. For wherever these disciples went, they "went preaching the word." On fire for Christ, they set others on fire. Thus did they fulfill the part of Christ's command that they were to be his witnesses in Jerusalem and in all Judea and in Samaria. (We will see how they also became his witnesses unto the ends of the earth later in this series of lessons.)

Overcoming National and Racial Prejudices.

"And Philip went down to the city of Samaria and preached Christ unto them." It took a lot of grace to do that. Philip undoubtedly had to swallow his pride; for the Jews had no dealings with the Samaritans. There was bitter racial and religious prejudice between them. Only the love of Christ would constrain a devout Jew to have fellowship with a hated Samaritan, and only the grace of Christ would lead a man to share with "dogs," as some Jews called the Samaritans, "the good news" of the love of God in Christ for them and for all men. There are many things which can help to break down the prejudices which are so rampant on our modern world scene and bridge the gulf which separates men from one another. But only the grace of God in Christ in the hearts of men of good will, will eventually and adequately solve them. Christ alone can break down the middle wall of partition. He is our peace.

Mass Evangelism.

Philip was holding what we would call revival or evangelistic services. There were great crowds, the preaching of the Word, and conversions in large numbers. There were also outward signs of inward changes—unclean spirits came out of people possessed of them. People turned from superstition to the truth as it was in Philip's preaching. Furthermore, many who were sick in body as well as sick in heart, were healed. And there was great joy in that city. And well there might be. There ought to be joy when lives are being changed and community life is being cleansed.

There is still a place for mass evangelism, but it does not have as large an appeal as it once had. A number of evangelistic or revival services are held in America every year, in many churches at a stated time in the year. Indeed, some people seem to think that a man cannot get religion at any other time than at the annual "protracted meeting" or revival. And much good is done by these special services. But it must be admitted that they are not as effective and as fruitful as they were a generation ago. The visiting minister usually preaches to "church folks." The unconverted, as a rule do not attend these special services. And when they do come, it is hard to reach them. Certainly, unless some preliminary work has been done, the greatest contribution which revivals make to the life of the church is in quickening the church itself. This makes them worthwhile.

Personal Evangelism.

There is another type of evangelism which is demonstrated in today's lesson, which is potentially great. It is personal evangelism. And in this case it was lay evangelism. (Philip was, of course, one of the Twelve, but the Twelve were not ordained ministers in the sense that they had had seminary training, or had even been ordained by an ecclesiastical body.) Strangely enough, while he was in the midst of a great revival meeting, the Spirit of God directed Philip to leave the city and go to an out-of-the-way place to do personal evangelism. God works in mysterious ways, his wonders to perform. For there was an influential man on his way back home from Jerusalem, a key man perhaps to a little nation, the Treasurer of Ethiopia. He was in a high mood after a service of worship—he was reading the prophecy of Isaiah as he rode along in his chariot. And the Spirit of God said to Philip, "That's your man."

The story makes interesting and thrilling reading: how God brought these two men together; how Philip made a point of contact with the eunuch; how he opened unto him the Scriptures and presented the claims of Christ; how the man's heart was strangely warmed; and how, because he committed himself to Christ, he was baptized, and went on his way rejoicing. He carried in his heart the love of Christ and, undoubtedly, became a witness for Christ in his own land. It presents a technique for all who would do personal evangelistic work.

Here is a time-tested and God-honored method of evangelism. More and more, it is being adopted by many churches as the most effective way to win men and women, and young people, and boys and girls to Christ. And more and more. it is being done, not only by ministers, but by laymen and laywomen. The writer of these "Notes" is not a public evangelist. He does not know the tricks of the trade, nor does he have the gift for this type of work. But year after year, during his ministry, he has done a lot of personal, pastoral evangelism, and he has had at least some success in it. He likes to go into a home or a place of business and talk face to face with people about Christ and the church—he always uses that order of approach in his personal evangelism. There is an informality about it that helps a great deal. There is an opportunity to answer questions, to meet objections, to bring one face to face with the claims of Christ and the church. Here is a setting in which a prayer can be offered, a very personal prayer through which the Spirit of God can work. Here the matter becomes very personal, the person is more likely to use his head as well as his heart in making his decision. And the result is just as effective, indeed in many cases more effective, than when it is accomplished in a public meeting. To be sure, those who confess Christ should make a public confession before the world and should join the church. But that decision and that commitment can as well be made in secret and in a personal interview as anywhere. And often the Holy Spirit seems more real and actually present in such cases.

This method can be used by laymen too. Let a man or a woman have an experience of Christ in the heart, let them have an interest in others, let them go in the spirit of prayer and in Christ's name, and they too can win souls to Christ. Try it, folks. It works.

* * * * *

"The Conversion of Saul"

LESSON VI.—MAY 6, 1956.

MEMORY SELECTION: *"Ye have not chosen me, but I have chosen you, and ordained you; that ye should go and bring forth fruit, and that your fruit should remain."* John 15:16.

BACKGROUND SCRIPTURE: Acts 9:1-31.

DEVOTIONAL READING: Acts 9:26-31.

We are dealing today with one of the supreme events in history. Next to Jesus Christ himself, Paul did more for Christianity than any other person. It is impossible to estimate his influence on and his contribution to the Christian Church and to Christianity itself. And we consider today the conversion of Paul, or Saul as he was called at the time of his conversion. It was a dramatic, mysterious, miraculous event. It was so important and so significant that the story is told no less than three times in the Acts of the Apostles. Why? Let us look at the situation.

Here was the Christian Church in its early beginnings. It had little organization, no literature, no body of doctrine, no world outreach, no adequate leadership. And here was the one man in all the world who could best do the thing that needed to be done: a man of amazing toughness and resiliency of body, a man of keen and disciplined mind and of gigantic intellect, a man of strong will, a man of deep emotion, a man of spiritual sensitiveness, a man of spiritual imagination, a man of imperial outlook, a man of deep loyalties and sacrificial devotion, a man of integrity of character. This was the one man that God needed, and God wanted to make sure that he got his man. Thus it was that he gave Paul such an experience at his conversion, that there could never be any doubt in his mind as to his call, his conversion, his career, or his Christ. Here was something unique. It is not the norm for conversion; but it was a special act of God because of the special circumstances. Every man can come into a new experience of Christ through conversion, but he does not have to come into it in the way that Paul came into it.

A Troubled Traveler.

The last time we saw Paul, he was standing with the group that was stoning Stephen. In fact, those who were throwing the stones that were doing Stephen to death, had laid their loose-flowing garments at the feet of Paul. As was suggested in the comments on a previous lesson, Paul was greatly troubled at what he saw and heard. In spite of his meticulous devotion to the Law, he just did not have what this young Stephen had. And the remembrance of that young man's face, and the memory of his last words, haunted Paul. He was a seething volcano inside. He vented his wrath by persecuting the church in Jerusalem, and then set out to go to Damascus to persecute the church there. But we can be sure that he was not very happy about the whole business. His inner life was divided, uncertain, unhappy. He was in anguish of spirit. He was a frustrated man.

A Vision.

It was high noon, and a blazing sun was shining with a dazzling light from the Syrian sky. Then suddenly there was a blinding flash of light, above even the brightness of the noonday sun—"and suddenly there shined around him a light from heaven." It was awesome, majestic, mysterious. Overcome with astonishment and fear, the man fell to earth, either to his knees, or even upon his face. It was a vision of the Risen Christ in the fulness of his glory and his power—Paul later says that he saw the Risen Christ. The thing blinded him, so that when he had arisen from the ground he "saw no man," and had to be led into the city by the hands of others. This vision of the Risen and Living Christ was burned indelibly on his mind and in his heart. Ever afterward, Christ was the center of his life.

A Voice.

There came also a voice, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks (or goads)." It is the picture of a stubborn ox, rebelling against pulling the plow and venting his displeasurer with resounding kicks; and everytime he kicks, he kicks against the sharp-pointed stick which the ox-driver carried in his hand for disciplinary purposes! It is an apt figure of speech for the thing that was happening in the heart of Paul. Thoroughly subdued, Paul asked what he should do—"Lord, what wilt thou have me to do?"—and was told to go into the city where it should be told him what he was to do. God does not show us all the way at once. He bids us go a step at a time. Yet, in quiet confidence we can set ourselves to walk with him and for him, knowing that he will gird and guide us in the way he would have us go.

And so they "brought him to Damascus."

The thing was so impressive and so overpowering that the man fasted for three days and three nights. We can be sure that he was trying to think through his experience, trying to get the meaning of it all. But he couldn't do it alone. God knew that and God had taken care of that.

A Visitor.

If you asked the average Christian who Ananias was, he would probably say, if he said anything, that he was the fellow who told a whopping lie, and who dropped dead when he told it. But there was another Ananias in the life of the Early Church—a very important man, even though he is practically unknown. He was a layman whom God sent to lead Paul to the light of the knowledge of the glory of God as he had seen it in the face of Jesus Christ.

Called by the Holy Ghost to go to Paul, Ananias at first demurred and tried to beg off. No wonder! He didn't want to have any truck with this fellow Paul, who had been carrying on in such a high-handed way. There might well be a trick in it! But God would not let him off, and the fellow became immortal—one of God's great men. Is it saying too much to say that without Ananias there might not have been any Paul? At any rate, this humble, unknown man played an important part in the life of the greatest man who ever lived except Jesus Christ! Obeying the divine command, he goes to Paul and he greets him with the words, "Brother Saul." Do you get the significance of the word "Brother?" That must have broken Paul's heart, to be called "Brother" by a representative of the group which he had been trying to exterminate!

In simple language, he told Paul something of the work that lay before him, and in a simple service he baptized him into the Christian faith. Then Paul saw with clear eyes once

(Continued on page 15.)

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

It was a real joy to have Mr. and Mrs. Z. Turner and their daughter, Anna Goode, pay us an over-night visit recently. The Turners are faithful workers in the Suffolk Christian Church and were good friends during my sixteen years pastorate there. It was good to hear what fine progress the church is making and to recall with them so many happy days and events of those yesteryears.

There is a certain happiness in being a pastor that nowhere else is found. If one gives his best his people will know it and love him and he will be able to render a service divinely blessed for many people.

Sometimes people ask me which I like better being a pastor or being the superintendent of an orphanage. I sometimes reply with a counter question: Which do you like better your mother or your father? I love both. There are great opportunities and responsibilities and joys in both. And it seems just as appropriate for me to pray God's guidance and blessing on my labors here as in any place in which I have served.

Who knows, some of these boys here may become ministers and some of the girls directors of Christian education? All of them may become good Christian citizens and be a real help in the church of tomorrow. A copy of THE CHRISTIAN SUN comes to the reading table of each of our buildings here. Who knows what "long, long thoughts" may come into the heart and mind of a boy or girl as they read these lines?

Now let me tell you how much I appreciate your help. The clothes, the coupons, the memorials, the financial contributions, your kindness to boys and girls here, and the many kind things you say about the work here. It is your work. Your gifts, plans, and cooperation make home for many needy ones.

The contribution from the Duke Endowment in the amount of $3,944.09 increased our April report considerably. We are very thankful.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 4, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 5,151.99
Eastern N. C. Conference:		
Mt. Auburn S. S.	$ 7.35	
Auburn	317.00	
Southern Pines S. S.	8.00	
		332.35
Eastern Va. Conference:		
Bethlehem (N.) S. S.	$ 41.06	
Cypress Chapel	60.00	
Damascus	70.00	
Dendron S. S.	25.00	
Mt. Carmel S. S.	20.19	
		216.25
N. C. and Va. Conference:		
Apple's Chapel	$ 13.00	
Burlington, First	108.11	
Union (Va.), S. S.	5.00	
		126.11
Western N. C. Conference:		
Ramseur	$ 60.00	
		60.00
Virginia Valley Conference:		
Newport S. S.	$ 17.44	
Winchester S. S.	10.00	
		27.44
Total		$ 762.15
Grand total		$ 5,914.14

Special Offerings.

Amount brought forward		$ 6,745.62
New Hope Christian Ch., Roanoke, Ala.	$ 5.00	
Estate of R. U. Laine	964.30	
Maude Headley Bible Class, Rosemont Ch.	25.00	
Woman's Auxiliary, First Cong. Christian Ch., Greensboro, N. C.	55.00	
Mrs. Lewis Duckworth, Greensboro, N. C.	5.00	
Mrs. L. T. Pierce, Greensboro, N. C.	5.00	
Mrs. S. L. Mauldin, Winston-Salem, N. C.	1.00	
Mills E. Godwin, Jr., Suffolk, Va.	50.00	
Lt. & Mrs. Donald A. Joyner of Limestone, Maine	50.00	
Special Contribution from a Friend	25.00	
Dr. William H. Stratford, Winter Park, Fla.	50.00	
Johnson's Grove Miss. Soc.	5.00	
Clyde Rudd, Greensboro, N. C.	25.00	
Jr. Pilgrim Fellowship, Cong. Christian Church, Lincoln, Kansas	5.00	
Chester H. Roth Co., Inc. (interest)	15.00	
Miss Patti Adams, South Boston, Va.	5.00	
Miss Willie Adams, So. Boston, Va.	5.00	
Henry V. Harman, Haw River, N. C.	3.00	
In Memory of Mrs. B. M. Lashley	5.00	
In Memory of H. D. Handsell	5.00	
In Memory of Mr. & Mrs. A. D. Rudd	100.00	
In Memory of Mrs. Nancy Simpson	5.00	
In Memory of Charlie M. King	20.00	
In Memory of Quinton D. Ellis	5.00	
Special Gifts	313.08	
		1,751.38
Grand total		$ 8,497.00
Total for the week		$ 2,513.53
Total for the year		$14,411.14

* * * * *

REPORT FOR APRIL 11, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 5,914.14
Eastern N. C. Conference:		
Pleasant Union	$ 25.00	
Wake Chapel	51.31	
		76.31
Eastern Va. Conference:		
Spring Hill S. S.	$ 9.83	
Windsor S. S.	10.00	
		19.83

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name...

Address..

In Memoriam

IN MEMORIAM.

In loving memory of these, our friends and church members, that passed away in 1955.

Mrs. Ada Umphlette Euure.
Mrs. Rose Ella Eure.
Riddick Thomas Eure.
John Wesley Eure.

From this world of sin and sorrow,
To that land of peace and rest,
God has taken you, dear friends
Where you will find eternal rest.

Devoted members of
EURE CHRISTIAN CHURCH,
Eure, N. C.

HARRELL.

We, the committee appointed by Holy Neck Congregational Christian Church wish to pay loviing tribute to the memory of one of our beloved members, Mrs. Cora Belle Harrell, whom God in his infinite wisdom called to her eternal home on February 8, 1956.

She united with the church at an early age and was a faithful member as long as her health permited. We sorrow that we have lost from our church and community a valued friend and yet we take confidence in the eternal hope that she has entered upon a fuller and more complete fellowship with God.

Therefore be it resolved:

1. That we bow in humble submission to the will of our heavenly Father, who doeth all things well.
2. That we extend sincere sympathy to her family, especially her husband, and pray God's love will sustain them.
3. That her kindly spirit, consideration for others and patience in suffering be an inspiration and example to all who knew her.
4. That a copy of these resolutions be sent to the family, a copy placed on the record of the church and a copy sent to **The Christian Sun** for publication.

Mrs. EMMETT PILLAND,
Mrs. H. L. WARRELL,
Mrs. W. JOHN NORFLEET.

PARKER.

When Mr. W. H. Parker, of Driver, Va. died suddenly at his home on Sunday morning, March 11, that home lost a devoted family man, the church lost a faithful and constitent member, and the community lost a highly regarded and warmly esteemed citiizen, and a good man went to be forever with his Lord whom he loved and whom he served through the years.

Mr. Parker was a "Tar Heel born," but he spent over sixty years of his long life—he was eighty years old when he died—in Virginia. He served as a station agent for the Alantic Coast Line Railroad for fifty years. He established his home in Driver, reared a famly, became a member of the church, and sent his roots down deep into the life of the community. To know him was to hold him in high regard and in warm esteem. He was a man of simple tastes, friendly spirit, strength of character. He had a capacity for making and keeping friends. There was a merry twinkle in his eyes, and fine sense of humor in his heart. He had a home-spun philosophy of life and a large fund of comonsense. He was a consistent Christian. For years he served as a Deacon of the Berea Church, and also for years as its treasurer, and was a regular attendant at its services of worship. He did many good works in a quiet, and often unknown way. He will be greatly missed in the circles in which he moved. He has left a goodly heritage, and although he is dead, his good works will follow him. As a tribute of respect and a token of love, members of the Men's Bible Class will have placed in the Fellowship Hall of the church a large, framed picture of Sallman's Head of Christ, suitably inscribed as a memorial to Mr. Parker.

H. S. HARDCASTLE.

HON. THAD EURE WILL REPRESENT GOVERNOR.

(Continued from page 2.)

president of Elon College Foundation, American Legion Forty and Eight, president of National Association of Secretaries of State in 1942. He was the Keynote speaker for the Democratic State Convention in 1950. He is a member of the Congregational Christian Church.

He married Miss Minta Banks of Winton, N. C., November 15, 1924, and of this union there are two children, a daughter and a son, Mrs. Norman Black, Jr., and Thad Eure, Jr.

His legal residence is in Hertford County, N. C., and his official address is State Capitol, Raleigh

SUNDAY SCHOOL LESSON.

(Continued from page 13.)

again. He had become a new man in Christ Jesus. Do not miss the point that this great man was helped into his experience by a Christian layman. Modern laymen are just beginning to wake up to their privileges as personal workers for Christ.

A Vocation.

"And straightway, he preached Christ in the synagogue, that he is the Son of God." And "he increased the more in strength." It is a good thing for a new Christian to begin at once to do something for Christ. It is a means of growth in grace. There have been a large number of people who have joined the church at the Easter season. As far as possible, they ought to be given something to do. And in an informal way, they ought to bear their witness to their new life in Christ and their new loyalty to him. In this way they also will "increase more in strength" and will grow in grace and in a knowledge of their Lord and Saviour Jesus Christ.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

N. C. and Va. Conference:		
Mebane	$ 5.00	
		5.00
Western N. C. Conference:		
Grace's Chapel	$ 25.00	
Pleasant Cross S. S.	11.65	
		36.65
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
Bethlehem S. S.	17.50	
		19.50
Total		$ 157.29
Grand total		$ 6,071.43

Special Offerings.

Amount brought forward		$ 8,497.00
Ed M. Hicklin, Burlington, N. C.	$ 5.00	
First Cong. Christian S. S., Roanoke, Ala.	15.58	
Welcome Class of South Plainfield Friends Ch., Sophia, N. C.	12.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
The Exchange Club of Elon College, N. C.	35.75	
Jr. Baraca Class, Holy Neck Christian Church	8.40	
Miss Catherine E. Carter, Winchester, Va.	10.00	
Mary Sue Brittle S. S. Class, Bethlehem (N.) Church	5.00	
Shady Grove Missionary Society	10.00	
The Duke Endowment	3,944.09	
Sr. Woman's Guild, Shelton Mem. Ch., Easter	10.00	
Mrs. I. V. S. Fleming, Portsmouth, Va.	5.00	
Week-Day Religious Education Class, Cong. Ch., Alexandria, Minn.	16.00	
A gift for "Grandpa's birthday"	35.00	
In Memory of Mrs. Katherine B. West	5.00	
In Memory of Mrs. Sallie Chapman	5.00	
In Memory of Margaret C. Myrick	5.00	
In Memory of W. A. Green	5.00	
In Memory of Mr. & Mrs. J. W. Bage	1.00	
Special Gifts	127.60	
		$ 4,270.42
Grand total		$12,767.42
Total for the week		$ 4,427.71
Total for the year		$ 18,838.85

Pentecost 1956

A MESSAGE FROM THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

As Presidents of the World Council of Churches, we greet our brethren in all the member churches at Whitsuntide.

At the first Assembly in the history of the Church, the twelve Apostles, being filled with the Holy Ghost, spoke to men of every nation of the wonderful works of God, telling them of Jesus Christ, and how God raised him from the dead after they had crucified and slain him. And when these men, pricked in their heart, asked the Apostles, "What shall we do?" the answer they received was clear:

> "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
>
> —Acts 2:38.

On this anniversary of the first Pentecost, believers and unbelievers alike are everywhere asking, "What shall we do?" The nations are divided into hostile camps. There is no ultimate authority which all will accept, superior to the interests of the individual state. Conferences are held between foreign ministers and heads of states, but the confidence and trust essential to agreement are lacking. And with the growing terror of nuclear weapons, men's madness is such that at times we seem on the brink of the suicide of the world. No wonder that old men should lose hope, and that young men should see no guiding vision for the future.

Now pre-eminently is the hour when the churches, with the help of the Holy Ghost, should speak to the nations. And we ask you, our brethren in the World Council of Churches, to pray for the help of the Holy Ghost, and to use such opportunities as God may give you for counsel or influence in your own countries.

First of all, we believe the churches, acknowledging the need of Christians themselves to repent, should say to the nations, "Repent. Your conflicts must be resolved by reason, not by violence. Violence has now reached such a pitch that when once unloosed it is beyond human control; and unless wars can be made to cease, all nations will perish."

Next, we believe the churches should say to the nations that it is neither by words of anger, nor by insistence on rights, that settlements can be achieved, but by the spreading of justice, by combining to meet one another's needs, and by relying for our salvation upon the grace and mercy of God.

Thirdly, and lastly, we believe that the churches should remind the nations, with a passion greater than ever before, that the whole world cries out for peace, that they are all members of one family, and that the God and Father of our Lord Jesus Christ is the Father of all.

It is in this spirit that we ask our brethren in the member churches to offer their prayers, and to give their witness to the power of the Holy Ghost, and to our unbreakable fellowship in the Body of Christ. "Veni Creator Spiritus."

Signed

JOHN BAILLIE
SANTE UBERTO BARBIERI
GEORGE CICESTR
OTTO DIBELIUS
JUHANON MAR THOMA
MICHAEL
HENRY KNOX SHERRILL

Elon College Library

The CHRISTIAN SUN

Elon College Library

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials,, Liberty — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, APRIL 26, 1956 NUMBER 16

Presenting the Story of

A Century of Progress in
THE SOUTHERN CONVENTION

Executive Board of The Southern Convention at work in 1956

The Executive Board acts for the Convention when the Convention is not in session.

This double issue contains information concerning a hundred year's progress of The Southern Christian Convention, now known as The Southern Convention of Congregational Christian Churches.

A Brief History of the Christian Denomination

Compiled by DR. WILLIAM T. SCOTT, Convention Superintendent

"Known as Christians, Simply."

In the decade that closed the eighteenth century and opened the nineteenth, three widely separated groups of American Christians found themselves impelled away from their denominational ties. Independently, each group determined to shun any descriptive title for itself save the one term that each found truly descriptive: *Christian.*

So arose the three components of what then quickly became this continent's first indigenous religious denomination, a consummation accomplished without so much as a vote, but rather by common consent based on mutual acknowledgement that the hand of God had led them, geographically isolated from one another, out of different backgrounds, to strikingly similar actions.

The South — "Republican Methodists."

Chronologically, first of the three was a band of Methodists led by the deeply pious James O'Kelly, a native Virginian who, strongly influenced by John Wesley's lay preachers, became one himself. Presiding Elder of the vast Southern District, O'Kelly's deep conviction, power and influence were attested to by no less a contemporary than Bishop Francis Asbury, whose autocratic rule was sparking rebellion at the increasing episcopal influence in the Methodist organization.

In 1792, O'Kelly carried into the "General Conference" at Baltimore his continuing effort to offset the growing power of the Methodist bishops by increased democracy in church government. When his "Right of Appeal" resolution failed, 30 Methodist preachers, including O'Kelly, left the Conference, although continuing to seek amendments to the Methodist discipline. Finally, in 1793, the dissenters associated themselves as "Republican Methodists," and in 1794 they assembled in a General Meeting in Virginia's Surry County.

Here an associate of O'Kelly in withdrawing from the Baltimore Conference, Rice Haggard, enunciated the simple doctrine that brought into being the Christian Church. A New Testament open in his hand, Haggard rose and said: "Brethren, *this* is a sufficient rule of faith and practice, were called Christians, and I move that henceforth and forever the followers of Christ be known as Christians, simply."

The motion carried, and the Christian Church was born, democratic in its simple polity, its laymen equal to its ministers in representation to the Conference. Primarily Wesleyan in doctrine, with the right and privilege reserved to the individual to interpret truth as he might be led by the Holy Spirit, the Christian Church was committed firmly to the union of Christ's followers. The Church covered most of the South, organized in local conferences, and became in 1847 the Southern Christian Association, then, in 1856, the Southern Christian Convention, which identity prevails to this day within the Congregational Christian Churches. (The Southern Convention was always more connectional and presbyterial than the rest of the Christian denomination. This condition still prevails, yet none the less the Convention is a constituent member of the General Council of Congregational Christian Churches.)

New England—Christian Character the Only Test.

A Baptist layman in Vermont, Dr. Abner Jones, was sorely disturbed by sectarian names and human creeds, and in 1801, joined by others concerned over the Calvinism of the Baptist and Congregational churches, he formed New England's first "free Christian Church." Its members called themselves simply Christians, refusing even the limitation of the definite article, "the."

In the following year, Dr. Jones was ordained by the Freewill Baptists after specifying that he would not be a Baptist, but only a Christian. He soon encountered Elias Smith, a Baptist minister who had recently withdrawn from the denomination in protest at Calvinism as a requisite, together with baptism and close communion, for church membership.

The two men spread the organization of the Christian Church through New England, and by 1809 "general" or "union" meetings of ministers and lay brethren were begun. These developed into local conferences and were organized into the New England Christian Convention in 1845. In keeping with the initial resistance to "human creeds," Christian character, or vital Christian piety, was the Church's only test of fellowship, communion or membership.

Elias Smith, a brilliant writer, conceived the idea of a Christian newspaper to augment the spread of the Word, and in 1808 he founded the first religious newspaper in America, the *Herald of Gospel Liberty.* This became the official organ of the Christian Church, and from September 1, 1808, it was published continuously (under different names from time to time) until its merger with the Congregationalist *Advance* after the union of the Congregational and Christian Churches in 1931.

Kentucky—Calvinism and the "Last Will.

Meanwhile a group of Presbyterians in Kentucky, led by ministers Barton W. Stone and David Purviance, withdrew from the Presbyterian Synod of Kentucky in 1803, in protest at rigid Calvinism. The dissidents organized an independent Springfield Presbytery. The following year the body dissolved, publishing a historic "Last Will and Testament" pleading for more lay rule in polity, firmer reliance on the Bible as the guide, and union with the body of Christ at large.

As had the Southern and New England groups, the followers of Stone and Purviance took the name Christian, excluding all other names. Fellowship among the three groups was presaged when Rice Haggard, O'Kelly's associate in the Southern group, visited and worked among the Kentucky Christians. Union had reached northward lately when Haggard's address, "To the Different Societies on the Sacred Import of the Name Christian," was published by the New England Christians' newspaper,

Herald of Gospel Liberty.

The Stone and Purviance group organized the Kentucky Christian Conference in 1804. Fed by the vitality of the Kentucky revival of the early nineteenth century, the movement spread westward, and conferences soon grew up in Ohio, Indiana and Illinois. By 1808 contact and fellowship had begun with both the New England and Southern Conferences.

The three groups were convinced that more than coincidence had caused them to set up similar courses from different beginnings, and all at virtually the same time. They saw the hand of God in their passion for Christian union, in their common desire to overcome sectarian strife and narrow denominationalism. Each had chosen the name Christian not presumptively but devoutly, eschewing any limiting or restrictive thoughts from their title.

As a consequence, the three groups agreed by common and unanimous consent to join together in furtherance of what all conceived to be their mission, "the union of the followers of Jesus Christ, that the world may believe." In this unique union the three groups existed in harmony, sharing what was common to all, yet each maintaining its own essential ideas, forms of work and interpretations of the ordinances.

Immersionists and affusionists existed in fellowship. Widely differing interpretations of theology existed in freedom. Bickering, heresy trials, quarrels and accusations—all yielded to the six principles which were the unanimous basis for the union:

1. The Lord Jesus Christ, the only head of the Church.
2. The name Christian, to the exclusion of all party and sectarian names, sufficient for the followers of Christ.
3. The Holy Scriptures, or the Scriptures of the Old and New Testaments, the only creed, a sufficient rule of faith and practice.
4. Christian character, or vital Christian piety, the only and sufficient test of Christian fellowship and church membership.
5. The right of private judgment and the liberty of conscience, a right and a privilege that should be accorded to and exercised by all.
6. The union of the followers of Christ, to the end that the world may believe.

From the start, the several early Conferences of the Christian Church were fearful of being only one more in the host of denominations. They were wary, too, of ecclesiastical domination; so wary, indeed, that at the close of each Conference session its records were burned lest some day they might be used to limit the freedom of any church or future Conference. The shared passion for Christian union did quite the opposite of encouraging denominational development, and as a result, organization on any but local bases was slow. In 1820, there was a national meeting in Connecticut (The United General Conference of Christians). Later, the "American Christian Convention" became the inclusive name of the churches. Years went by before this was adapted to the more comprehensive "General Convention of the Christian Church."

Confusion of Names.

Meanwhile, some of the churches of the Kentucky Conference entered into a succession of developments which gave rise to some confusion at the time, since sorely compounded among church historians. In 1832, some of the followers of Barton W. Stone in Kentucky arrived at an agreement for local union with some of the followers of Alexander Campbell, leader of a body of once-Presbyterian and Baptist "Reformers" in Pennsylvania. Contrary to some historical sources, Campbell, himself a rigid immersionist, seems to have had little to do with effecting the union, which was purely local in scope. Campbell, in fact, wrote critically of Stone and some other Christians.

In any event, a number of Christian Churches in Kentucky and the West had joined followers of Campbell in the "Reformer" movement, which soon became known as the "Disciples of Christ." The confusion that has plagued historians ever since arose when many of the Reformers, and the Christians joining them, continued to style themselves "Christians" and to call their new communion interchangeably "Christian Church" and "Disciples of Christ," a condition which exists to this day.

As the Christian Church which stemmed from the Southern, New England and Kentucky movements grew, it developed as a denomination, however reluctantly. But even as a denominational organization was growing up, the Church's leaders were commiting their program to the advancement of the cause of Christian union. Throughout the history of the Church as a separate denomination, it never held a general convention without advancing a plea or proposal for wider union.

With the historic emphasis of the Christian Churches on democratic and congregational autonomy, it was natural that discussions looking toward union should be conducted with the Congregationalists. In 1924, the General Convention renewed these talks, and issued a plea for union among all American denominations. Out of this convention finally grew the movement which in 1931 united the Congregational and Christian Churches.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgement and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Conventon of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

From its earliest days, the Christian Church's view of union has been summarized: "The purpose of this

Church will be consummated in the reformation of the world, and the union of all Christians."

Pioneers for Christ and Union.

In addition to its early fervor for union, the Christian Church pioneered in many areas where other denominations have followed. The *Herald of Gospel Liberty* blazed its trail in church newspapers. In 1817, women preachers worked among the Christians. Early in 1867 the Christian Church ordained its first (and possibly the nation's first) woman minister, Melissa Terrill.

College coeducation was another field pioneered by the Christians. Antioch College, headed by Horace Mann, was established at Yellow Springs, Ohio, in 1853, and it its first classes men and women were admitted without distinction, as candidates for graduation. Other Christian colleges, including Elon in North Carolina, Defiance in Ohio and Bethlehem (Southern Union) in Alabama, were chartered as coeducational institutions. The Christians were among the first to unify their total educational programs by merging the Educational, Sunday School, and Christian Endeavor Boards into one Board of Christian Education.

Home mission activity was launched by the Southern Christians at their organizational meeting in 1794, and Christian mission activity kept pace with the extension of the American frontier. They also supported work among the Negroes of the South after the Civil War. Foreign mission activity began in 1848, when the North Carolina Christian Conference ordained a Negro for mission work in Liberia during the settlement of that land. At the close of the nineteenth century, it was determined to abandon the terms "home" and "foreign" as relating to mission work, since it is one world to which Christians must take the gospel of Jesus Christ.

Prior to the Civil War, anti-slavery sentiment had been strong in the Christian Church, both North and South. After the war Negro conferences sprang up, eventually forming the Afro-Christian Convention, representing about 15,000 souls, which was a constituent member of the General Convention. Despite the establishment of Negro churches, many liberated slaves lived out their lives retaining membership and participation in the same churches they had attended before the war, continuing to worship God with their former masters.

* * *

The central spirit which motivated the Christian Church from its origin until the union in 1931 was aptly put when plans for that merger with the Congregationalists were being formulated. It is as appropriate today. In 1929 the late William Allen Harper, then president of Elon College, wrote:

"After this merger is consummated, as the Christian Church devoutly prays that it may be, the Christian Denomination will lose itself in a united movement with the Congregationalists, but both of these denominations will find themselves more alive than ever in a continuous and united service for the cause of Christian union in the nation and the world. Nor can the passion of these united churches for Christian union be discredited on the ground that a united Christendom would abridge the liberty of Christians, because union is being approached by them in terms of Christianity as a way of life and on the further basis of a free church in a civil state, our characteristic American doctrine. *There will be unity in the midst of diversity, and all the followers of Jesus will be members one of another in mutual tolerations, service and love crowned with the freedom with which Christ makes us free.*"

The Congregational Churches

While the history of the Christian Church is given in some detail in this issue of The Christian Sun, it is for the specific purpose of relating the story of the Southern Convention to the observance of the Centennial, and not an attempt to give the complete history of the Congregational and Christian Churches. However, the story would not be complete without some statement concerning the Congeregational Churches. We refer our readers to *The History of Congregationalism* (Pilgrim Press, 1942) by Atkins and Fagley, and other more exhaustive histories of the Congregational Churches. We give the following summary of some of the background of the Congergational Churches.

The Congregational Churches were first organized in England in the 16th century in revolt against state control of worship and conscience. They came to America as the Church of the Pilgrim Fathers, and in cooperation with the Puritans, who came later, they greatly influenced the founding of the American Republic. Perhaps no church in America played a larger part in the early history of the country.

When the Pilgrim exiles left Holland for America, their pastor, John Robinson, said to them, "If God should reveal anything to you by any other instruments of his, be as ready to receive it as ever you were to receive any truth by my ministry." He further declared that he was very confident that "the Lord has more truth and light to break forth out of his Holy Word." This spiritual adventure has characterized the Congregational Churches throughout their existence. They have been pioneers in a free church, in popular education, in progressive thought, in social action, and in reform movements of many kinds.

Not loaded with the heavy weight of ecclesiastical machinery, their members have always been free to think and act according to the dictates of their conscience in facing a changing world. Likewise, their emphasis upon cooperation among denominations in the work of the church at large, has made them leaders of all inter-church movements in America and in the world.

Kindred in spirit with the younger Christian Church in America, it was natural and easy for the Congregational and Christian Churches to unite in 1931. The Christian Church, though only one-tenth the size numerically of the Congregationalists, has had complete freedom and expression of life in the united fellowship. The Congregational Churches have honored and sought to preserve the fine tradition of the Christian Church, and after twenty-five years of a service in a united fellowship, both the former Congregational and the former Christian churches in the United States seek further to extend the spirit of union and cooperation among all Christians, to the end "that the world may believe."

Editorial . . .

Making History

The founding fathers of our Christian Church were more interested in making history than they were in recording it. They were too busy traveling and preaching. The responsibility for leadership rested upon the preachers who conducted an itinerant ministry, traveling on horseback.

The Reverend James O'Kelly was one of the famous Methodist circuit riders. His work in establishing the Christian Church followed the same pattern. The country was developing very rapidly, the population increasing. Each new community needed a church. Churches had to be planted where the people could reach them if their spiritual needs were to be met. The situation presented a challenge which devout men accepted. They gave themselves to the task very much as did the missionaries of the Early Church.

The first ministers of the Christian Church were evangelistic preachers. Many of their hearers had grown up without the ministrations of the church. Children were dependent upon their parents for Christian teachings and Christian examples, and certainly not all the homes were notable for their Christian piety. Opportunities for the preaching of the gospel were almost boundless.

In the organizational meeting at Old Lebanon Church in 1794, the members of the conference voted to accept "The Holy Bible, or the Scriptures of the Old and New Testaments, our only creed, and a sufficient rule of faith and practice." Their acceptance of the Bible as the only creed and the fact that they had access to very few other books made them diligent readers of the Bible and gave to their preaching a rich scriptural content. They may not have been trained in biblical exigesis, but they held fast to the Bible as they understood it.

The most significant action taken from the very beginning was that they were willing to concede the individual the right of private judgment and the liberty of conscience. One wonders whether or not they were always able to live up to the high principle which they agreed upon. Certainly some of their successors have had a difficult time in living up to it. We cannot afford to lose in the twentieth century that for which our forefathers so heroically contended in the eighteenth.

The churches were scattered over a wide section of the country. The members, both clergy and laymen, were keenly conscious of the need for counsel and fellowship with their brethren. From the beginning annual meetings were held. These annual meetings were soon organized as conferences with a modified congregationalism as the form of church government. Churches called their own ministers and were free to conduct their church life as seemed best to them; but they united in the larger task of advancing Christ's kingdom.

James O'Kelly and those who were associated with him were committed wholeheartedly to belief in the unity of Christ's followers. They knew the New Testament too well to feel comfortable amid sectarian divisions and denominational conflicts. As they understood the teachings of Jesus, they found it very difficult to see how Christians could fail to recognize their oneness in Christ. They anticipated ecumenicity and we should rejoice that the Church of Christ is moving in that direction in our day.

It is a mistake to assume that the history of Christianity can be interpreted in terms of organizations and institutions which have developed in connection with the Christian movement. Organizations and institutions are incidental to Christian progress. They are not ends within themselves. They are the agencies through which Christ works to establish the kingdom of heaven upon earth.

The first step toward the building of Christ's kingdom is to enthrone the Spirit of God as the motivating factor in the life of the individual. Christ was born in the form of man, lived, ministered, died upon the cross, and rose again from the dead, that he might open human hearts to the indwelling Spirit of God. The Church exists to carry that message to all the people of the earth.

A church makes history by teaching, preaching, and ministering to people of all ages and conditions that they may be led to open their hearts to the love of God as it is revealed in Christ Jesus. This must never be forgotten by those who work in a church. All that is a part of the program of a church is but a means to the end that men, women and children may know Christ and that God may reign in their hearts richly through faith. If a church fails to lead people to Christ, its history can be written in one word—"failure."

The Southern Convention of Congregational Christian Churches is celebrating its Centennial of Service. Much has been said and written about the achievements of the past one hundred years. Many things have been accomplished for which we are grateful. This Centennial Edition of **The Christian Sun** carries the story of some of them. The rest of the story is written in the lives of those who have come to know Christ through the ministry of the churches of the Convention.

Founder of the Christian Church

REVEREND JAMES O'KELLY

A Virginian

Rev. James O'Kelly, the leader of the organization of the Christian Church in the South, in 1794, was born in Virginia (very likely in Mecklenburg County), about 1738. He fixes the place of his birth in his *Essay on Negro Slavery*, published 1789, and the date of his birth is also shown in the record in his Testament now in the Elon College library. Of his parents we know very little. He says that he was born of poor parentage. Tradition says his father's name was William. About his brothers and sisters we know nothing with certainty. He says at one time he consulted his brother John, who was a man of affairs and there is a tradition that he was a large tobacconist. O'Kelly was of Irish descent. The O'Kelly records go back to 960 A. D.

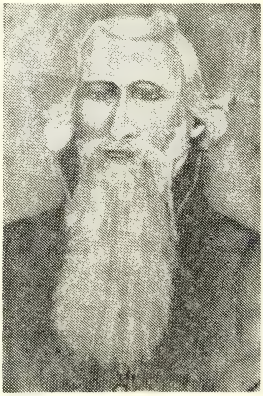
About his youth and his educational advantages we only know what is learned from his writings. Schools were scarce in his day. There is evidence in some of his printed works that he had a fair knowledge of the Greek and Latin languages, and that he was fairly well versed in general history.

As to the date of his marriage to Miss Elizabeth Meeks, who was descended from some of the earliest colonists at Jamestown, and who through his long and checkered life shared his joys and divided his sorrows, we have no definite information. She was born about the year 1744 and her son William O'Kelly was born April 29th, 1763. Therefore, we know that the couple were married young, the husband being about 24 years old and the wife about 18 years of age. In his will, he mentions his son, John, first then, William's heirs. Very likely, William was the older. William O'Kelly became a statesman and sat in both Houses of the North Carolina Legislature.

As to James O'Kelly's occupation before entering the ministry, nothing is known. In the summer of 1774, he turned his attention to religious matters and was soon converted.

Immediately after his conversion everything irreligious was abandoned, his iron will knowing no half-way ground; he deliberately laid aside his fiddle on a huge fire and burned it; his other worldly amusements were laid aside.

His son William was converted before his father and felt called to preach, but his father dissuaded him owing to his age and soon Mr. O'Kelly felt that the Lord laid the burden of preaching on him; therefore, he at once became active in religious work, and on January 2, 1775, he was licensed a Methodist lay preacher and sent out as one of that immortal band of American lay preachers in the societies. He was not, however, ordained either deacon, or priest (elder), as no Episcopal minister would have done that. Thus from January 2, 1775, to the Christmas Conference of 1784 in Baltimore, Md., or for nearly ten years he was a layman, a member of the Protestant Episcopal Church, who belonged to the Methodist societies of Rev. John Wesley in America. His name first appears in the Methodist minutes at the 1778 Conference at Leesburg, Va., when he is reported as remaining on trial. His first official station was on the New Hope circuit, in North Carolina.



REV. JAMES O'KELLY
(This is not a photograph)

The first mention that we have of his preaching in Methodist history was in an old colonial church, in Southern Virginia, about 1777. The location of this church is not known with certainty. One writer noticing this early work of Mr. O'Kelly says: "The people flocked to hear him and great was the work of God under his powerful exhortations, and earnest prayers. The parish minister was greatly enraged that an upstart Methodist preacher should have the temerity to preach in his chapel, and what was worse that he should attract more people than the regular successor to the apostles! In spite of the curate's violent opposition, he continued to preach for more than a year with increasing success. The next year he joined 'Asbury's Ironsides.' "

He was a man of outstanding natural ability, and soon took a high stand in the ranks of Methodism. Rev. Devereaux Jarratt the noted Episcopalian speaks of him as a man of ability and a brilliant speaker.

In order to understand Rev. James O'Kelly's early work, we will have to review briefly the conditions in Virginia in 1778. The Methodists had been in the state six years. English laws, manners and customs prevailed. Virginia was in truth a little England. The Episcopal Church was the state church, and in many instances it had become very corrupt, and many of its ministers were very poor examples of morality, yet they opposed other sects. The Methodist societies, seeking a closer walk with God, regarded themselves as a part of the Episcopal Church up to the year 1784. The Revolutionary War was on, and was soon transferred to the South and a large majority of the people of Virginia and North Carolina were opposed to everything having the English stamp upon it. Rev. John Wesley had sent over to America Rev. Francis Asbury in 1771 as a missionary. Mr. Asbury was ambitious to leave his name at the head of American Methodism, while republican ideas were shooting in the popular mind, and the people were demanding the greatest possible freedom in church government. The subject discussed most frequently was regarding the administration of the ordinances of the church, baptism, the Lord's supper, marriage, and the burial of the dead. No Methodist preacher could administer these rites. Episcopal ministers were few, many having returned to England at the beginning of the war, and those left paid little attention to the Methodists, so that in some places the Lord's Supper had not been administered for years, and thousands were unbaptized. The Methodist preachers and laity felt the thrill of free American air, and demanded that the ordinances be administered by Methodist preachers. The Baptists of Virginia were demanding the same thing for their members from the Virginia Legislature and won it. Mr. Asbury and a few other Methodists opposed this movement. These were the issues that first started the movement that eventually led to the organization of the Methodist Church of America and later the organization of the Christian Church in the South.

Of the Methodist preachers south of the Potomac River, a large majority were opposed to Mr. Asbury's plan of letting things drift in this way; therefore, in the minutes of the Methodist conference held at Brokenback Church, Fluvanna County, Virginia, in 1779, we find in spite of Mr. Asbury's opposition the following questions and answers:

Question: "What are the reasons for taking up the ordinances among us? *Answer*: Because the Episcopal Establishment is now dissolved, and therefore in almost all of the circuits the members are without the ordinances, we believe it to be our duty.

Question:"What preachers do approve of this step? *Answer*: Isham Tatum, Nelson Reed, Phillip Gatch, James Morris, John Major, Henry Willis, John Sagman, Carter Coles, William Moore, Charles Hopkins, Reuben Ellis, Thomas Morris, James Foster, Andrew Yeargin, Francis Poythress, Leroy Coles, James O'Kelly, Samuel Roe."

A presbytery was appointed consisting of Gatch, Foster, and Ellis, first to administer the ordinances themselves, second to authorize any other preacher or preachers approved by them, by the laying on of hands to administer the ordinances. Out of this event grew the Methodist Church of America as a separate organization, Rev. James O'Kelly being one of the leaders in the movement. Rev. Francis Asbury by his opposition to this movement set in motion the influences that led to the organization of the Christian Church in the South in 1794.

We will now look at another side of O'Kelly's life which developed at this time, service in the Revolutionary War. We will let him tell his own story as follows: "As to my conduct, it may be traced through the American Revolution. After the itinerant preachers fled from the South, for fear of danger, I labored and traveled from circuit to circuit, in North Carolina, to feed and comfort those poor distressed sheep, left in the wilderness. Philip, whose surname was Bruce, helped me — through great perils."

Rev. John Wesley called what became known as the Christmas Conference (1784) for the American Methodists to set up a form of government for the societies. They were directed to follow the Scriptures and the primitive church, and to stand fast in the liberty wherewith God had so strangely made them free. This was Mr. O'Kelly's idea exactly, and had that idea been carried out no separation would have ever taken place.

O'Kelly's Creed

1. **I believe in God, the Father Almighty, who by a gracious Providence, hath placed me in a free country, where I am secure from the rage of kings and bishops.**
2. **I believe in Jusus Christ, the only begotten Son of the Father, full of grace and truth, whose precious blood hath freed me from condemnation, notwithstanding the charges of the grand synod!**
3. **I believe in the Holy Ghost, and humbly thank and adore the Eternal Spirit, who hath enlightened mine understanding, to discover the mystery of iniquity working in a spurious episcopacy; and now I behold the wonders in Christ's law, and the all-sufficiency of a "Bible government."**

—"Vindication of the Author's Apology."

This Conference met in Baltimore, December 24, 1784. The representative Methodists of America were there. The time-honored plan of Wesley could no longer be carried out in America with no established church. The Conference was held with closed doors. The societies were organized into the Methodist Episcopal Church of America, though Mr. O'Kelly and many others wanted the word Episcopal left out. He did his uttermost to prevent its being used, but could not prevent it.

On Sunday, January 2, 1785, Rev. James O'Kelly and twelve others were ordained elders by Dr. Thomas Coke, Revs. Francis Asbury, Richard Whatcoat, Thomas Vasey and P. W. Otterbein; and then and there Rev. James O'Kelly ceased to be a member of the Episcopal Church, ceased to be a lay Methodist preacher, and became an elder in the Methodist Episcopal Church of America.

When the organization was completed, it was a church of ministers, by ministers and for ministers, with Rev. Francis Asbury at its head in truth, if not in form. Mr. O'Kelly, with others, did not like this form of government, but could only express his disapproval and hope that the time would come when it could be changed to a free and untrammeled church, and the subordinate preachers would get their rights and still be Methodists.

O'Kelly was strongly of the opinion that in organizing, they departed from the New Testament principles—the equality of the brethren and the parity of the ministry—and that a hierarchy was inevitable. Virtually every official from the highest to the lowest was an appointee of the bishop.

Mr. O'Kelly's influence in his district was great, and when he returned home he set about to instruct the people, and show them the weaknesses of the plan of government adopted, and to try to have it remedied. Rev. Francis Asbury did not like this.

Mr. O'Kelly attended the Council in Baltimore, in 1789, which was to try to remedy some of the things adopted in 1784. He saw that the measures applied did not suit the case and would have nothing to do with its workings, and he went home. Mr. O'Kelly stated that he was working for religious liberty, while Rev. Francis Asbury was riveting an autocratic or aristocratic form of church government on the Methodist Church. For instance, O'Kelly states that in 1790, Bishop Asbury turned out nineteen God-fearing pious and devoted ministers, because they would not adopt his plans; only two had voted for their adoption.

About this time, Mr. O'Kelly began to correspond with the leading Methodists, both in America and England, and made a powerful impression on them for a more liberal polity for the church. He won over Dr. Coke and had a General Conference called November 1, 1792 (and today some say the Methodists owe this very important part of their polity to Rev. James O'Kelly). The purpose of this conference was to revise the plan of government for the church. After discussing other things, on the second day, Mr. O'Kelly offered the following resolution:

"After the Bishop appoints the preachers at conference to their several circuits, if anyone think himself injured by the appointment he shall have the liberty to appeal to the con-

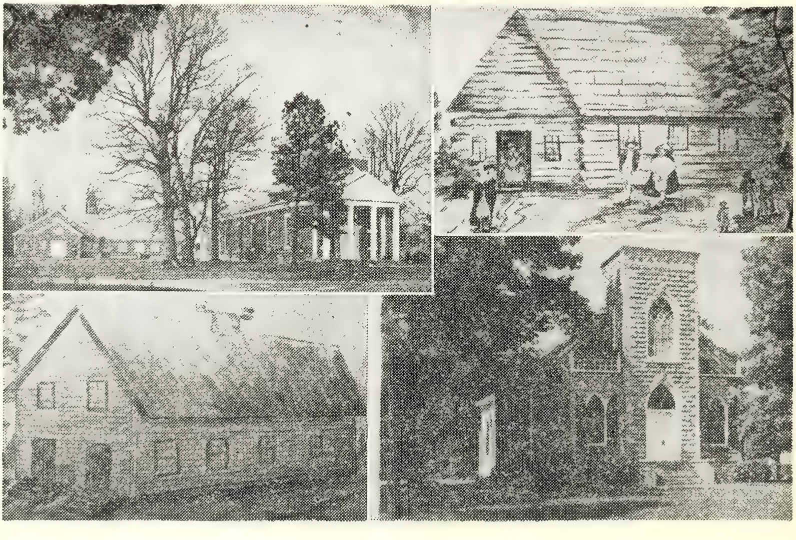
(Continued on page 26.)

Convention Organized at Union Ridge in 1856

Picture shows Buildings during Century

It is a tragedy that years ago the records of this grand old church, that has made important history for the religious body of which it is a member and for the kingdom of our Master, were lost. It is known that in 1815 Dr. James Watson deeded a piece of land to the congregation worshipping at this place. However, there was a house of worship long before this time. As early as 1776, religious services were held here and the name was Union Meeting House. The first building was a log cabin or log house. All ministers who belived in Jesus Christ and him crucified and believed in the Trinity were privileged to preach here. Episcopalians, Methodists, Baptists, and Christians held services at will. The Christians at this time seemed to be the strongest religious body and in 1827 erected a large frame building, which was remodeled and enlarged in 1852. In 1906, this was torn down and the present building erected in its place. This house of worship was of concrete blocks and quite attractive. About 1920, a log hut was built in the rear of the church for Sunday school purposes and for use by other organizations of the church and community activities. In 1939, the beautiful parsonage with modern equipment was completed.

The early pastors are known only in part. Among these to the present are the Revs. Thomas Reeves, George Walker, Daniel W. Kerr, Jesse Cole, James Turner, A. G. Anderson, and Isaac N. Walter. These served prior to the Civil War. From 1861 the pastors are the Revs. R. G. Tinnin, E. W. Beale, W. S. Long, A. Isley, W. T. Herndon, P. H. Fleming, W. C. Wicker, C. C. Peel, J. W. Holt, W. L. Wells, W. M. Stevens, A. Grieg Ritchie, and Kenneth Register, the present pastor.



Union Ridge Church Buildings

Upper right, 1815; lower left, 1827; lower right, 1908, upper left 1954-56

Eleven sessions of the N. C. and Va. Conference have convened at this church in the following years: 1828, 1842, 1846, 1850, 1852, 1859, 1883, 1905, 1916, 1933 and 1946. There may have been another session between 1860-1870 as there are no records for this period.

The body here in session in 1828 was known as the General Meeting and the church as Union Meeting House. Later, the name of the church was changed to Union Chapel. At this conference, ministers were assigned to circuits. Lewis Craven was sent to the Dan River Circuit, and, in 1830, organized Union, Va.

The conference that met here in 1842 began to make real history for the Christian Church. Rev. T. J. Fowler, who married the granddaughter of Rev. James O'Kelly, the founder of the Christian Church, offered a motion that was carried to publish a church paper to be known as The Christian Sun. A committee of twelve was elected to be known as the Southern Publishing Company, with the authority to decide the place of publication, elect an editor, and secure subscribers. The first meeting of this committee was held in May, 1843. Thomas J. Lynch was made chairman and Daniel W. Kerr, editor. In 1843, this conference had thirty churches, only three had one hundred members, and Union Chapel was one of the three.

In 1846 at this place the conference approved the forming of the Southern Church Association to be composed of delegates from all the conferences of the South. In 1849,

(Continued on page 31.)

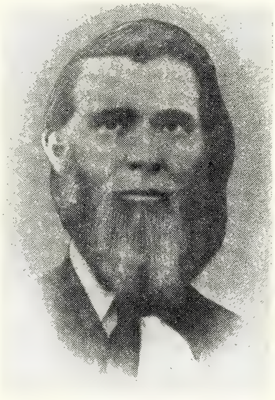
Highlights of Convention History 1856-1956

By WILLIAM T. SCOTT, Superintendent

The rise of the Southern Convention cannot be adequately described apart from the religious and political situation in the world, particularly in the American Colonies, existing immediately preceding, during and following the American Revolutionary War. The rise of the Christian Church in the South was a part of three American simultaneous revolts against ecclesiastical and theological domination. Rev. James O'Kelly, a native of Virginia, was the leader of the rise of the Christian Church in the South. He had been greatly influenced by the preachers of John Wesley's Methodist Societies. A deeply pious man, upon his conversion, he became a Methodist lay preacher himself in 1775. At the organization of the Methodist Episcopal Church in 1874, he became a minister in that church. From that date until 1792 he was the popular and influential Presiding Elder in the vast Southern District of Virginia and North Carolina.

DR. WILLIAM B. WELLONS
First President

O'Kelly was opposed to bishops. At the "General Conference" in Baltimore, in 1792, he sought to off-set the growing power of the Methodist Bishops by increasing democracy in the church government. When his "Right of Appeal" resolution failed, he led 30 Methodist preachers from the conference; although he still continued to seek amendments to the Methodist discipline. To this end, in 1792, a meeting of the dissenters was held at Reese Chapel in Charlotte County, Va., where overtures were made to Bishop Francis Asbury. The petitions were rejected, and they met on August 2, 1793, at Piney Grove, in Chesterfield County, Va., where they made further petitions to Bishop Asbury, which were utterly rejected. They then met at Manakin Town, in Powhatan County, Va., December 25, 1793, where Jomes O'Kelly reported that all attempts at union had been rejected by the Methodist Episcopacy and "the door to negotiations was shut. A separation, or slavish submission was unavoidable, and (we) unanimously chose the former." The group chose the name "Republican Methodists" and agreed to convene in a general meeting in 1794.

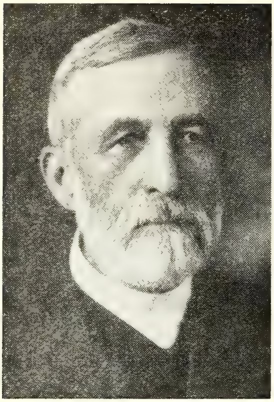


DR. E. F. WATSON
Second and only lay president

August 4, 1794, has become famous in Christian freedom in America. On that date, James O'Kelly and his associates met at Old Lebanon Meeting House, Surry County, Va., and officially organized the Christian Church. When the conference adjourned, there were approximately thirty ministers and churches and 1,000 members of the newly founded Christian Church. This "General Meeting" became, in fact, the "Southern" Conference, which embraced the territory covering the entire South—particularly the states of Maryland and part of Pennsylvania, Virginia, North Carolina, Georgia, Alabama, and what is now Kentucky and Tennessee. From the statistics given by one of O'Kelly's associates, Rev. William Guirey, in the *Herald of Gospel Liberty,* in 1808, there were Christians "in every state south of the Potomac; also a few churches in Pennsylvania. From the best information I can obtain, I suppose there are about 20,000 people in the southern and western states who call themselves by the Christian name."

The Christians of the South from 1794 continued to meet in annual general meetings until 1810, when occurred the first disruption in their ranks. At the General Meeting held at Pine Stake Church, Orange County, Virginia, in 1810, there was violent disagreement over the mode of baptism, which tore the church asunder. William Guirey led the Immersionist group, and O'Kelly, the other. O'Kelly returned to organize the North Carolina Conference, and Guirey led the organization of the Virginia Conference. The result was that many of the churches in Virginia and North Carolina left the fellowship. The various groups continued to meet in informal local conferences, the minutes of which have never been found. The first organized conferences of which there are existing minutes were what are now known as the Eastern Virginia Conference, organized at Holy Neck Church in 1817, and the North Carolina and Virginia Conference organized in 1828. Evidently, these conferences had met annually prior to that time, but the minutes are not available. The Christians were at work in Georgia as early as 1808, and a Conference was organized there about 1828. Conferences in Alabama and Tennessee were organized shortly thereafter. A Conference in the Valley of Virginia was organized about 1828, or earlier, and no doubt, the churches in northern Virginia had been associated with the Virginia Conference organized by William Guirey in Caroline County in 1811, but most of the churches in that area later became disaffected and joined the Disciples of Christ, Presbyterian and Baptist Churches.

These organizations were the forerunners of the Southern Christian Association organized at Good Hope Church, Granville County, North Carolina, in 1847, and which disbanded in favor of the Southern Conven-



DR. W. W. STALEY

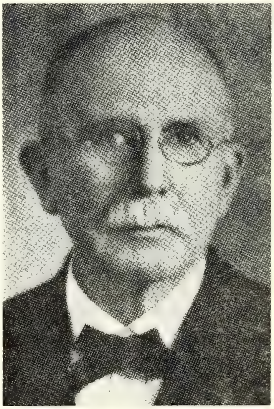
tion when it was organized at Union Meeting House, Orange County (now Alamance), September 30, 1856.

Strong uniting influences of the Christians in what is now the Southern Convention territory were those of Rev. Daniel W. Kerr and Rev. John R. Holt, pioneer educators, who conducted private schools and academies, but the greatest single uniting influence was the founding of The Christian Sun in 1844, with Daniel W. Kerr as the first editor.

The organizational meeting of the Southern Convention (the title adopted at the time, the "General Convention of the Christian Church, South") was held at Union Chapel, now known as Union Ridge Congregational Christian Church, Alamance County, North Carolina, beginning September 30, 1856, and lasting for five days. Delegates were present from North Carolina and Virginia. Letters of greeting were received from churches and ministers in Louisiana, Texas and Georgia. Dr. William B. Wellons was elected president. A declaration was made to the assembly, setting forth the reasons for calling the Convention, among them being the situation facing the Southern States with regard to the slavery issue. The delegates to the American Christian Convention, in 1854, in Cincinnati, Ohio, had left the Convention in protest at the anti-slavery resolution adopted and the refusal of the Convention to hear the minority report claiming the right of private judgment and the liberty of conscience in this grave issue. Among the business matters coming before the first Convention in 1856 were the formal adoption of the "Five Cardinal Principles", the plans for the establishment of the Southern Book Concern, and the publication of The Christian Sun, then a part of the Southern Christian Association.

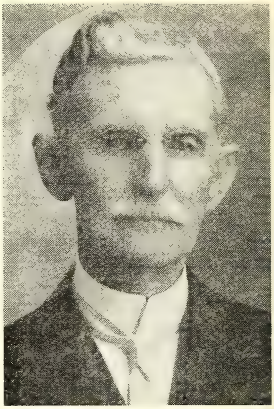
DR. WILLIAM S. LONG

The first regular session of the Convention met May 5-8, 1858, at Cypress Chapel Christian Church, Nansemond County, Virginia, with delegates of churches and ministers from North Carolina and Virginia, Georgia, and Alabama Conferences. Dr. E. F. Watson, physician and layman from the Union Ridge community, Alamance County, North Carolina, was elected President, he being the first and only layman to hold that position. At this session, the transfer of The Christian Sun from the Southern Association was completed; Graham Institute, which ultimately became Elon College in 1888-1890, was placed under the care of a Board by the Convention, and plans made to increase the financial support; and a Missionary Society was organized.



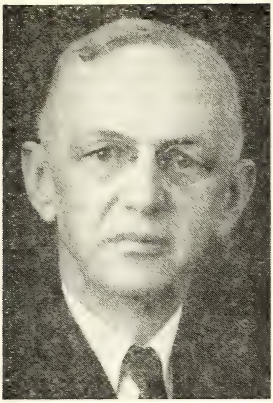
PROFESSOR P. J. KERNODLE
Convention Secretary for 28 years, author and publisher

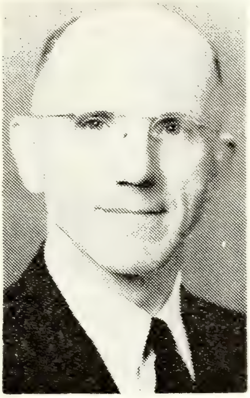
The Convention was scheduled to meet in Raleigh in 1862, but because of the war, there was no session. During the Civil War, only the North Carolina Conferences met. The Eastern Virginia and Valley Conferences were unable to hold their sessions, as were the Conferences in Missouri, Tennessee, Georgia, and Alabama.

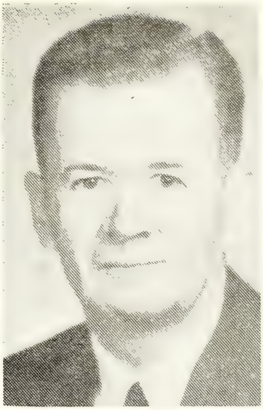


DR. P. H. FLEMING

The next session of the Convention was held at Mount Auburn Church, Warren County, North Carolina, May 2, 1866, with only fourteen delegates present from the shattered conferences and churches. Dr. William B. Wellons was again elected President, and upon taking the chair, delivered an address at some length, touching sorrowfully upon the eventful scenes of the past eight years. He spoke feelingly of the terrible ravages of the late war and paid eloquent and just tribute to the memories of ministers and laymen who had died or been killed since the last meeting of the Convention. The delegates spoke pitiably of how church buildings had been destroyed and how their members had been killed. The sufferings of the various sections of the South were told with great agony, and except for a determined Christian devotion, the discouraged delegates would have given up and gone home from the Convention. However, sustained by a vital faith in God and in the principles of the Christian Church, they set about to re-gather the lost forces and begin the work again. They remained in session for four days. Plans were initiated for the resuscitation and publication of The Christian Sun, which had been totally destroyed by the Federal troops in Suffolk during the war. "The Principles and Government of the Christian Church" was adopted and referred to a committee on revision, composed of Dr. W. B. Wel-


DR. S. C. HARRELL


DR. H. S. HARDCASTLE

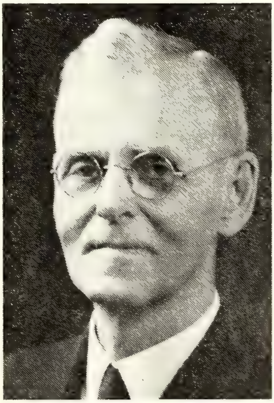

DR. W. E. WISSEMAN

lons, Revs. John M. Manning, Solomon Apple, and Deacons Thomas J. Kilby and Alfred Moring, who were authorized to prepare the manuscript for publication.

The Convention adjourned to meet in special session May 1-4, 1867, again at Mount Auburn Church. Only the North Carolina and Eastern Virginia Conferences were represented, but plans were initiated for more adequate financing for the interests of the Convention.

Prior to the Civil War, Negroes and whites in the South were members of the same church and ministered to by the same pastor, according to the prevailing custom. Immediately following the War, most of the Negroes preferred their own churches, though until their death, a considerable number remained members of the same church with their former masters. With the support and assistance of the Southern Convention and Conferences, there arose in North Carolina and Virginia about 1867, Negro Conferences, and within a few years, the Afro-Christian Convention with a membership of about 15,000 souls. Franklington Christian College was founded in North Carolina and supported by Negro and white Christians from the South and the North.

All of these sessions of the Southern Convention have been noteworthy, but space will permit only the recounting of the highlights of some of the Convention sessions: In 1870, at Suffolk, Virginia, fraternal delegates were present at the Convention from New England, and the first attempt at reconciliation was made; in 1874, at Providence Church, Graham, North Carolina, the Convention emphasized Christian union and adopted a "Manifesto" calling for the union of all churches with the slogan, "Nothing should separate us but sin"; in 1882, at Morrisville, N. C., the Convention initiated plans for a denominational college, and delegates were sent to the American Christian Convention; in 1886, at Mount Auburn Church, a Foreign Mission Board was named, Rev. J. P. Barrett, editor of THE CHRISTIAN SUN, was named "Children's Secretary", and delegates were again sent to the American Christian Convention, of which Dr. D. A. Long from the South was elected president, and a Theological Department was set up in connection with Suffolk Collegiate Institute, Suffolk, Virginia, with Rev. W. W. Staley chosen as teacher; at Providence Church, Graham, N. C., the Convention met in special session September 11-14, 1888, when the founding of Elon College was authorized, the College opening for its first session September 2, 1890, with 76 students and a feculty of six.


DR. I. W. JOHNSON
Convention Secretary, 28 years

In 1890, the churches of the South and North were reunited. Prior to 1892, the Southern Convention had met quadrennially, but at that session, they adopted the biennial session plan. In 1894, the Convention met at Memorial Christian Temple, Norfolk, Virginia, which had been constructed with financial assistance of the Northern as well as the Southern churches. In 1896, Christian Endeavor was endorsed, and in 1898 plans were adopted to raise funds through the Conferences for Elon College, with the 1900 session creating the "Twentieth Century Fund" for Elon College. In 1904, Elon College was reported out of debt for the first time.

Pursuant to actions begun for the establishment of an orphanage in 1896, a charter was secured for the Christian Orphanage, and in 1905, land was purchased, and construction began on a two-story building. On January 28, 1907, the first child was admitted to the orphanage, where Rev. J. L. Foster was the first Superintendent.

In 1908, there were 100 ministers, 200 churches, and 20,000 members reported from the Conferences of North Carolina, Virginia, Alabama, and Georgia.

Home Mission work was launched by the Southern Christians at their organizational meeting in 1794 and early there was agitation for Foreign Mission work, with some Missionary Societies being organized in local churches. However, it was not until the 1880's that the strong agitation in the Southern Convention led by Rev. P. T. Klapp resulted in organized Foreign Missionary work in Japan and Puerto Rico. The Home Mission Board of the Southern Convention was organized in 1906, incorporated in 1912, which corporation in turn was amended in 1918 to include both Home and Foreign Missions. The name "The Mission Board of the Southern Convention" was adopted. In 1908, Col. J. E. West was named chairman of the Board and continued to serve as such until 1944—for thirty-two years. In 1912, the Woman's Board of Home and Foreign Missions was elected, with Mrs. C. H. Rowland, chairman. This organization led to the formation of the Woman's Missionary Convention in 1914, now the Women's Fellowship of the Southern Convention of Congregational Christian Churches. In 1909, Dr. J. O. Atkinson was elected Secretary of the Mission Board without salary, and was elected by the Convention as Mission Field Secretary with salary, beginning his service September 1, 1917. He held this position with honor, distinction, and great effectiveness until his death July 2, 1940. In 1920, the Convention initiated the "Men and Missions Forward Movement" in cooperation with the Christian denominational program. In 1922, it was reported that churches and individuals in the Convention had subscribed $533,911.70.

At the 1922 session of the Convention, Bethlehem Junior College (now Southern Union College), Wadley, Alabama, was founded, and trustees elected. In 1926, the Convention was incorporated, and a new financial plan was inaugurated. In 1928, union with the Congregational Church was initiated in the Convention as a part of the proposed union of the Christian and Congregational denominations, with final approval being voted by the Convention in 1930, and consummation of the union in 1931. In 1934, the name of the Convention was changed to the Southern Convention of Congregational Christian Churches, and the Alabama and Georgia Christian Churches requested permission to withdraw from the Convention to affiliate with state Conferences in those states with the Congregational Churches, while the Congregational Churches in the Conferences of the Carolinas and in Virginia affiliated with the Christian Conferences of the Southern Convention. In 1938, the office of Promotional Secretary was established, Dr. F. C. Lester being elected to that position. At the 1944 session of the Convention, he became Superintendent, which position he held until 1946. The Southern Convention office was established in 1944, and upon the resignation of Dr. Lester, Dr. William T. Scott became Superintendent in 1946.

DR. W. MILLARD STEVENS

DR. JESSE H. DOLLAR

In 1948, it was proposed that there be elected a secretary of Stewardship and Evangelism to serve the Convention, and a plan to finance this office was introduced. In 1954, Rev. Fred P. Register was elected to that position. The Youth work was officially recognized when Christian Endeavor was adopted in 1896, with organizations being established in the conferences from that date, but the most significant step was taken in 1923, when the Board of Religious Education and other interests of the Convention provided a Field Secretary in the person of Miss Lucy M. Eldredge. Since that time, the following persons have served as Youth Secretaries: Miss Pattie Lee Coghill (who served two different terms), Miss Jewell Truitt (Mrs. A. R. Van Cleve), Miss Betty Chicoine (Mrs. John Eldredge), and in 1954, Rev. John S. Graves succeeded Miss Coghill following her second term of service.

In 1951, Mr. and Mrs. W. W. Sellers of Burlington, N. C., donated the "Moonelon" property of 17 acres near Elon College, including a lake, swimming pool, a caretaker's house, and lodge, for a conference and camp center for youth and other interests of the church. Since that time, three additional buildings have been erected, providing for approximately 100 persons (with total property value of approximately $100,000), which project the Laymen's Fellowship is supporting financially.

In 1947, the Laymen's Fellowship of the Southern Convention was organized with George D. Colclough as the first president, and since that date, the laymen have played an increasingly important role in the life of our churches.

Since its organization in 1856, the Convention has had 13 presidents: Rev. William B. Wellons, 1856-58; 1866-1877; Dr. E. F. Watson (layman) 1858; Rev. J. T. Whitley, 1878; Rev. W. S. Long, 1879-1886; Rev. W. W. Staley, 1886-1890, 1904-1922; Rev. P. H. Fleming, 1900-1904; Rev. L. E. Smith, 1922-1932; Rev. S. C. Harrell, 1932-1940; Rev. H. S. Hardcastle, 1940-1944; Rev. W. E. Wisseman, 1944-1948; Rev. J. G. Truitt, 1948-1950; Rev. W. M. Stevens, 1950-1954; Rev. J. H. Dollar, 1954-1956.

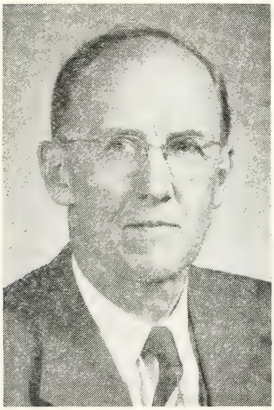
The convention has had eleven secretaries as follows: Dr. E. F. Watson, A. S. Hill, Rev. C. A. Apple (13 years), P. J. Kernodle (28 years), Rev. J. P. Barrett, Rev. I. W. Johnson (28 years), Rev. James H. Lightbourne, Sr., Rev. R. A. Whitten, Rev. J. E. Neese, Rev. W. M. Stevens, and Rev. H. E. Robinson.

There have been eight treasurers: T. J. Kilby, Alfred Moring (28 years), J. A. Mills (20 years), Rev. W. C. Wicker (22 years), L. L. Vaugham (8 years), Mrs. Mattie Cox Parker, George D. Colclough, and Walter L. Cooper.

The Christian Sun has had thirteen editors—two prior to the organization of the Convention in 1856 (D. W. Kerr, 1844-1850; Henry B. Hayes, 1850-1855.) Since 1856, eleven have served as follows: Rev. Henry B. Hayes, Rev. William B. Wellons (22 years), Rev. J. T. Whitley, Rev. J. P. Barrett, Rev. W. G. Clements, Rev. E. L. Moffitt, Rev. J. O. Atkinson (28 years), Rev. F. C. Lester, Rev. Robert Lee House, John T. Kernodle and Rev. S. C. Harrell.

The Development of the Superintendency

By SUPERINTENDENT WILLIAM T. SCOTT



DR. FLETCHER C. LESTER

DR. WILLIAM T. SCOTT

At the first regular meeting of the Sounthern Convention, held at Cypress Chapel in Virginia, in May, 1858, a motion was passed that a declaration should be made setting forth the principles, sentiments and government of the Christian Church. At Mount Auburn Church, Warren County, North Carolina, in May 1866, after free and full discussion it was voted that there should be prepared *A Declaration of Principles and Form of Government Suitable to the Christian Church* (Duties of the President: The form of Government adopted by the Southern Convention —General Christian Convention of the South—provides that the President shall "visit as many of the Conferences at their annual sessions as he can and confer, counsel, and advise with the brethren.") The organization was headed by a president. The Rev. William B. Wellons, of Virginia, a brilliant and judicious leader, was elected to the office. As president, the name, personality, consecration, wise statesmanship and leadership of Dr. Wellons in the Convention perhaps did more to preserve the Christian Church following the Civil War than any other man. Since James O'Kelly, he did more to establish the Christian Churches; and as the Convention's executive officer, he visited and served freely the conferences, churches and pastors as a fraternal counselor.

After a short interim following Dr. Wellon's death, Dr. W. W. Staley of Suffolk, Virginia, became President of the Convention, which office he held for more than 35 years. Like Dr. Wellons, Dr. Staley was known far and wide as the executive officer of the Convention. He, too, visited its conferences, churches and pastors, and assisted in the establishing of many of the Convention's institutions and Boards. His wise counsels were highly valued, warmly welcomed, and they are traditions among us till this day. As executive officer of the Convention, Dr. Staley represented the Convention in many national interchurch movements, being a charter member of the Federal Council of Churches of Christ in America.

In 1917 the Convention elected Dr. J. O. Atkinson to the position of Mission Secretary, which office he held until his death in 1940. As such, Dr. Atkinson not only developed and organized the cause of missions, but he became the trusted counselor and adviser of churches, pastors, conferences and institutions of the Convention. Seldom did a conference, church or institution take significant action without the counsel of Dr. Atkinson, and few pastors changed their fields of labor without consulting with him. For all practical purposes, Dr. Atkinson was the Superintendent of the Southern Convention, unofficially to be sure, but his services were not unlike those performed by the superintendency growing up in the Congregational Churches during the past 25 or 30 years. For instance, the Superintendent of Massachusetts is still officially "the President of the Massachusetts Missionary Society." When the merger of the Christian and Congregational Churches was effected, Dr. Atkinson was regarded as a superintendent by the General Council and its Boards.

With the development and growth of the Convention and its enterprises, the necessity became evident for a full-time paid servant of the Convention who would perform many duties which pastors and officers having other work could not perform. Therefore, at the session of the Southern Convention of 1938, held at Portsmouth, Virginia, the office of Promotional Secretary was established for "promoting all the enterprises of the Convention", and Dr. F. C. Lester was elected to the position. At the session of the Convention held at Reidsville in 1944, the Principles and Government were revised and a constitution adopted. It provided for the title of "Promotional Secretary" to be changed to "Superintendent", and the Convention Office was established. The Superintendent thereupon became the paid executive officer of the Convention, and as such his duties outlined by the Convention included the promotion of all causes and enterprises of the Convention, visitation of local churches, pastors and conferences as a fraternal counselor and servant, but without authority over either. The Superintendent thus became the elected representative and servant of the democratic body of our churches, subject to election and recall by the church. His services are under the direction of the Convention Executive Board. Dr. Lester served until 1946, when Dr. William T. Scott was elected and has served to the present time.

The Christian Sun and the Church

By REV. WALSTEIN W. SNYDER
Chairman of the Board of Publications

In the year 1833 at Kedar (now Mount Auburn) Church, Warren County, North Carolina, one of the first efforts was exerted to establish a church paper. At this meeting of the North Carolina and Virginia Conference a motion was adopted to the effect that efforts be made to establish the printing of a paper in North Carolina. The paper was to be entitled "The Christian Intelligencer." An Editorial Committee was appointed consisting of Elijah Lewelling, Thomas Reeves, Daniel W. Kerr and J. P. Lemay.

From all accounts, there was nothing done until nine years later at a meeting of the North Carolina and Virginia Conference at Union Ridge, Orange (now Alamance County) County, North Carolina, on May 14, 1842. At this conference a resolution was adopted to establish a monthly periodical newspaper to be called THE CHRISTIAN SUN. A committee of twelve was appointed to be the Christian Publishing Committee. Those appointed were: Elders Thomas J. Fowler, Jesse K. Cole, Tapley Petty, Lovick Lamberth, Shubal Ivans, and Martin Staley; Laymen James A. Whitsit, John R. Holt, James Graham, Thomas Lynch, Samuel Hargroves, and Bingham Apple.

Immediately following adjournment of the conference the committee on publication met and elected Thomas Lynch of Orange County, North Carolina, as Chairman of the committee. Elder Daniel W. Kerr of Junto, Orange County, North Carolina, was selected as the Editor. It was also decided to print three hundred copies of a suitable prospectus which would be circulated to secure subscriptions.

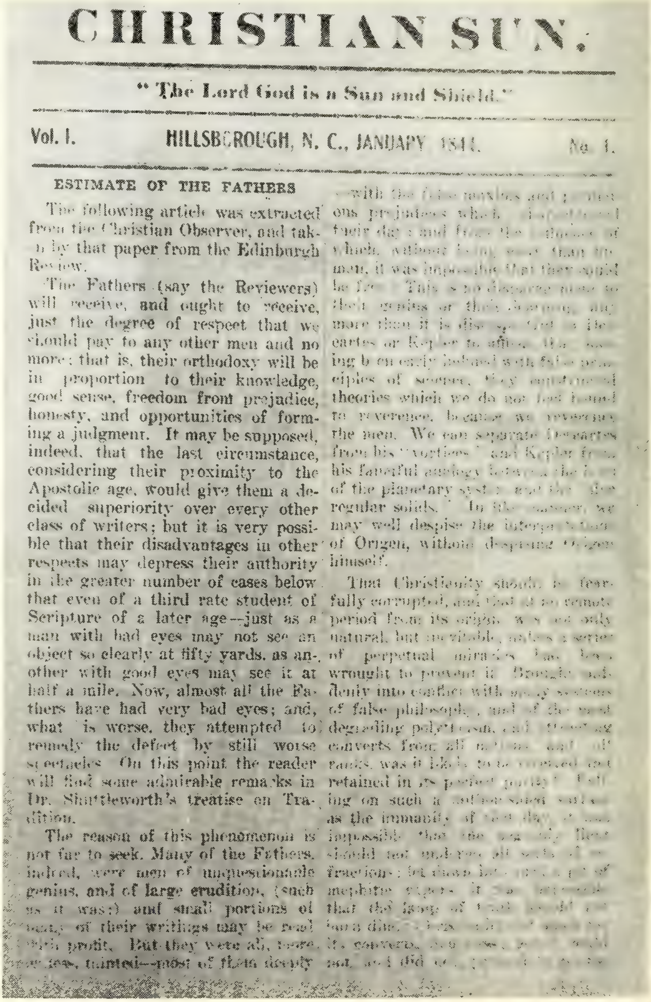
The only public statement about the paper between March, 1842 and February, 1844 was made by Elder Kerr at Pleasant Grove, in Randolph County, North Carolina, on September 29, 1843. Here he made the statement: "That the publication of THE CHRISTIAN SUN will soon commence."

On February 17, 1844, the first issue of THE CHRISTIAN SUN was published, with Elder Daniel W. Kerr as Editor and Dennis Heart of Hillsboro, N. C. as printer

In 1847 Elder Kerr was at the organizational meeting of the Southern Christian Association at Good Hope in Granville County, North Carolina and reported to conference, which met later at Pope's Chapel, that its delegates had transferred THE CHRISTIAN SUN to this association.

Elder Kerr remained the Editor until his death on May 15, 1850, at Pittsboro, North Carolina. After his death Elder Henry B. Hayes became the Editor. Soon thereafter the paper was changed to a weekly publication. Elder Hayes remained the Editor until 1855 when Elder W. B. Wellons became the Editor.

In 1856 at the organizational meeting of The Southern Christian Convention at Union Ridge a committee of three was appointed to contact the Southern Christian Association at its next meeting and request that body to transfer its interest in THE CHRISTIAN SUN to The Southern Christian Convention. E. F. Watson,



CHRISTIAN SUN.

"The Lord God is a Sun and Shield."

Vol. I. HILLSBOROUGH, N. C., JANUARY [illegible] No. 1.

ESTIMATE OF THE FATHERS

The following article was extracted from the Christian Observer, and taken by that paper from the Edinburgh Review.

The Fathers (say the Reviewers) will receive, and ought to receive, just the degree of respect that we should pay to any other men and no more; that is, their orthodoxy will be in proportion to their knowledge, good sense, freedom from prejudice, honesty, and opportunities of forming a judgment. It may be supposed, indeed, that the last circumstance, considering their proximity to the Apostolic age, would give them a decided superiority over every other class of writers; but it is very possible that their disadvantages in other respects may depress their authority in the greater number of cases below that even of a third rate student of Scripture of a later age—just as a man with bad eyes may not see an object so clearly at fifty yards, as another with good eyes may see it at half a mile. Now, almost all the Fathers have had very bad eyes; and, what is worse, they attempted to remedy the defect by still worse spectacles. On this point the reader will find some admirable remarks in Dr. Shuttleworth's treatise on Tradition.

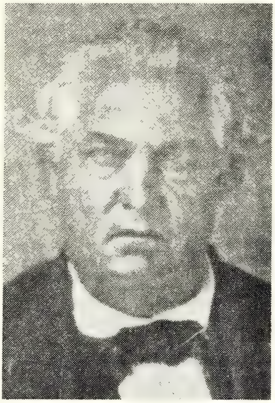
The reason of this phenomenon is not far to seek. Many of the Fathers, indeed, were men of unquestionable genius, and of large erudition, (such as it was:) and small portions of [illegible] of their writings may be read with profit. But they were all, more or less, tainted—most of them deeply

Above is a Print of the First Page of the First Issue of The Christian Sun

So far as is known there is no copy extant.

T. G. Williams, and E. W. Beale were appointed as members of this committee.

At the first regular session of The Southern Christian Convention at Cypress Chapel, in Nansemond County, Virginia, in 1858, this committee made its report. The Southern Christian Association agreed that THE CHRISTIAN SUN should be placed under the patronage and control of the Southern Christian Convention. The Convention adopted a resolution accepting THE CHRISTIAN SUN from the Southern Christian Association. The paper at that time had fifteen hundred subscribers, the price was one dollar and a half, and the Rev. W. B. Wellons was by the convention elected the Editor. Since 1856, with the exception of from 1863 to 1867, THE CHRISTIAN SUN has been published continuously. The editors since 1856 are the following: W. B. Wellons, 1855-77; J. T. Whitley, 1878; J. P. Barrett, 1879-82; D. B. Dunbar and W. T. Walker, 1882-86; J. P. Barrett, 1886-92; W. G. Clements, 1892-96; E. L. Moffitt, 1896-1900; J. O. Atkinson, 1900-16; C. B. Riddle, 1916-22; J. P. Barrett, 1922-24; J. O. Atkinson, 1924-36; F. C. Lester, 1936-42; R. L. House, 1942-53; J. T. Kernodle, 1953-54; S. C. Harrell, 1954-.



REV. DANIEL W. KERR

As a Matter of History

THE CHRISTIAN SUN is one hundred years old today (February 17, 1894), the first issue having been published on February 17, 1844, although issued as the Jaunary number. . . .

During this hundred years, the paper was issued without serious interruption except for a period of approximately four years during the War Between the States. Publication was discontinued possibly early in 1863, and was started again in 1867.

The masthead of the first paper tells us it was issued from on office at Junto Academy, Orange County, North Carolina, and that the printing was done by D. Heartt at Hillsborough. It is hardly necessary to say that it was edited by Rev. Daniel W. Kerr. Elder Kerr later moved to Pittsboro, North Carolina. He served as editor until 1850, when a stroke of paralysis brought his career to a close. As a teacher, as a preacher, and as an editor, he was probably not surpassed in his time. A contemporary says that "no one has ever been as influential in the North Carolina and Virginia Conference as he was."

After Elder Kerr's death, THE CHRISTIAN SUN was published in Raleigh, North Carolina, under the editorship of Rev. H. B. Hayes, until 1855, when it was moved to Suffolk, Virginia, and Dr. W. B. Wellons became its editor. Dr. Wellons served from 1855 to 1875, excluding of course the period during the war, and under his management THE CHRISTIAN SUN became officially the organ of the newly formed Southern Convention. Dr. Wellons served as editor to within a year of his death.

JOHN T. KERNODLE
Editor, Managing Editor; for 34 years Publisher of "The Christian Sun"

Rev. J. T. Whitley served as editor for one biennium, till 1877, and was followed by Rev. William T. Walker and Rev. D. T. Dunbar, each serving approximately two years.

In 1881, Rev. J. Pressley Barrett became the editor and served until 1894. It was during his energetic editorship that the sentiment for a college crystalized, and Elon College was founded. The veteran minister, Rev. K. G. Clements, followed him, but served for only one year.

Dr. E. L. Moffitt became the editor in 1895 and served for three years. Dr. J. O. Atkinson followed him and was editor from 1898 until 1916. He in turn was succeeded by C. B. Riddle, who edited the paper until 1922. During these years THE CHRISTIAN SUN was printed at Elon College, and later, at Burlington, North Carolina.

In 1923, the office of publication was moved to Richmond, Virginia, and Dr. J. P. Barrett, for a second time became the paper's editor, which office he held until his death, May 1, 1924.

Upon the death of Dr. Barrett, Dr. Atkinson again assumed the editorship and served until 1936. Dr. Atkinson served as editor during his two terms a total of nearly thirty years, interrupted by a six months' illness during his last term. when the managing editor, J. T. Kernodle, assumed for that time the duties of editor, with the assistance of a temporary editorial staff.

Rev. F. C. Lester served successfully as editor for four years, and was succeeded, in 1940, by Rev. Robert Lee House, who served until his death on January 20, 1953. At this time J. T. Kernodle again became interim editor, serving until July 1, 1954, when the present editor, Dr. S. C. Harrell entered upon his duties.

Only two of the former editors are now living, Dr. F. C. Lester and C. B. Riddle. The writer, himself, is now of age, having served THE CHRISTIAN SUN in the capacity of publisher, managing editor, and interim editor during more than 21 (this should now read 34) years.

Just one further word. The attempt has been made to be accurate in all statements of time, place, etc. in this issue. But records do not agree, and if there are discrepencies, it is not because of lack of care on the part of editor or management.

J. T. KERNODLE.

NOTE: The above historicial sketch was printed in The Christian Sun on the occasion of its one hundredth anniversary. It is reprinted here with slight deletions and additions for our readers information.

Centennial Churches in Southern Convention

FORTY-EIGHT HAVE SERVED A CENTURY OR MORE

As nearly as we are able to determine from the records available, there are approximately 50 churches in the Southern Convention one hundred years old or older. The history of any one of these churches would make an interesting story. Space will not permit a recounting of their histories at this time, but in the future issues of THE CHRISTIAN SUN they should be given. In this issue, the history of Union Ridge is given, due to the observance there of the Convention's Centennial Session.

The following list of the earliest Christian Churches still extant has been compiled from the best available records:

Virginia Valley Central Conference: Antioch, near Harrisonburg, 1833 or earlier; Bethlehem, near New Market, 1850; Joppa, near Edinburgh, 1838; Mayland, near Broadway, about 1808; Timber Ridge, in West Virginia near High View, 1812.

Eastern Virginia Conference: Antioch, near Windsor, prior to 1800, an Episcopal Chapel (called "Old Chapel") as early as 1719; Barretts, near Wakefield, prior to 1800; Cypress Chapel, prior to 1798; Bethlehem, near Suffolk, 1848; Holy Neck, near Holland, 1796 or earlier; Norfolk, First, 1846; Christian Temple, organization dates back to Old Providence, 1804, merged with Third and Memorial Temple to form Christian Temple in 1924; Spring Hill (originally "Holloways"), near Waverly, prior to 1830; Union (called Joyner's), near Franklin, prior to 1826; Sunbury, "Damascus, 1832; Union, near Dendron, 1848.

Eastern North Carolina Conference: Christian Chapel, Corinth, near Pittsboro, 1820; Damascus, near Chapel Hill, about 1797; Fuller's Chapel, near Henderson, prior to 1840; Martha's Chapel, in Chatham County, 1803; Moore Union, near Sanford, prior to 1850; Good Hope, near Franklinton, 1810, where the Southern Christian Association was formed in 1847; Hayes Chapel, Garner, prior to 1850; Mount Auburn (Kedar), Warren County, where the Southern Convention met first following the Civil War, 1820; Oak Level, near Franklinton, 1842; O'Kelly's Chapel, Chatham County, 1794; Pope's Chapel, Granville County, 1794, was a Wesleyan Society prior to 1784; Wake Chapel, Fuquay Springs, 1856; Raleigh, first church formed as early as 1807, re-organized 1847-49, present church formed 1881, first to unite with Congregational Church (1927); Catawba Springs (Pleasant Spring), 1803, perhaps it was one of the "Christian Baptist" churches to unite with the North Carolina Christian Conference.

Western North Carolina Conference: Antioch, Chatham County, prior to 1810; Brown's Chapel, near Robbins, 1843; Hanks Chapel, near Pittsboro, 1835; Parks Cross Roads,

Center, O'Kelly's Chapel; upper right, Apple's Chapel; lower right, Pleasant Hill; lower left, Providence Memorial (Graham); upper left, Damascus (E.N.C.)

Cypress Chapel Church, near Suffolk, Virginia

near Ramseur, 1849; Pleasant Grove, near Bennett, 1832; Pleasant Hill, near Liberty, 1823, called "Pond's," here was organized what was probably the first Temperance Society in North Carolina; Pleasant Ridge, near Ramseur, 1849; Shady Grove, near Troy, 1840; Shiloh, near Ramseur, 1842.

North Carolina and Virginia Conference: Apple's Chapel, near Gibsonville, prior to 1809; Bethlehem, Altamahaw, 1832; Providence, Graham, about 1794, a church and school were there prior to 1763; Shallow Ford (formerly "Huffines"), 1834; Mt. Zion, near Mebane, about 1832, near the site of Junto Academy, where Rev. D. W. Kerr edited the first issue of THE CHRISTIAN SUN in 1844; Union Ridge, prior to 1815; Union, Halifax County, Va., prior to 1830; Pleasant Grove, Halifax County, Va., 1804; Salem Chapel, Forsyth County, near Walnut Cove, 1854 or earlier.

WM. T. SCOTT.

Holy Neck Church, near Holland, Virginia

Elon College Serves *the* Church

By PRESIDENT LEON EDGAR SMITH

The leaders of the Christian Church in the South in the latter part of the nineteenth century knew that if their church were to take its place along with other denominations and render the service God had called upon it to render, a trained leadership for pulpit and pew was imperative. They also realized that to train efficient and effective leadership for the church, the church itself must provide that training with emphasis, not only on scholastic and cultural values, but also on Christian character and a knowledge of the Bible. A different type of instructor from that usually required by secular institutions would be necessary, also.

DR. EMMETT LEONIDAS MOFFITT

From the beginnings of the Christian Church in the South under the leadership of James O'Kelly in 1794, this desire for Christian training had been constantly expressed by the leaders and ministers. As early as 1849. the North Carolina and Virginia Conference, in session at Hank's Chapel Christian Church, had acted favorably upon a recommendation from Union Ridge Church which called for the appointing of a committee "to mature plans by which might be established and erected within the bounds of the conference an institution for the promotion of general education; and also to afford facilities for young men expecting to engage in the Christian ministry to prepare for that important work."

These convictions aroused the church and it began to take an inventory of what it had and of what was already being done in the field of higher education. It found Junto Academy, an institution near Mebane, North Carolina, founded around 1826 by Reverend Daniel W. Kerr; Suffolk Collegiate Institute, founded by Reverend W. B. Wellons and nurtured by P. J. Kernodle; Graham Normal Institute, founded in 1852 (preceded by a school at Providence Church, Graham, N. C.) by Dr. William Long, assisted by Dr. Daniel Albright Long, the Turrentines, the Holts, Jonathan Worth (later Governor of North Carolina) and others of this section. In these schools the early ministers of our churches, as well as laymen, taught, studied and found inspiration for their work; but as late as 1874, there was only one full graduate in the ranks of our Christian ministry.

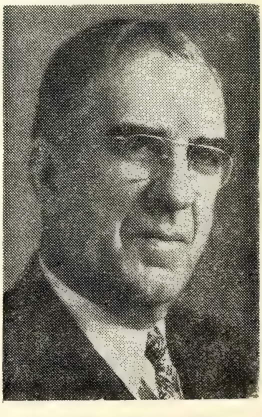
DR. WILLIAM ALLEN HARPER

Above any single action for progress of the churches of the Southern Convention, perhaps even to this day, stands one far-reaching event: a special session of the Convention was called to meet at the now-historical Providence Church in Graham, North Carolina, on September 11, 1888, to make definite plans for a church college. This session lasted for three days. The Convention "heard and expanded the significant resolution" from the Committee on Schools and Colleges and by unanimous "sentiment" accepted the resolution offered by Dr. W. S. Long, which "established a denominational college of the Convention."

Also, the histories, traditions and accomplishments of the three former institutions were to be preserved and perpetuated in this new college. The Convention in session elected Dr. William Samuel Long to serve as first president, with a faculty of three; Reverend John Urquart Newman (who served on the faculty for fifty years), Capt. S. A. Holleman, and Professor J. H. Stockard.

The academic year was fixed to begin immediately in the leased Graham College buildings. Likewise, the Convention elected a Board of Trustees of 15 members, with a Provisional Board elected, consisting of Reverend W. S. Long, president; Reverend J. P. Barrett, secretary; F. O. Moring, treasurer; Col. Junius H. Harden, and Dr. G. S. Watson, charging their immediate selection of a site and name for the college.

The Provisional Board received offers of cash and land from Greensboro, Gibsonville, Graham, Burlington and Mill Point for a permanent location of the school. On December 20, 1888, the large oak grove—what is now the campus of Elon College—in what was then Mill Point (so know because it was on the railroad and therefore a transportation center for nearby textile mills) was selected. The 25-acre campus was given by the Honorable W. H. Trollinger of Haw River, N. C.; and 23 additional acres and $4,300 in cash were given by the citizens of the rural community sur-



DR. LEON EDGAR SMITH

Alamance Building, which houses the Administrative Offices and Class Rooms of the College

rounding this site. The college and town were christened "Elon," meaning "Oak," by Professor P. J. Kernodle because of the beautiful oak trees.

The General Assembly of the State of North Carolina chartered Elon College on March 11, 1889. On May 7 of that year, the first shovel of dirt was removed for the foundation of the administration building; and on May 20, the first brick was laid, with appropriate ceremonies, by Lizzie J. Long, young daughter of President and Mrs. W. S. Long. On July 18, 1889, a cornerstone was laid by the Masonic Order. The building contract was let to John W. Long.

East Dormitory was begun at about the same time as the Administration Building, but neither building was completed at the opening of school on September 2, 1890.

For the classes beginning on that date, there were five professors and two department heads, who opened the doors of Elon College to the 76 students who had registered. The first faculty of Elon College proper were: President W. S. Long, J. U. Newman, J. O. Atkinson, S. A. Holleman, Miss Berta Moring and Miss Lena Beale.

President Long served as Financial Agent as well as the first President. He rode and drove "Old Bob," his faithful horse, thousands of miles to raise funds with which to erect Elon College.

The first cash donation to the college was made by Mr. John P. Bland of Pittsboro, N. C., in the amount of $5.00, while President Long, himself, had the distinction of making the first subscription. The first public appeal for funds was made at Berea Christian Church, Nansemond County, Va. It resulted in the raising of $631.05, of which Deacon Willis J. Lee, a trustee of the college, gave $250.00.

When the college was started, there were no endowment funds. At the Convention session in 1898, held in Raleigh, N. C., a plan was adopted to "raise money annually" for Elon College from the conferences through the local churches. The apportion-

Committee Appointed by the Convention to Select a College Site

This picture was taken in front of East Dormitory by the blackgum tree where the first prayer was said after selection of the place. Those in the picture, from left to right are: Col. J. H. Harden, G. S. Watson, M.D., Dr. W. S. Long, Dr. J. P. Barrett, and Dr. J. W. Wellons, who succeeded F. O. Moring after his death.

ment plan has been used all through the years by the churches for the support of the college.

Dr. W. S. Long continued his faithful services as president until 1894, when he was succeeded by Dr. William Wesley Staley. Dr. Staley served 11 years as non-resident president, without salary, while he continued his work as pastor of the Suffolk Christian Church.

The Christian Church has produced no leader of finer caliber than Dr. Staley. His loyalty, sacrifice, sense of economic values and his consecration to his task were significant factors in establishing a work well begun. In 1902, Dr. Staley reported to the Convention that the college was out of debt.

Dr. Staley resigned in 1906 and was succeeded by Dr. Emmett Leonidas Moffitt, under whose leadership West Dormitory and a power house were built. The campus was completely modernized: electric lights were installed, and a deep well was drilled, making running water available in all buildings with a sewer system outlet. Dr. Moffitt was a gentleman in the true sense of the word, the soul of honor. He probably made the greatest personal sacrifice in coming to Elon College of any man to serve her interests.

The fourth president of Elon College was Dr. William Allen Harper, who served the college from 1911 until 1931. In 1912, the Alumni Building, which housed the gymnasium (then the most modern gymnasium in the state) and also served as a dormitory for men, was erected. In 1914, Ladies Hall was constructed.

Nine years later, on January 18, 1923, disaster struck. An early morning fire laid in ruins the Administration Building, which housed all departments of the college, including the library and records. But, as is usually the case, out of those ruins arose an opportunity which called forth the best in sacrifice from loyal friends, a growing alumni and a dedicated church, now brought to a full realization of the value of our college. Five handsome, fireproof buildings: Alamance, Mooney, Duke Science, Whitley Auditorium and Carlton Library—were erected to take the place of the one that was gone.

During Dr. Harper's administration, Elon College first became fully accredited, with membership in the Southern Association of Colleges and Secondary Schools in 1923, but on account of serious financial conditions and the depression that followed, it was dropped from the Association in 1931. Not until 11 years later was the college admitted again to full membership in the Association.

Dr. Harper also brought national recognition to the college in the field of Religious Education through his published books and the construction of the first Religious Education Building on a college campus. The slogan, "Christian Character, First and Always at Elon" was adopted at this time. The maximum enrollment during Dr. Harper's administration was 420 students. Dr. Harper's work was constructive and laid the basic foundation upon which the college has been able to operate in its many divisions of usefulness. His resignation was accepted May 30, 1931.

The college was without a president, really, until August, 1932; but in November 1931, Dr. Leon Edgar Smith, pastor of the Christian Temple, Norfolk, Virginia, agreed temporarily to relinquish his church and see what could be done by way of salvaging what seemed a hopeless situation. The college was financially embarrassed. The total debt amounted to $768,000. There was no money in the treasury, but more than 700 creditors were clamoring for payments, while no credit was extended by its former friends. On the opening day in September 1931, only 86 students registered and were taught by a discouraged faculty. It took five years of hard work and hard living before courageous faculty members could receive their salaries in full. But by co-operative understanding and generous support of the faculty, students, church, friends and creditors, sufficient funds were raised that the college was able to settle all claims held against it on January 28, 1942, in the vaults of Virginia Trust Co., Richmond, Va. Note should be taken here of the sympathetic and helpful assistance given the college by that institution during those years.

This period marked another turning point in the history of the college. For almost half of the years of service of the present administration, the college was passing through perhaps its most perilous days, filled with grave problems and crying needs that could not be met. But as the years came and went and the debt was finally paid, a new hope was born and plans for much needed repairs, faculty homes, and new buildings promised reality.

Several drives for funds had made possible the cancellation of debts, but the Board of Trustees realized the necessity for larger funds if the college were to keep pace with other institutions and meet an expansion program that seemed imperative. The college dining room had been destroyed by fire in 1939. A building acquired from the government gave temporary relief, but a new dining hall was much needed. Dormitories for men and women were most inadequate. To this end, in 1946, a Two and One-Half Million Dollar Campaign was launched, to extend over a period of ten years, in which the church, the alumni, and friends of the college could realize their hopes for her advancement. Of this amount, to date $1,827,700 has been paid or pledged, not including conditional pledges of $300,000 by the church and $150,000 by the Board of Trustees.

A definite step toward expansion was taken, in May, 1954, by the Board of Trustees, when application was made to the United States Government for a loan of $675,000 for the purpose of erecting a dining hall and a dormitory each for men and women. This loan was authorized in 1955, and plans were submitted by Deitrick and Knight, architects of Raleigh. These buildings are now in process of construction, to be completed by June 1, 1956.

Through a generous gift from the family of the late James Henry McEwen, a former trustee of the college, the new dining hall will be known as the McEwen Memorial Dining Hall, at the request of the administration. The Southern Convention, in session in 1954, voted to underwrite $300,000 toward the construction of the dormitories, Carolina and Virginia Halls. It should be noted here that, besides personal gifts, the Convention has contributed through local churches a substantial sum annually to the college. Last year, $28,000 was received.

Aside from this Campaign Fund, it may be of interest to kiow that since the clearing of the debt, $736,000 has been spent in acquiring the following: 17 faculty houses or apartments; four farms; 71 married student appartments; a temporary dining room; an aviation laboratory, a power house and a gymnasium. The annual budget has increased from $86,000 to $541,000. There are now 57 members of the faculty, with a student enrollment of 1,307.

Our college has progressed with the years. What the future has to unfold depends in a large measure upon us, as we continue to look to God for guidance. Let us dare to move forward with Him.

Superintendent John G. Truitt Tells How

Our Church Cares for Children

The Christian Orphanage traces its beginnings to the General Convention of the Christian Church (South) held in Burlington, N. C., June 6, 1896, when the following motion was voted, "That this Convention establish an orphanage." During that session of the Convention the following Orphanage Committee was appointed: The Rev. W. S. Long, J. A. Mills and Prof. E. L. Moffitt.

From the minutes of the succeeding session, May 3, 1898, it is learned that the Orphanage Committee had not decided on a location or begun work. The report continues: "The little children of our church, however, have not been idle, having in the last fourteen months contributed $498.38 for this purpose. They have set us a good example, and we trust all will follow it." It concluded with a recommendation "That a committee of three be appointed to receive and consider bids for location of the orphanage, without authority to contract any debt except for actual expenses while in discharge of the duty hereby imposed." The Convention appointed the following committee: Dr. W. S. Long, Revs. P. H. Fleming, J. W. Holt, Dr. G. S. Watson and J. A. Mills.

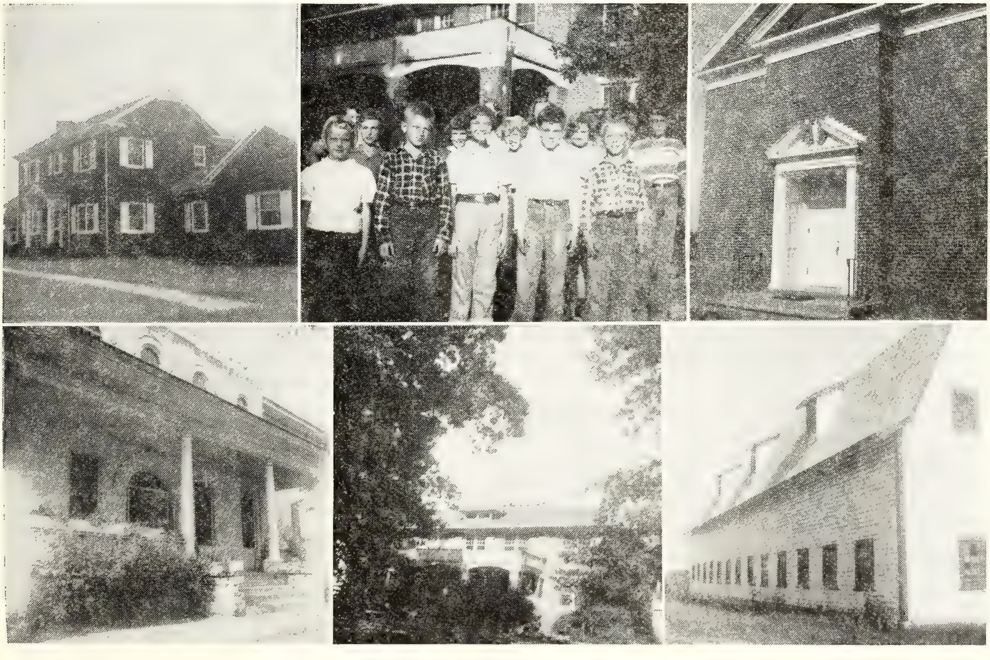
During the 1900, Franklin, Va., session of the Convention, the committee reported that the Rev. J. L. Foster had been appointed to act as financial agent and that a total of $2,021.20 had been collected; that the Rev. Mr. Foster was to continue to act as financial agent; and that the committee would continue its search for a site and receive funds for the work.

The 1902, Asheboro, N. C., session of the Convention shows in its minutes that the Orphanage Committee, W. S. Long, J. F. West and E. L. Moffitt, recommended "that this Convention direct the establishment of an orphanage . . . on a farm of 100 acres, more or less with good water and sufficient firewood, situated near a city or town . . . a committee of three select a site, secure a charter and prepare a constitution and by-laws for the government of the same." The report was adopted, and W. S. Long, J. L. Foster and W. J. Lee were made the committee.

At Berea, Driver, Va., session, April 28, 1904, the committee reported progress, and was asked to press forward.

On December 27, 1904, the Board of Trustees met at Elon College, N. C., and "It was agreed to locate on an eminence on the south of the railroad and in full view of the College, obtaining a site of about 98 acres of land. The community pledges on the purchase price of the location one thousand dollars and as much more as possible."

On January 23, 1905, minutes of the Board of Trustees show that a site consisting of 108 acres was purchased for $2,361.80. At a subse-



Scenes from Our Orphanage at Elon College, N. C.

Top (left to right): Superintendent's home, group of the children, Holt Chapel, Bottom: first building, Johnston Hall, dairy barn.

quent meeting of the Board on July 24, 1905, contract for the two-story building was let. A little more than a year later, on October 2, 1906, the building was about complete, and the Board of Trustees elected the Rev. James L. Foster as superintendent.

REV. JAS. L. FOSTER
September, 1906-1912

On January 28, 1907, the first child was admitted: Lela May Canada.

The Rev. James L. Foster had been working for the founding of the orphanage along with Dr. W. S. Long, Judge Jesse F. West, Caleb D. West, Dr. J. O. Atkinson, J. A. Mills, Dr. I. W. Johnson, Dr. G. S. Watson, Prof. E. L. Moffitt, and several others of the stalwart of that day.

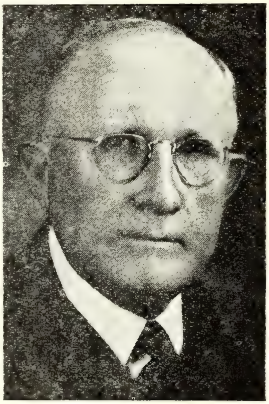
It must be remembered that a debt of gratitude is owed Mrs. James L. Foster, who made the Christian Orphanage a Christian home from the beginning. Mrs. Foster, a city-bred, college trained young woman arrived with her husband, the first superintendent of the orphanage on a miserably rainy day, December 1, 1906. They were met at the railroad station by Dr. G. S. Watson, the town physician, and were entertained in the Watson home for a day or two.

The big, formidable building had so much at the doors one could hardly enter—pieces of building material, sawdust, shavings, plaster, nails and dirt. One big, ward-like room on the first floor had had some of this debris removed from its bare floor, and a tin stove had been set up. This was home for the brave young mother and her two babies, Mary Lee, a little more than two, and Jimmie, a little less than six months old.

In less than twelve months, twenty-three homeless little children were added to her brood. During those first weeks and months Mrs. Foster was often alone, her husband being busy attending conferences miles away or meeting influential churchmen privately and in small groups throughout North Carolina and Virginia.

As I sat in her lovely home at Elon College and talked with her of those early days she said, "Do not forget the nights." And she laughed her infectious laugh, and added, "Do not forget the T. B. Dawsons. They were life-savers." The Dawsons lived hardby and greatly strengthened the hands that rocked the orphanage cradle. No history of the Christian Orphanage would be complete, however brief, which did not with admiration and gratitude, mention Mrs. James L. Foster.

On August 12, 1912. Superintendent Foster presented his resignation. This was accepted by the Board of Trustees with thanks and commendations for his work for the orphanage. By that time seventy-six children had had the help of these Foster parents.



CHARLES D. JOHNSTON
September, 1916-1949

December 1, 1912, the Rev. Emory M. Carter became superintendent, serving for thirteen months. Nine new children were received into the orphanage.

On January 1, 1914, the Rev. J. O. Cox became superintendent, and he served until May 1916. On June 2, 1914, Dr. J. O. Atkinson retired as chairman of the Board of Trustees, and Chas. D. Johnston, register of deeds of Alamance County, became chairman of the Board. Mr. H. E. McPherson served a short interim as acting superintendent of the orphanage. On May 22, 1916, W. Kirk Holt became a member of the Board of Trustees.

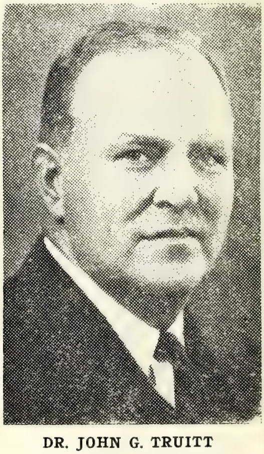
By December 1, 1916, Chas. D. Johnston was persuaded by the members of the Board of Trustees to become superintendent, and was authorized to negotiate a loan of $6,000 with which to pay off current expenses, giving a mortgage on a certain portion of the land as collateral. At this time Mr. Johnston was both chairman of the Board and superintendent of the orphanage.

On May 29, 1918, W. K. Holt was elected president of the Board of Trustees. With Supt. Johnston, a good business man and a devout Christian, at the helm, and Mr. Holt president of the Board of Trustees, the orphanage experienced a period of great development. The Board now numbered among its members: W. K. Holt, J. R. Foster, H. C. Simpson, Dr. G. S. Watson, J. M. Darden and C. D. West.

On May 24, 1921, the Baby Home was dedicated, with the dedicatory services including W. K. Holt, Chas. D. Johnston, Dr. W. W. Staley, Dr. J. O. Atkinson and the Rev. John G. Truitt. Dr. Staley made the dedicatory address.

On May 26, 1925, plans for another building were accepted. This building was named Johnston Hall in honor of the superintendent and was dedicated on July 29, 1928.

W. Kirk Holt, president of the Board, fell ill during the dedicatory services and died in a few hours, thus bringing a great loss to the orphanage, the church and the community. John R. Foster, vice-president of the Board, became president.



DR. JOHN G. TRUITT
Present Superintendent

Upon the resignation of Mr. Fos-

(Continued on page 29.)

"The Cuurch Is a Mission"

Story of Missions in the Southern Convention

Though there were concern and sporadic attempts at missionary endeavor among the Christians North and South from 1794, and home missionary societies were organized in some local churches and conferences at an early date, it was not until the 1880's that the denomination began the organization for the proclamation of the gospel into all lands.

In the Southern Convention, the Rev. Peter T. Klapp of North Carolina has been called the "Father of Foreign Missions." This pious, fervent preacher of the Christian Church stirred the Southern Convention into action. However, no story of missions would be complete without the name of Dr. J. O. Atkinson, Col. J. E. West, and Mrs. C. H. Rowland. But, for the story of beginnings, let us go to a small rural church, Moore Union Christian Church, in Moore County, North Carolina, on the second Sunday of April, 1883, where Peter Klapp preached a sermon of Foreign Missions. Let him tell his story:

"I gave an account of cannibals and other horrible conditions of the poor heathen. At the close of the service, brother Rora Womack, who could neither read nor write, came to me and said, 'Brother Klapp, if that is true of the poor heathen, I feel I would like to do something for them.' He put his hand in his pocket and took out 35 cents—all the money he said he had in the world—put it in my hand, directing me what to do with it, concluding, 'If our people will not use it for the benefit of the heathen, I want you to give it to some denomination that will use it for them.'

Continued Mr. Klapp; "I took the money, and also took the rebuke, for I felt that we of the Christian Church were not an obedient people, in that we had never taken the full commission of our Lord—'Go ye into all the world, and preach the gospel to every creature.'

"As I went on my way to the town of Sanford, my home, I pondered in my mind as to what I could do with this small amount of money. I was ashamed to go to some other denomination and acknowledge that we were doing nothing for the poor heathen. In my discouragement, I remembered those words, 'Despise not the day of small beginnings.' I took courage and my heart was light, for then I remembered that all great enterprises had their small beginnings. I then and there determined, with God's help, to make that thirty-five cents the beginning of a fund for Foreign Missionary work of the Christian Church. I asked God to direct me, and as I arrived in Sanford, I began to look around to see if anybody would be in sympathy with the new burden and opportunity God had placed upon me and my church. I soon found Revs. D. F. Jones, who later was to go to Japan in January, 1887, as the first foreign missionary of the Christian Church, supported by the Southern Convention through the recently organized Foreign Mission Board of the American Christian Convention, J. D. Wicker, and S. B. Klapp. They were sympathetic and began to take offerings for the beginning of foreign missions. At the North Carolina and Virginia Conference held at Poplar Branch Christian Church in Moore County, November, 1883, we offered the following resolution which after some discussion was voted:

DR. JAMES OSCAR ATKINSON
Champion of Missions, 1909-1940

'That eleven o'clock on Monday be set apart as a special hour to consider the propriety of foreign mission work for us as a people.'

"The result was that following the presentation on Monday, a collection was presented from six or eight small and poor churches, amounting to $100.26, which was proof to me that our laymen were more ready for this work than the ministers themselves. We had not received so much as an encouraging look during the discussion from our leading ministerial brethren, much less a helping speech. The president of the General Convention was present, and he said to me in a censuring way, 'You have made a new departure.' Others said that this new foreign missionary enterprise was likely to hinder the other enterprises of the church. We thank God that we have lived to see the day that these prophets of doom were proven to have been wrong. This was God's work, and he would not fail us. Thus, began this new enterprise—though in great tribulation—and with it began a new day for the Christian Church. More progress has been made since that day than ever before in our history as a people—new churches organized, a college founded, an orphanage begun, members multiplied, financial support increased many hundredfold for all the enterprises of the church. Soon, Porto Rico was opened as a new foreign mission field, with the Rev. and Mrs. T. E. White of North Carolina as the first missionaries."

Still, the brighter days for missionary endeavor were to come from the strong advocacy of the Convention session of 1904, held at Berea Church, Nansemond County, Virginia, with the Home Mission Board being organized in 1906, incorporated in 1912, and which in turn was amended in 1918 to include both home and foreign missions, under the name "The Mission Board of the Southern Convention." In 1908, Col. J. E. West was made Chairman, and continued to serve as such until 1944—for thirty-two years. In 1909, Dr. J. O. Atkinson, then editor of THE CHRISTIAN SUN, was elected secretary, without salary, and was elected by the Convention as Mission Field Secretary, with salary, on September 1, 1917, which position he held with honor, distinction, and great effectiveness until his death July 2, 1940.

Dr. J. O. Atkinson, distinguished pastor, member of Elon College's first faculty in 1890, editor of THE CHRISTIAN SUN for thirty years, and Mission Secretary for more than thirty years, was an eloquent advocate for all the enterprises of the Convention and denomination, but he was in truth the inspirer and developer of the missionary work of the church.

It was through his encouragement that the Woman's Board was organized in 1912, with Mrs. C. H. Rowland, then of Franklin, Virginia, as the first president. This work was made an integral part of the Convention at its 1914 session. Thus began the important work of the Woman's Missionary Convention, now the Women's Fellowship of the Southern Convention, which since its organization has contributed more than $450,000.00 to the mission work of the denomination. The Mission Board, with the strong arm of the women, has since 1914 raised nearly $2,000,000.00 for missions at home and abroad.

Many of our stronger churches today owe their existence to the Mission Board. More than one half of the churches of the Southern Convention owe their existence to the home missionary interests within the Convention. The support of home missions began early with the organization of the Christian Missionary Association on the Convention level, later organizing the various conferences. The "Children's Fund" and the "Ladies' Fund" were used to assist needy churches in organizing and building. Since its organization in 1906, the Mission Board of the Southern Convention has aided nearly one hundred of our churches of the Convention with financial assistance for pastoral salary and for church building. The Mission Board has helped organize and has supported financially such churches as: The Christian Temple, South Norfolk, Newport News, Richmond, Reidsville, Henderson, Winchester, Bay View, Rosemont, Greensboro, First and Palm Street, Asheboro, Beverly Hills, Lakeview, Fayetteville, Warwick, South Boston, Zion, Hendersonville, Winston-Salem, Bayside, Norfolk, First, and in more than two score of splendid rural churches. Truly, the cause of missions has been the mainspring of our program as a church.

W. T. S.

Women of Southern Convention Organize and Work

Says MRS. F. C. LESTER, President

To Mrs. C. H. Rowland goes much of the credit for the early history of our women's work in the Southern Convention. Her's is quite a record—six years as the first president of the Southern Convention Woman's Mission Board, twelve years as president of the Eastern Virginia Woman's Mission Board, and six years as president of the North Carolina Woman's Board. What a pity Dr. C. H. Rowland did not serve a church in the Valley Conference so that Mrs. Rowland might have led that group also!

The Woman's Home and Foreign Missions Board of the Southern Convention was organized in Raleigh, N. C., on May 22, 1912, when Dr. J. O. Atkinson met with Mrs. C. H. Rowland, Mrs. W. A. Harper, Mrs. W. H. Carroll and Mrs. L. F. Johnson to draft a constitution and plan for organization of the Conference groups. This Board called a mass meeting of women of the Southern Convention on May 28, 1913, at Elon College, where 37 delegates from 34 societies met to adopt a constitution, and elected Mrs. Rowland president. In 1914 the Woman's Convention met with the Southern Convention in Portsmouth, Virginia. This plan of meeting continued for twenty-four years. Sessions were as follows:

MRS. CHAS. H. ROWLAND
First president of Woman's Board

1916—Burlington, N. C.

1918—Franklin, Va.—Mrs. W. A. Harper elected president.

1920—Raleigh, N. C.—At this time the three North Carolina groups united in one Conference group.

1922—Suffolk, Va.—200 present—Mrs. W. H. Carroll elected president.

1924—Christian Temple, Norfolk, Va.

1926—Durham, N. C.—Mrs. J. A. Williams became fourth president.

1928—Richmond, Va.

1930—Raleigh, N. C.

1932—Burlington, N. C.

1934—Suffolk, Va. — Mrs. W. R. Sellers elected president.

1936—Burlington, N. C. — Mrs. John G. Truitt elected president.

1938—Portsmouth, Va.—Last session with Southern Convention.

1939—Elon College, N. C.—First session of women only! Mrs. J. M. Harris elected president.

1941—Elon College, N. C.—Combined with School of Missions.

1943—Greensboro, N. C.—Mrs. W. E. Wisseman became president.

1945—"Stay-at-Home" Convention (because of wartime regulations).

1947—Elon College, N. C.—Mrs. O. H. Paris became president.

1949—Elon College, N. C.

1951—Christian Temple, Norfolk, Va., Mrs. W. B. Williams elected president.

1953—Burlington, N. C.

1955—Suffolk, Va. — Mrs. F. C. Lester elected president. Name was changed to The Women's Fellowship of the Southern Convention of Congregational Christian Churches.

A special Silver Anniversary service was held at the Suffolk Church on May 13, 1937. Mrs. J. S. Rollings wrote a brief history which was included in the program. It concludes: "Today we have reached the quarter-century milestone, where we pause a bit to rejoice in the work which has been done along the way, and to

MRS. F. C. LESTER
Present president of Woman's Board

Women's Board Meeting at Elon College, February 22, 1956

welcome our Congregational friends, who join us here. Tomorrow, we press on together toward the half-century milestone. Through this combining of forces, the scope of our work has broadened until it reaches to the far corners of the earth, and it becomes our privilege and duty to carry the "Light" and extend the right hand of fellowship to the red, the black, the brown and the yellow, who have in reality become our brothers."

The financial picture is a notable one. During the first biennium (1912-14), $1,960.27 was the total raised by societies. During the past biennium the treasurer reported $41,688.92 raised. Taking the figure of "approximately $189,000," given at the time of the Siver Anniversary, and adding the amounts contributed since, the women of our churches in North Carolina and Virginia have given approximately $450,000, since 1912, or an average of about $10,000 per year. Perhaps the greatest contribution of the women has been the awakening of Mission interest and concern among Convention constituency.

In studying the records, one finds that "history *does* repeat itsefl." For instance, in August, 1923, Miss Pattie Lee Coghill was appointed part-time field secretary for the Board, in connection with work she was doing for the Board of Christian Education, and she reports organizing and attending twelve mission rallies in North Carolina and Eastern Virginia. Later, in 1949, Miss Coghill became Educational Secretary of the Southern Convention and her responsibilities included fostering women's work in the area. Also, in 1924 "mite boxes" were distributed to each society. In 1955 "Woman's Gift boxes" were distributed to each society for Thank Offering contributions.

Before the merger, missionary interests of the women of the Southern Convention were centered in Japan, Puerto Rico, and the mountain mission work in Carroll County. During the last twenty years the world has indeed become our field. During that time a special interest was occasioned by the re-establishment of the Shaowu Mission in China to which went the Rev. and Mrs. Richard L. Jackson from Waverly, Virginia. The Southern Convention women paid the expenses of a Chinese protege of the Jacksons, Timothy Chang, to come to the United States for study at Duke University. He subsequently went to State College, Raleigh, and is presently working on his doctorate at Ohio State University. The women have also made special contributions to Franklinton Center, which is a training place for leaders of our Negro churches in the South.

The growth of each phase of our work could be studied with profit. For instance, the first literature packets were prepared in 1939, when 48 were sold. During the past year more than 230 packets went out to our women's societies.

The first "School of Missions" was held in 1940 in Elon College. Subsequently, four sessions of the Woman's Convention were held jointly with this. It has now become a vital part of the training of our women, where study of missions and biblical materials for the next year's work is done regularly under excellent leadership.

At present we have 97 women's societies in N. C., 42 in Eastern Virginia, and 19 in the Valley of Virginia, as well as a number of young people's, children's, and cradle roll groups. Our departments of work include: Friendly Service, Spiritual Life, Life Memberships and Memorials, Interdenominational Cooperation, Literature, Christian Family Life, and Visual Aids, as well as for the three special age groups.

REV. JAMES O'KELLY.

(Continued from page 7.)

ference and state his objections and if the conference approve his objections, the Bishop shall appoint him to another circuit. This is known as the 'Right of Appeal'.'' A long and stormy debate followed, lasting nearly a week. The ablest men of Methodism were arrayed against each other. At first, it seemed that the resolution would pass without much opposition. The resolution was at length divided and the discussion was begun anew. Sunday intervened and Mr. O'Kelly preached in the city. Monday the discussion was continued until bedtime, when the vote was taken and the resolution lost!

When the motion was lost, Revs. James O'Kelly, Rice Haggard, William McKendree and others left the conference, and Mr. O'Kelly wrote a farewell letter to the conference. (English Methodists had passed a similar resolution a few months before, but Mr. O'Kelly did not know of it.)

Bishop Asbury and Dr. Coke at once set about to try to reconcile Mr. O'Kelly and his associates. They were asked on what terms they would return. The answer was: ''Only let an injured man have an appeal.'' This would not be granted. Mr. O'Kelly and his friends then went home.

Mr. O'Kelly and his brethren met at Reese Chapel, in Charlotte County, Virginia, in 1792, to look over the situation. Another meeting was soon held at the same place. At these meetings the seceders strove hard for union with the Methodist, and sent messengers with their petitions for union to Bishop Asbury. They only asked for some amendments. These were not granted. Mr. O'Kelly then drew up an humble petition pointing out a few of the evils he saw in the government of the Methodist Episcopal Church, and prayed for union. The Methodists were not allowed to sign these petitions under pain of expulsion. The seceders next met at Piney Grove in Chesterfield County, Virginia, on August 2, 1793. They now asked permission to meet the Bishop in conference that the Methodist Episcopal Church government might be examined by the Scriptures, and amended according to the Holy Word. Bishop Asbury''s reply was:

''I have no power to call such a meeting as you wish; therefore, if five hundred preachers would come on their knees before me, I would not grant it.''

This was the answer received at a conference of the seceders held at the Manakin Town in Powhatan County, Va., December 24, 1793.

O'Kelly felt that only two courses were now left—to separate, or to slavishly submit. They chose the former. Here is where Rev. James O'Kelly ceased to be a Methodist Presiding Elder, and became the first Christian minister. Here the plans were laid for a free and untrammeled church, with the Bible as the only creed. A constitution was adopted at this conference, but was discarded at the next conference. The ministers were to be on an equality, the laymen were to have votes, and the executive business was left with the church collectively. Another conference was called before inaugurating the new plan. They called themselves ''Republican Methodists.''

The next General Meeting was held August 4, 1794, in Surry County, Virginia. It was held with open doors that all might see and learn. A committee of seven was appointed to devise a permanent plan of church government. Finally, they determined to lay aside every manuscript and follow the Bible as their guide, and have no government besides the Scriptures. The question of a name then came up again. Rev. Rice Haggard arose, holding a copy of the New Testament in his hand, and said: ''Brethren, this is a sufficient rule of faith and practice. By it, we are told that the disciples were called Christians and I move that henceforth and forever the followers of Christ be known as Christians simply.''

The motion was carried.

There were about thirty ministers present with Mr. O'Kelly at the organization of the Christian Church. Prominent among these were Rev. Rice Haggard, Burwell Barrett and others. The organization completed, aggressive work was begun. O'Kelly's Chapel in Chatham County, North Carolina, was organized the same year, and O'Kelly began his preaching tours afresh, and planted churches in the destitute places. For something like thirty-three years he labored faithfully to establish the Christian Church in the South, and before his death he saw it well established in the minds and hearts of the people. Prior to his death he asserted that he believed the cause of full religious liberty would finally triumph.

He was a firm believer in Baptism by sprinkling or pouring.

At the General meeting of 1807, at Raleigh, N. C., he baptized Rev. Joseph Thomas, the ''White Pilgrim,'' by pouring.

Bishop Asbury has this to say in regard to the last meeting with Mr. O'Kelly who was sick near Winchester, Virginia, on August 23, 1803:

''We met in peace and asked of each other's welfare, talked of persons and things indifferently, prayed and parted in peace. Not a word was said of the troubles of former times.''

He was the author of several books and pamphlets. We mention the following: (1) *An Essay on Negro Slavery,* published in 1789, *The Author's Apology for Protesting Against the Methodist Episcopal Government, A Vindication of an Apology, Divine Oracles Consulted, Christicola, Church Government, The Christian Church, Annotation on His Book of Discipline, Letters from Heaven Consulted, A Tract on Baptism, Commentaries on the Books of the New Testament, Hymns and Spiritual Songs Designed for the Use of the Christians,* and *The Prospect Before us by Way of an Address.*

He passed away at his home in Chatham County, North Carolina, on the 16th of October, 1826, in the triumphs of a living faith, after a painful and lingering illness which he bore with Christian fortitude and a perfect resignation of the will of Heaven. He was in the 88th year of his age and had been a minister of the gospel over fifty years. He was buried in the family cemetery on his farm where his remains now rest.

For twenty-eight years it seems that no shaft was erected to his memory, but in 1854, the Christians, South, erected to his memory a monument bearing this inscription ''Erected by his Christian friends to the memory of James O'Kelly of N. C., the Southern Champion of Christian Freedom.'' This short sentence sums up the life work of the organizer of the first free and untrammeled church in America. He lived far in advance of his time, and he will be admired more and more as the years go by, until his creed shall become that of the Protestant World.

He lived in a new day, and was far ahead of his time as a reformer.

Perhaps his human side was as good as that of any other man of his day. He was true to himself, true to his family, true to his church, true to his country, and true to his God.

(From the writings of Major W. E. MacClenny, 1927.)

The Church and Christian Education

By REV. JOHN S. GRAVES, Secretary

It has been the concern of our church since its founding that the matter of education be a vital element to all its constituency. Very early in its formation, there was appointed a committee on education which was concerned primarily with intellectual and spiritual qualifications of its leaders.

In 1883 we find a report to the Southern Christian Convention on a Committee on Schools and Colleges specifying "that it is the duty of the church to provide for the intellectual training and culture of all the young people under our control. We also believe no less in the special qualifications and preparation of men whom we license to preach the gospel, than we do in the divine call given them for this sacred position. Realizing, as we trust all do, that our future prosperity depends largely upon the intelligence of our people—our clergy and laity—and having considered the means within our reach for meeting the demands of the church in this vital matter, we recommend: 1. that this Convention proceed at once to establish a college at some suitable point within our borders, at which our boys and girls and our young men seeking to enter the ministry may be educated. . . . "

In 1908 a department of the Sunday School and Christian Endeavor General Convention was formed.

At a meeting of the Southern Christian Convention in 1918 it was recommended and adopted that the Sunday School and Christian Endeavor General Convention be dissolved and give place to a more effective organization; that the Sunday School and Christian Endeavor Boards appointed by the Convention be incorporated as a "Board of Religious Education whose business shall be to conduct the Young People's Work of the Convention, with power to transact business, promote missionary work among the young people, organize and support Sunday Schools, Christian Endeavor Societies, collect money, publish literature, distribute periodicals and papers, and to undertake other work that may be conducive to the growth and progress and religious education and training of the young people of the church."

In 1938 at the meeting of the Southern Convention of Congregational Christian Churches in Portsmouth, Virginia, the report of the Committee on Promotional Plans recommended that the Board of Education and the Board of Christian Education become one Board under the title, The Board of Christian Education; and that the chairman of the Board be the president of Elon College. This Board was to be charged with the responsibilities which previously were carried separately by the Board of Education and the Board of Christian Education.

Assembly Building at Moonelon

W. W. SELLERS
Donor of Moonelon

It was reported at the meeting of the Convention in 1940 that the Board of Christian Education had been formed, its responsibilities being the Christian Education of all those within the church from the Cradle Roll through College years.

To further the work of Christian Education within the Convention, the Convention, in 1921, secured the services of Miss Lucy M. Eldredge as first Field Secretary of the Convention. Miss Eldredge remained in this position until June, 1924, when she was succeeded by Miss Pattie Lee Coghill. Miss Coghill left the Southern Convention for service in Florida, followed by a term with the Board of Home Missions in New York, and then returned to the Southern Convention in 1949, serving until 1954. The Board of Christian Education under the leadership of Dr. F. C. Lester and Miss Jewell Truitt (Mrs. A. R. Van Cleve) provided stimulation for the Youth Work until 1944.

In 1944 it was recommended that a full time worker with Young People within the Convention be secured. Miss Elizabeth Chicoine (Mrs. John Eldridge) came as a full time Youth Worker for the Board of Christian Education in 1947. She was succeeded by Miss Coghill in 1949, and the Rev. John S. Graves came to the position as Secretary of Christian Education and Youth Work in 1954.

The acquisition and development of Moonelon Conference Center is a fitting climax to the long and developed interest in Youth Work, where, in 1956, thirteen full weeks of conferences and camps for our youth will be provided.

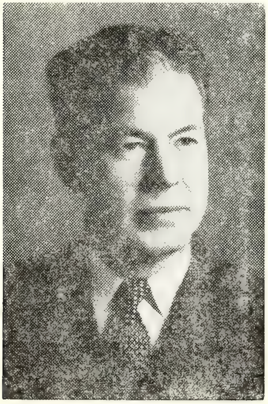
The Laymen's Fellowship

By PRES. J. EARL DANIELEY

Motto: "Eevery Layman at Work in His Place in His Church"

Organized laymen's work began in the Southern Convention on April 16, 1947 when Walter Graham, Director of the Laymen's Fellowship of the Congregational Christian Churches, and Dr. W. T. Scott, Superintendent of the Southern Convention, met with A. H. McIver, R. A. Larrick, Harry W. Lee, Cyrus Shoffner and George Colclough, representing the various conferences in the Convention. At this meeting at the Alamance Hotel in Burlington, N. C., organizational plans were formulated for Laymen's fellowships on the local church, district, Conference and Convention levels. After the committee meeting a banquet was held with 76 laymen, representing all five conferences, in attendance.

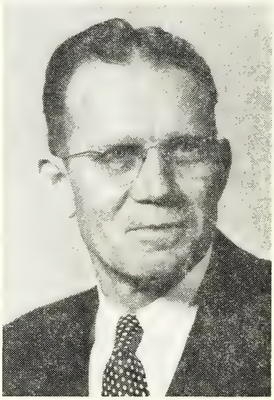
During the first week of October, 1947, a committee consisting of Walter Graham, George Colclough and Dr. Scott, visited each of the Conferences, and rally meetings of the laymen were held in each. During the week meetings were held at Winchester, Newport and Linville churches in the Valley Conference of Virginia; Suffolk in the Eastern Virginia Conference; and Henderson, Sanford and Asheboro in North Carolina. A total attendance of more than five hundred was recorded for the week,



GEORGE D. COLCLOUGH
Chairman, 1948-1852

A Laymen's Council, consisting of representatives from each conference, was named. It included I. H. Vickery, A. H. McIver, J. H. Rountree, George D. Colclough, Cyrus Shoffner, S. H. Pell, Charles E. Heath, Jr., R. D. Holland and Harry W. Lee. This group, meeting at Elon College, March 6, 1948, with Supt. Scott, formulated plans for the 1948 Convention Rally, named committees and studied objectives of the laymen's work.

The first Convention of the Laymen's Fellowship was held on April 18, 1948, at Liberty Vance Church, during the session of the Southern Convention. Mr. Thomas L. Moose, President of the Laymen's Brotherhood of the Southern Synod of the Evangelical and Reformed Churches, addressed the banquet session of the laymen.

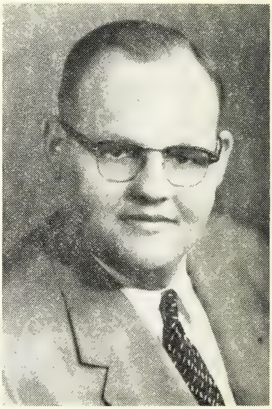


W. B. WILLIAMS
Chairman, 1952-1956

During the business session the group adopted the Constitution and By-Laws and elected officers. George D. Colclough was elected Chairman, Charles E. Heath, Jr., Vice-Chairman and I. H. Vickery, Secretary-Treasurer. The following were named to the Laymen's Council: A. H. McIver, Rex Powell, Cyrus Shoffner, S. H. Pell, Harry W. Lee, R. D. Holland, R. A. Larrick, K. T. Rothgeb, J. H. Rountree and Wayne Morton.

The second Convention-wide meeting of the laymen met at Elon College on January 23, 1949, in connection with the Christian Workers' Conference. More than three hundred laymen heard addresses during the afternoon by Dr. Howell Davies of Chicago, Illinois, and Dr. Allen S. Meck, president of the E. and R. Theological Seminary, Lancaster, Pennsylvania. Dr. Rockwell Harmon Potter addressed the banquet session, in the college dining hall, which was attended by two hundred laymen.

On January 29, 1950, a record group attended the laymen's rally at Elon College. Walter Graham, Thomas L. Moose and Dr. Martin Goslin addressed the rally. The banquet was attended by three hundred men.



J. EARL DANIELEY
Chairman, 1956-

The biennial session of the Convention in 1952 met in Durham, N. C. In conjunction with this meeting, a laymen's rally was held. Walter Graham addressed the group which included representatives from all five conferences. Dr. Vere V. Loper, Moderator of the General Council, installed the newly elected officers: Chairman, W. B. Williams; Vice-Chairman, J. Earl Danieley; and Secretary-Treasurer, S. H. Pell. The Laymen's Council composed of I. H. Vickery, Rex Powell, S. H. Pell, Hubert Beane, G. C. Mann, L. G. Robinson, K. B. Doffiemyer, C. A. Pugh, S. L. Mauldin, and B. B. Fort, recommended and the group voted an annual membership fee of one dollar, with the stipulation that one-half of the amount would be used by the local fellowship and the other half sent to the Convention Fellowship

Treasurer for the operating expenses of the Fellowship. The laymen also voted to sponsor a campaign to raise $25,000 for the development of Moonelon as a Convention Center, to endorse the sustaining fund for Elon College, to hold a convention-wide meeting of laymen annually at Elon College, to continue the observance of Laymen's Sunday on the third Sunday of October, and to commend the insurance plan for pastors urging that all churches pay their part of the insurance.

The Executive Committee of the Laymen's Fellowship met at Elon College on February 7, 1953, to make preparations for the annual meeting to be held the next day. At that time it was voted to ask the Board of Publications for regular space in The Christian Sun. J. E. Danieley was asked to edit the material sent in by the various laymen's groups. The theme for the 1953 meeting was "A Layman's Responsibilities." Rev. David Sandstrom, Dr. W. T. Scott and Dr. Robert Cashman, Moderator of the General Council, addressed the rally. Dr. H. E. Robinson reported on the "Moonelon Project."

In 1954 the rally was held on February 14th. Dr. Robinson reported on the status of Moonelon. Addresses during the afternoon were made by Dr. Stanley C. Harrell, Mr. John R. Foster, Mr. G. C. Mann, Prof. J. Earl Danieley, Dr. Jesse Dollar, and Dr. Elden H. Mills. The banquet session was addressed by Dr. O. S. W. McCall, All officers were re-elected for a two-year term. April 27, 1954, rally at Suffolk; Speaker Dr. Samuel N. Stevens, President of Grinnell College.

On February 20, 1955, the annual rally theme was "Christian Leadership" and the laymen were urged to bring their sons to the meeting. Addresses were given by Dr. L. E. Smith, the Rev. George Alley, Dr. J. E. Danieley, Mr. Jimmy Darden and Dr. H. E. Robinson. A special feature of the afternoon program was the laying of the cornerstone for the central building at Moonelon, under the direction of Dr. Robinson. In the evening the fellowship banquet was addressed by Dr. Rockwell Harmon Potter.

On February 19, 1956, the rally theme was "Being a Good Churchman." Russell V. Powell, Chairman of the Finance Committee for Moonelon reported on the committee's progress. The Rev. John S. Graves, Secretary of Christian Education for the Convention reported on activities of the Board of Christian Education and the activities planned for Moonelon. The Rev. J. Kenneth Kohler, Executive Secretary, Churchmen's Brotherhood of the Evangelical and Reformed Churches addressed the afternoon session. During the business session, officers were elected: Chairman, J. Earl Danieley; Vice-Chairman, P. D. Howell; Secretary-Treasurer, D. Marsh McLelland. The fellowship banquet in the college dining hall was addressed by the Rev. Odell Leonard of Lexington, N. C.

THE CHRISTIAN ORPHANAGE.

(Continued from page 22.)

ter, in October, Mr. J. M. Darden of Suffolk, Va., was elected president as his successor. On April 30, 1930, the dairy was modernized and a modern milkhouse was erected.

From October 6, 1936, to February 27, 1949, the orphanage continued under the able direction of Supt. Chas. D. Johnston, with Mr. V. R. Holt as president of the Board.

During Supt. Johnston's administration, two buildings for the care of children had been added to the original one, the farm and pasture lands had been brought up to around 288 acres, an A-grade dairy had been added and the buildings had been maintained in a fair state of repair, the children had been given a child-caring job that was the pride of the church and of the other orphanages throughout this section. Superintendent Johnston was 80 years old when he died, and his work at the orphanage was ended. He served as superintendent for nearly 33 years and put the orphanage on a firm foundation.

From February 27, to August 1, 1949, Mr. Vitus R. Holt, president of the Board of Trustees, managed the orphanage, serving without salary. Mr. L. W. Wagoner, who had served the orphanage 24 years, much of the time as manager of the farm and dairy, was of great help to Supt. Johnston during his latter years and of great help to Mr. Holt during the months in which he was acting superintendent.

On May 5, 1949, Rev. John G. Truitt, for 16 years pastor of the Suffolk Church, was elected superintendent and took over the direction of the work on August 1.

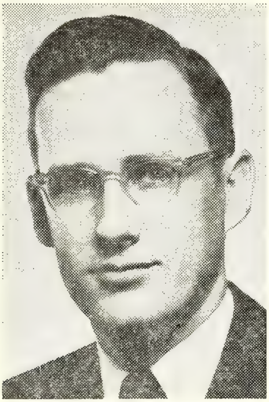
Since that time the orphanage has built and paid for a superintendent's home without going into the current funds, securing the funds from its friends for that purpose.

The family of the former president of the Board, William Kirk Holt, and the late Mrs. Holt, have donated the Holt Memorial Chapel at a cost of a little more than $53,000. This chapel was paid for by the twelve children and their families and is of inestimable value to the nurture and training of the boys and girls at the orphanage as well as the joy and edification of the entire staff.

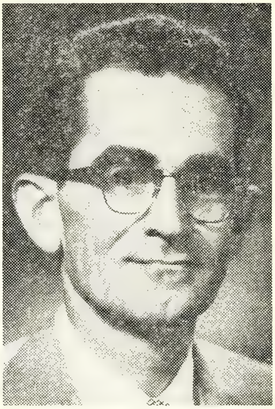
The present Board of Trustees include: V. R. Holt, president; Dr. Harold B. Kernodle, vice-president; Clyde W. Gordon, secretary; Mrs. Mark W. Andes, W. J. Ballentine, D. L. Boone, L. E. Carlton, Dr. J. P. Cross, Mrs. J. H. McEwen, N. Carl Monroe, I. H. Vickery, Loren P. Waldo, Jr., Thomas W. Walton, and Caleb D. West. Mr. West is a very active member of the Board and has been throughout the entire fifty years of its history.

This Small Lake adds Beauty to the Orphanage Campus

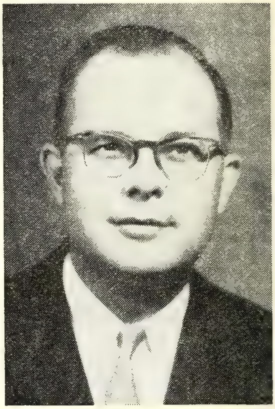
The Present Organization of the Southern Convention



REV. FRED P. REGISTER
Secretary of Stewardship and Evangelism



REV. JOHN S. GRAVES
Secretary of Christian Education and Youth Work



WALTER L. COOPER
Treasurer

The Southern Convention is composed of two hundred three Congregational Christian Churches in North Carolina and Virginia (one in West Virginia) with more than thirty-five thousand members and twenty-seven thousand Sunday School enrollment, which raised in 1955 $245,872.00 for missions and benevolences, $1,250,218.00 for local expenses, with property valued at $8,658,265.00, excluding the value of Elon College, the Orphanage and Moonelon properties. The Convention meets biennially, with five constituent conferences holding annual sessions. The work of the Convention is coordinated through an Executive Board composed of the Convention President, Vice President, Secretary, Editor of THE CHRISTIAN SUN, and Chairman of Finance Committee; two representatives from each constituent Conference, nominated by the Conference; one member as nominated by the Boards and Auxiliaries of the Convention; the President of Elon College, the Superintendent of the Christian Orphanage and three members at large nominated by the Convention itself. The Executive Board meets semi-annually.

The Boards of the Convention are: Missions, Christian Education, Publications, and the Auxiliaries are the Women's Fellowship, Laymen's Fellowship and Pilgrim Fellowship. Standing Committees are Ministery, Stewardship, Evangelism, Apportionment, and Finance. Three institutions—Elon College, The Christian Orphanage, and Moonelon are owned by the Convention.

The Convention maintains a Convention Office at Elon College, which is an aegncy of service to the Convention interests, Boards, Institutions, Conferences and churches. The employed staff include the Superintendent, Secretary of Stewardship and Evangelism, Secretary of Christian Education and Youth Work, Assistant Treasurer and Book-keeper, office secretaries and resource assistants. The Convention is a constituent member of the General Council of Congregational Christian Churches, and a liberal number of Southern Convention persons are members of the various National boards, committees and commissions of the Congregational Christian Churches of America.

The Work of Our Church Youth

By REV. JOHN S. GRAVES, Secretary

At a meeting of the Southern Christian Convention in Burlington, North Carolina, June, 1896, President W. W. Staley, D. D., suggested in his address that the church investigate the possiblity of forming Young People's Societies of Christian Endeavor in all Conferences of the Convention. This suggestion was referred to a special committee composed of Revs. W. J. Laine, C. C. Peel, and J. L. Foster.

At the meeting of the Convention in Raleigh, North Carolina, 1898, the work of organized youth groups was further discussed. At this session a Standing Committee (Rev. M. W. Butler, Dr. J. P. Barrett, and A. M. Eley) was appointed to look after this work.

In 1900 at Franklin, Virginia, the Standing Committee reported on some aspects of this work. A Christian Endeavor Society column was begun in THE CHRISTIAN SUN.

At the Convention meeting in Asheboro, North Carolina, 1902, reports from pastors showed five societies had been organized—Bethlehem (Nans.), Elon College, Burlington, Newport News, and Raleigh.

Dr. W. S. Long, N. G. Newman and J. O. Atkinson were appointed a committee to "prepare a catechism for our denomination. Also to draw up By-Laws, Pledge, Rules and Regulations for the purpose of organizing our young people for all church activities."

In 1904 "about" six societies were reported.

In 1908, the Convention met in Greensboro, North Carolina, it was voted to call a convention of the Young People of the Southern Convention for permanent organization and study of the best methods of aggressive Christian work among Young People of the Church.

In 1912 the following young people's work was reported: 70 organized classes, 32 Christian Endeavor Societies, 41 Teacher-Training Classes. Of this number 27 classes and 9 Christian Endeavor Societies had been organized since the meeting of the Young People's General Convention. By 1916, 38 Christian Endeavor Societies were reported.

Miss Lucy M. Eldredge became the first Field Secretary for the Convention, assuming her duties on July 8, 1921. In her report to Convention (1922) fifty-three Christian Endeavor Societies were reported.

In 1932, at a meeting of the Southeast Convention in Burlington, North Carolina, a request by the young people to become a "Department of Young People" with the name, "Youth Fellowship" was adopted. The first president of the "Youth Fellowship" was Herman Truitt.

Youth Fellowship groups reported from all five conferences at the meeting of the Southern Convention of Congregational Christian Churches, meeting in Burlington North Carolina in 1936.

At Jacksonville, Florida, 1937, the Southeast Youth Fellowship met and voted to change the name of their organization to the "Pilgrim Fellowship of the Southeast".

A special committee of young people's work was appointed at the meeting of the Southern Convention of Congregational Churches in Greensboro, North Carolina, 1940. At that time there were within the Conventon Pilgrim Fellowship organizations; and Christian Endeavor conventions, Young People's Missionary organizations, and Pilgrim Fellowship groups in local churches. This committee recommended that there be set up in the Convention a Pilgrim Fellowship Council to coordinate all Young People's work under Pilgrim Fellowship.

According to reports the Convention for the 1954-56 biennium there are within the Sounthern Convention one hundred two young people's organizations, involving three thousand eighty-eight young people in our churches.

CONVENTION ORGANIZED AT UNION RIDGE.

(Continued from page 8.)

a letter was sent to the N. C. & Va. Conference in session at Hank's Chapel in Chatham Co., N. C. from this church, concerning the wisdom of establishing an Institute of Learning at Graham, N. C. So from history, we learn that three great institutions of the church had their beginning here at Union, N. C. THE CHRISTIAN SUN and what is now The Southern Convention of Congregational Christian Churches, and Elon College.

At the session of Conference in 1852, a committee was appointed consisting of Rev. George Walker, James A. Turner, and Dr. E. F. Watson, to place a monument at the grave of Rev. James O'Kelly in Chatham Co., N. C.

In the conference here in 1852, two Tennessee churches were received. Also, the first missionary society was organized, known as The Home Mission Society. In the conference of 1859, twenty-five ministers and licentiates were present and one hundred and fifty delegates. The conference at this time consisted of all the Christian churches in North Carolina, as well as some churches in Tennessee and Virginia. Charles Graham, in his report on education, told that by a recent act of the legislature of N. C., the charter of Graham Institute had been so amended as to make it a college to give university degrees. The institution was prospering, a large new building was nearing completion, and an agent had been appointed to raise an endowment fund.

Union Church was the first rural church in the N. C. & Va. Conference to become a station. Having a pastor located at the church and giving his full time to the work has meant a new era in the progressive work of the church. The parsonage was built in 1938 at a cost of $3,200. The Woman's Missionary Society was organized in 1905 and the Men's Club in 1948. The other organizations of the church are Laymen's Club, Sunday school, Youth Fellowship. The present membership of the church is 329, Sunday school enrollment of 240.

A modern educational building was completed in 1954, which includes a spacious social room, well-equipped kitchen, and modern departmental and class rooms. In march, 1956, the present church sanctuary was completed. The property is valued at approximately $150,000.

In this history, mention has been made that it was at this church in conference in 1849 that a letter was sent to the annual conference in session at Hank's Chapel, Chatham Co., N. C., proposing the establishing of an Institute at Graham, N. C., which institute was later established and from which Elon College was opened in 1890. This community for long years had in its midst an academy, "Union Ridge Academy," which is an evidence that the people were believers in education. Among the strongest supporters of Graham Institute, later Graham College, were the people of this community, especially members of Union Church. This is true of Elon College from the time it was chartered by the legislature of N. C. in 1889 to the present. The boys and girls of the community were prepared for college at the local academy and many of them entered Elon. Among these were the Walkers, Watsons, Kernodles, Garrisons, Hurdles, Maynards, and Grahams. Dr. George Watson was elected a member of the first board of trustees of Elon, and remained a trustee and staunch supporter of the institution till death. The writer learned from Dr. Will Long of Graham, N. C., that when the first buildings were in the course of construction on the Elon campus, there would be weeks when there was no money to pay the laborers. His father, Dr. W. S. Long, the president, would put him on a horse and send him to Dr. Watson, a distance of 15 miles, and Dr. Watson would make provisions for the men to be paid. The men and women of Union Church have given hundreds and thousands of dollars to the college in the most trying times of its history. The late Sheriff Kernodle went in person carrying as his personal gift $5,000 at a time of special need.

Before the Civil War, Dr. E. F. Watson, the father of Dr. G. S. Watson, practicing physician of Union Ridge community and a great friend to education, founded Watsonville Female Seminary. Dr. Watson was also a trustee of Graham College. The house in which the work of the seminary was carried on was built by Dr. Watson in connection with his home about three miles from Union Church. Dr. Watson passed away in his home on October 19, 1897, at the age of 86 years.

There are many other leading men and women of this community who have lived useful lives and passed to their reward, whose good works live on in Union Church and community. These are well worthy to be mentioned in this brief history. The people of Union Church and community have a noble heritage that is sufficient to inspire in carrying on the work that others have been called upon to lay aside. Her influence has been and is great for good, and may she both intensively and extensively continue a mighty power in building and extending the kingdom of our Lord and Master to the very end of time.

Historical Society of the Southern Convention

There have been sporadic attempts at gathering of historical information pertaining to the history of the churches of the Southern Convention, but the results have been meager. In 1854, the North Carolina and the North Carolina and Virginia Christian Conferences united, and with the Eastern Virginia Conference, unveiled a monument in October of that year at the grave of Rev. James O'Kelly in Chatham County, at his home place near O'Kelly's Chapel Christian Church. On July 7, 1927, a marker was unveiled at the site of Old Lebanon Church, Surry County, Virginia, and a monument to O'Kelly was dedicated on the campus of Elon College shortly thereafter. In 1944, the centennial year of **The Christian Sun**, a marker was unveiled at the site of Junto Academy in Orange County, N. C., where Rev. Daniel W. Kerr first edited **The Sun.** At various sessions of the Conferences and Convention, there have been agitations for the publishing of a history, but nothing of consequence came of these resolutions. Three works of note have been published which are very valuable—"Lives of Christian Ministers" by Prof. P. J. Kernodle, 1909; "The Life of Rev. James O'Kelly" by Major W. E. MacClenny, 1910; and "The Genius of the Christian Church" by President W. A. Harper, 1929.

Major W. E. MacClenny, Suffolk, Virginia, Historian of the Convention from 1922 to 1946, urged the establishment of a **Historical Society** in the Convention to stimulate interest in our history. Said he, "No people, church, or nation has ever grown great until it had a history familiar to its people to which the rising generations could be pointed for inspiration. We as a church have been very, very slow to recognize this truth and for this reason we have greatly neglected our church history until much valuable material has been lost forever. We hope the day will come when the history of our church in the South will be written by some broad minded man of the church, and that our young ministers will be required to master it before they are licensed to preach in our pulpits. That will mark a new day for us in our denomination."

Some years ago, Elon College provided a room in the Library Building to be designated "Church History Room," which project was to be the responsibility of the churches of the Southern Convention. In the fire of 1923 all of the gathered historical materials to that date were lost in the fire and attempts have been made to gather such valuable materials as could be found. Included in these materials are most of the writings of James O'Kelly. Also in the Church History Room is a copy of W. Guirey's "The Rise of the Episcopacy," Mills Barrett's "Hymnbook," "The Diary of Joseph Thomas" ("The White Pilgrim") and other priceless materials. There are no copies of the editions of **The Christian Sun** prior to about 1912. There are a few copies of the **Herald of Gospel Liberty** and other publications of the Christian Church.

There must be priceless documents in many of our homes and churches pertaining to the history of the Christian Church in the South. It was the purpose of the Church History Room to provide a fire-proof place for the preservation of these documents, but lack of funds has hindered this worthy project.

Now, we have an opportunity to enhance greatly the value of the Church History Room. The Women's Fellowship of the Southern Convention have designated receipts from the Life Membership and Memorial Funds for the present biennium to the Church History Room. This has stimulated new interest, and it now looks as though we can greatly improve the gathering of material and service in preserving these materials in the Church History Room.

Several years ago, the Convention established the "O'Kelly Memorial Foundation," designed to sponsor the preservation of shrines of the church in particular. It is now proposed by the Executive Board of the Convention that this Foundation be changed to "The Historical Society of the Southern Convention of Congregational Christian Churches," and that a Board of Directors of twelve persons be elected to manage and promote this vital interest, including the Church History Room. The Women have approved this plan and we earnestly hope that it may be the beginning of a new interest in the preservation of our history as a church.

The Historical Society will need funds and historical materials, and the constituency of the Convention are urged to give their help. Any historical materials of the churches of the South, in particular, dated prior to 1925, will be gratefully received. They may be sent to the Southern Convention Office, Elon College, North Carolina.

In this year of the observance of our Centennial, let us make the launching of the Historical Society a great event in the life of our church. We have been promised the cooperation of the Congregational Christian Historical Society, Boston, Massachusetts, of which Dr. Frederick L. Fagley is secretary.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials,, Liberty — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, MAY 3, 1956 NUMBER 17

A Century of Service

Present Building, Wake Chapel Congregational Christian Church

N-E-W-S B-R-I-E-F-S

Large crowds, excellent addresses, and reports that showed consecrated study featured the first two days of the Centennial Session of the Southern Convention being held at the Union Ridge Congregational Christian Church, near Burlington North Carolina, this week. It is hoped that we will have a detailed account of the convention in next week's issue.

THE CHRISTIAN SUN offers its deepest sympathy to former Moderator of the Congregational Christian Churches Roger W. Babson in the passing of Mrs. Babson to the land beyond, on Monday night, April 30, at their home in Wellesly, Massachusetts. Mrs. Babson had many friends in the South who will greatly miss her and will sorrow at her going.

Convention Ministers to Hold Convocation

The Ministers of the Southern Convention,

Dear Friends:

As has been our annual custom for the past several years, our Minister's Convocation will be held again this year immediately following Mother's Day, the second Sunday in May.

The *Time*: Monday afternoon, May 14, through Wednesday noon, May 16.

The *Place*: Moonelon Conference Center, Elon College, North Carolina.

The *Theme*: "Creative Opportunities for the Ministry Today."

The *Cost*: Five dollars ($5.00) for *everything!* Six meals and two nights' lodging, and the full program.

Every minister in the Southern Convention of the Congregational Christian Churches is cordially invited and very much urged to attend! For the *entire* program! Harvey Carnes, secretary and financial mogul of this year's meeting says: "It will be five bucks any way you slice it, so the fellows might as well plan to be on deck for the whole session". A loose quotation, but meaningful..

Those of us who were made responsible for this year's meeting, a year ago, have done our best to set up a program which will be remembered for its "grass-roots" sources and usefulness. We sincerely hope that all of you will make plans now to attend. Please get your reservations in to Harvey Carnes, Franklin, Virginia, or to John Graves, Elon College, N. C., as early as possible.

Cordially yours,

GEORGE D. ALLEY. *Pres.*
1956 Minister's Conv.

Massachuseets Observes American Foreign Missions Day

The Rev. Dr. Alford Carlton, Executive Vice President of the American Board of Commissioners for Foreign Missions, today presented to the group's Prudential Committee a resolution from the Commonwealth of Massachusetts congratulating the American Board on the anniversary of its founding.

The resolution, passed by the House of Representatives on March 12 and by the Senate on March 14, called upon the Governor to "issue a proclamation designating a day during the summer season as 'American Foreign Missions Day'."

Introduced by Representative Richard Ruether of Willianstown, the resolution commemorates the historic "haystack prayer meeting" of Williams College students one hundred fifty years ago in which five students taking refuge under a haystack during a sudden rain storm, decided to dedicate their lives to Christian missionary activity.

The American Board, which was the first foreign missionary society in this country, grew out of this meeting. Originally the American Board

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgement and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Conventon of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

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Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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News from the Churches . . .

Lebanon Congregational Christian Church to Observe Memorial Day on May 20

The annual Memorial Day Service of Lebanon Congregational Christian Church will be held on Sunday, May 20. Sunday school will open at ten o'clock. The pastor, the Rev. Robert Bennett, will conduct the morning worship and preach the sermon.

Memorial Day always takes on a home-coming feature at Lebanon. Former members and members who live too far away to be regular attendants make it a point to be present and renew their fellowship with old acquaintances.

Mr. and Mrs. Andrew Mise are serving as the Committee on Decorations to see that all of the graves have flowers. Friends of the church are cordially invited to come and share in the worship and fellowship. A picnic dinner will be served following the service. Bring a basket and share in this also.

Nine members from the Lebanon Women's Fellowship attended the Halifax District Rally on April 16. The group certainly enjoyed the day. Miss Lucy Kendall Clark, missionary to Ceylon, delivered an inspiring address which was appreciated by all present. Our group expresses its thanks to the people of Pleasant Grove Church for their gracious hospitality.

Mrs. Ezra O. Stowe,
Reporter.

* * * * *

News from Lebanon Church

The evangelistic services at Lebanon Congregational Christian Church were very inspiring and most successful. The visiting minister was the Rev. William P. Smith of Portsmouth, Virginia. There were five new members to come into the church during the services, and one united by letter of transfer at the third Sunday morning worship conducted by the pastor, the Rev. Robert Bennett. This makes a total of six new members added to the church roll since March 4th. We feel that much good has been accomplished through these services. We are grateful to have had the Rev. Mr. Smith with us.

Mrs. Ezra O. Stowe,
Reporter.

New Hope Church Makes Many Improvements on Building and Grounds

During the last few months there has been considerable improvement on the church building and grounds at New Hope Christian Church. The steeple has been completely remodeled. Two of the Sunday school rooms on the front of the church have been enlarged, which adds to the beauty of the building. The rear of the church has been underpinned, and cement steps and hand rails have been put to the Sunday school rooms on each side of the church. There was also improvement on the windows and other parts of the building as it was needed. The entire church has been painted on the outside which adds dignity to the building. This has all been paid for in full, and the church is free of debt.

Then on Friday, March 30th, many of the members, both men and women, gathered at the church and cleaned the yards. On Saturday, April 14th, the men met at the church for a Work-Day. They brought tractors, plows, trucks, and shovels. The drive way around the church was put in good condition as well as improvement made in the cemetery. At the lunch hour a delicious barbecue dinner was served with the ladies of the church furnishing the dessert. This was a profitable and enjoyable day for all of us.

New Hope is located ten miles east of Wake Forest in a progressive section of Franklin County. We have a good Sunday school with Mr. B. T. Bunn as superintendent. He has eight very fine teachers as well as capable assistants. The ladies have a very active Women's Fellowship, and are doing a fine work. The men also have a Laymen's Fellowship that is working. We have Youth Fellowship each Sunday evening at 6:30 with classes for all ages. The Worship Services are held each Sunday morning. On the 1st and 3rd at eleven o'clock, and the 2nd and 4th at 9:45. We also have our mid-week prayer service each Wednesday evening at 7:30.

It is a most wonderful group to work with and the work is going nicely.

R. Eugene Talley, *Pastor.*

Easter Program at Asheboro Church

Easter was a good day for the Asheboro Congregational Christian Church.

It began with breakfast at the church for some thirty-five people. At nine o'clock there was a special service of music, scripture, and poetry by the young people's choir, under the direction of Mrs. Armeta Spivey, church organist. Sixty-five were present for this service. At ten o'clock there were 212 present for Sunday school, where the offering amounted to $228.99. At the eleven o'clock worship service there were 200 present to enjoy the special music by the three choirs of the church, and to hear the massage by the pastor, Dr. F. C. Lester, on "What Easter Means to Me".

As a culmination of the visitation evangelism program and the week's meeting with Dr. Roy C. Helfenstein as guest preacher, seventeen new members were received into the church on Easter. Sixteen of these were by confession of faith and received the sacrement of baptism. This brings the total membership to 205.

* * * * *

Progress Reported at Bay View Church, Norfolk

In recent months a great deal has transpired at Bay View, much of which, in a measure, is out of date so far as news is concerned. But we are pleased over the progress and wish you to know about it.

Mr. and Mrs. Neese came back to us at Bay View last September and since then many things have happened. Shortly after their arrival a reception was held in their honor at the church on a Sunday afternoon. Shortly thereafter ten teams of visitors distributed, in house to house visitation, 3000 printed "Fall and Winter Programs" which contained the complete schedule of activities of all organizations within the church and the sermon topics for a four-month period. This resulted in an immediate increase in attendance at Sunday school and the worship services.

The Woman's Fellowship, in late fall, held a "Coffee Hour" at the home of one of its members and invited all the women of the church to attend. Several new members were secured for the Woman's Fellowship

(Continued on page 11.)

Editorial . . .

Wake Chapel's Centenial

Wake Chapel Congregational Christian Church appropriately celebrated "A Century of Service" on Sunday, April 15, 1956. It was a great occasion for all who attended and especially momentous for the membership of the church. Many of those present had never attended such a service, the editor of **The Christian Sun** being in that category.

More than a year of planning and work had gone into the preparation for the great day. So far as one was able to see not a single detail which would have added to the event was overlooked. The church auditorium is beautiful, and has an atmosphere which is conductive to worship. The worship center does exactly what a worship center is supposed to do, and the paneled enclosures for the junior and senior choirs are a real addition.

The church is located on the edge of the rapidly growing Fuquay-Varina community. It has all the serenity which is associated with a country church. The church grounds are spacious and well landscaped. The sturdy trees which shade the area seem to say we and the church have been here for a long time and both are still growing.

The program was well planned and was most appropriate for the occasion. There were two services, the first beginning at ten o'clock and the second at eleven-thirty. The first centered around the early history of the Christian Church and the organization and growth of Wake Chapel. The second was a regular morning service which closed with the congregation taking Holy Communion.

Dr. W. T. Scott, superintendent of the Southern Convention, gave the historical address. Mr. Scott has recently made a careful study of the organization of the Christian Church in Virginia and North Carolina. He gave the salient facts of the early days and introduced his hearers to the leaders who shaped the course of events. He was giving facts that should be known by every member of our churches in the Southern Convention. If he were not already too busy, we would suggest that he be asked to give the same message in each church of the Convention.

The Rev. Fred P. Register spoke on "The Years of My Ministry at Wake Chapel." He was pastor of the church from 1944 to 1954. His ministry was a period in which the sowing of the preceding ninety years was coming to harvest. Most of his hearers had worked with him in accomplishing the things about which he was talking. He not only told us what had been done, he also gave us an insight as to how it had been done.

The Rev. Earl T. Farrell, who began his pastorate in 1955, discussed "Dreams For The Future." His message revealed that even while the church was planning to celebrate the events of a hundred years, it was busy planning larger things for the future. The plans, now in the making, include every phase of the church's life. One item of the continuing program will double the facilities for promoting the educational work of the church.

The preacher for the morning service of worship was the Rev. Joseph E. McCauley, pastor of the Congregational Christian Church, Waverly, Virginia. Mr. McCauley is a great-grandson of the Rev. Littlejohn Utley who organized Wake Chapel in 1856. The sermon centered around the redemptive love of Jesus Christ as revealed upon the Cross.

The Holy Communion was administered by the Rev. J. Lee Johnson who served Wake Chapel as pastor for twenty-nine years. He was assisted by Mr. Farrell. Mr. Johnson grew up in Wake Chapel. Many of those who received the emblems from the hand of Mr. Johnson had been received into membership of the church during his long ministry. Thus closed a notable day of commemoration and worship.

A centennial celebration in a local church stirs up some interesting thoughts. Such a church has profoundly influenced the lives of a great number of people. There are certain families that have been identified with the life of the church for four or five generations. Thousands have heard the gospel message from its pulpit. Many people have lived long lives under its ministry and dedicated their strength to its service. Churches build communities.

People grow old, but churches can remain young and strong. God's love for mankind is eternal. Each generation needs the saving grace of our Lord and Saviour Jesus Christ just as badly as did its predecessor. There are always little children with minds and hearts responsive to the story of Jesus and his love. When the pastor was speaking about the building program to provide larger church school facilities, some members of the congregation glanced at the radiant faces in the junior choir, and we knew that the church is alert to its real opportunity.

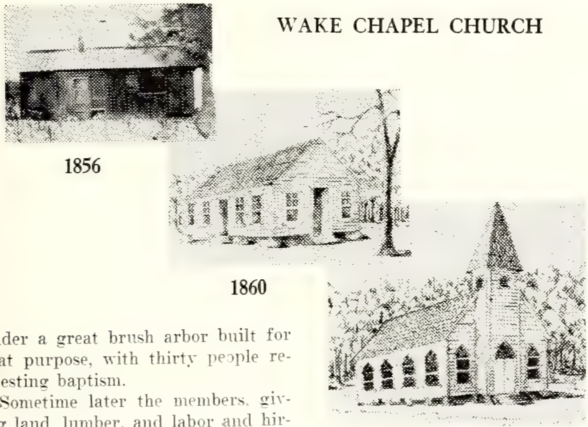
It may be conceded that churches can over-do special days and anniversaries; but once in a hundred years is not too often to put on a real celebration. We congratulate Wake Chapel for its goodly past and bespeak for it a better future.

Wake Chapel Celebrates a Century of Service

Sixty-four years after the Rev. James O'Kelly and 1,000 others left the conference of the Methodist Church in Baltimore, Maryland, in protest against autocratic church government, the Rev. Littlejohn Utley, with the aid of young Rev. Anthony Franks, organized the Wake Chapel Christian Church in a one-room school house a mile or more southwest of the present location near Fuquay-Varina, North Carolina.

Soon after the organization of the church in 1856, a revival was held under a great brush arbor built for that purpose, with thirty people requesting baptism.

WAKE CHAPEL CHURCH



1856

1860

1901

Sometime later the members, giving land, lumber, and labor and hiring only a foreman, built a small church on the present site. This building had a shed room on one end for the colored members who were slaves of the white members. In 1901, a new and larger building was erected, and the present brick building was completed in October, 1923, at the same location.

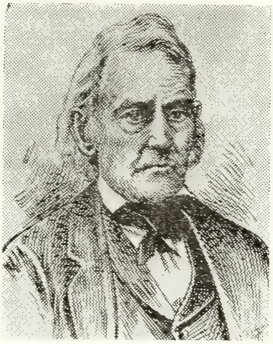
The history of the church has been marked by many discouragements and financial handicaps. However, during its century of struggle, there was developed a heritage of sincere, consecrated people which it is hoped will serve as an inspiration to future generations.

During the early years of the church, such sins as disagreeing, falling out with one another, intoxication, taking the Lord's name in vain, and failing to attend church services were duly considered by the church body with the necessary steps taken.

Following is a list of pastors in the order of their service:

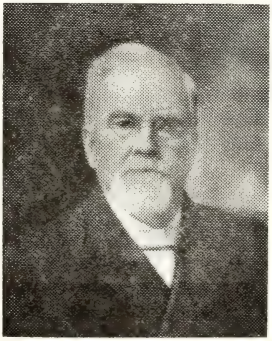
- Rev. Littlejohn Utley, assisted by Rev. Anthony Franks—3 years.
- Rev. J. W. Wellons—3 years.
- Rev. D. T. Deans—2 years.
- Rev. R. G. Tinen—3 years.
- Rev. W. N. Bragg—1 year.
- Rev. J. N. Farrell—7 years.
- Rev. W. G. Clements—13 years.
- Rev. J. T. Ball—1 year.
- Rev. J. P. Barrett—1 year.
- Rev. David F. Jones—1 year.
- Rev. J. A. Jones—2 years.
- Rev. W. T. Herndon—3 years.
- Rev. W. G. Clements—8 years.
- Rev. J. D. Wicker—4 years.
- Rev. M. L. Hurley—2 years.
- Rev. G. R. Underwood—2 years.
- Rev. J. O. Cox—1 year.
- Rev. W. G. Clements—1 year.
- Rev. J. O. Atkinson—2 years.
- Rev. J. Lee Johnson—29 years.
- Rev. E. C. Brady—1 year.
- Rev. R. T. Grissom—8 years.
- Rev. Fred P. Register—10 years.
- Rev. Earl T. Farrell—present pastor.

Wake Chapel has sent out four ministers of the gospel during the years of its life: Rev. J. A. Jones, deceased; Rev. L. F. Johnson, deceased; Rev. J. Lee Johnson, who served as pastor for 29 years; and Rev. J. Ray Dickens, who later joined the Presbyterian Church. Dr. C. H. Rowland, while a member of Wake Chapel, was called to preach. However, when the Plymouth Church was organized, he and his family joined there near his home, and he went out as a minister from there.



REV. LITTLEJOHN UTLEY
Founder of Wake Chapel.

Under the influence of Dr. J. O. Atkinson, the women of Wake Chapel organized the Woman's Missionary Society the fifth Sunday in March, 1912, and it has been meeting regularly ever since with the exception of a few meetings during the influenza epidemic following World War I. In recent years, it has been completely reorganized to provide for growth.



REV. J. W. WELLONS
First Pastor of Wake Chapel.

Since the organization of the church, evangelism (stressing repentence of sin and acceptance of Jesus Christ as Savior and Lord) has been one of the main emphases. In recent years, lay visitation has been very effectively used with very noticeable results in growth on the part of the

(Continued on page 15.)

Two of Virginia's Older Churches

In the Convention Anniversary issue of The Christian Sun last week, we gave a list of churches in the Convention that were one hundred years old or older. In this list was Wake Chapel, which has just completed its century of service. An account of its history and its century celebration is included in this issue. Two of Eastern Virginia's older churches were shown in last week's issue, and we are giving below a very brief historical sketch of each of these very active churches.

Holy Neck Church—

From the colonial records of Nansemond County, Virginia, we find that an Episcopal chapel was ordered built at Holy Neck in 1747, and until this could be built the minister was to preach at Middle Chapel (somewhere near the present site of Liberty Spring Church) and Somerton Chapel. Holy Neck Chapel was first a wooden house, with a shed for the colored people, and when the Episcopal Church was disestablished in Virginia the chapel was not used, and Rev. James O'Kelly, himself, planted a Christian congregation there in the early days of the Christian Church, perhaps before 1800. Soon the house was enlarged. In 1835 a house 35 by 45 feet was built, and about 50 years later another building was erected, and still later the present plant was erected. No records seem to have been kept from 1800 to about 1829, and historical data about the church during those times are scarce. However, we know that Holy Neck has been one of the leading Christian Churches from as early as 1800. The church was visited by many of the earliest itinerant Christian ministers, including James O'Kelly, Joseph Thomas (the White Pilgrim), Nathaniel P. Tatem, Francis Williamson, Burwell Barrett, and others. Rev. W. B. Wellons conducted the "Holy Neck Female Seminary" in the 1850's or 1860's but which school probably existed prior to that time. In 1817, at the "Big May Meeting" held at Holy Neck Church, the "ministers and brethen laid plans" for the organization of what is now the Eastern Virginia Conference.

* * *

Cypress Chapel—

Cypress Chapel, located in Nansemond County, Virginia, was founded later than the chapel at Holy Neck. An Episcopal chapel was ordered there in 1758, the chapel to be built like the one at Nottoway. The land for the chapel was given by John Norfleet. This chapel, like Holy Neck, was an outgrowth from the parish church located at Suffolk. We have no record as to whether or not James O'Kelly planted the Christian Church at Cypress Chapel; however, it is likely that he did, since he preached there in 1780. We do have the record from Francis Asbury's Journal that Asbury and O'Kelly met at Cypress Chapel on Saturday, July 8, 1780. Mr. O'Kelly made a fine impression on Mr. Asbury, who wrote in his Journal: "He (James O'Kelly) appeared to be a warm-hearted and good man. James O'Kelly and myself enjoyed and comforted each other. This dear man of God arose at midnight, and prayed very dovoutly for me and himself." Mr. O'Kelly seems to have met Mr. Asbury at this point for the purpose of taking him on a visit through his circuit. This was prior to the organization of the Methodist Episcopal Church (1784), and Mr. Asbury at the time of his visit with Mr. O'Kelly was "overseer" or superintendent of the Methodist Societies of John Wesley.

When Cypress Chapel was abandoned by the Episcopalians at the time of the disestablishment of the Church of England in Virginia it came into the possession of the Christian Church some time about 1798. The church has continued from the earliest days of the Christian denomination to be one of the stronger of the Christian congregations. Several buildings have been erected since 1780, and at the dedication of one of them Dr. W. B. Wellons, then pastor, delivered the dedicatory sermon. The present church plant, organization, and work of Cypress Chapel Church are a worthy tribute to the pioneering spirits of the early Christian Church. At Cypress Chapel, the first regular session of the Southern Convention was held in 1858.

Announcing the Fourth Annual Ministers' Convocation for Congregational Christian Ministers of the Southern Convention

* * *

Moonelon—May 14, 15, 16, 1956

Theme, "Creative Opportunities for the Ministry Today."

* * *

To encourage all of our ministers to attend, the fee will be reduced this year to a flat $5.00. Everyone in attendance will be expected to pay the same amount, and there will be no other charges.

* * *

Superb Fellowship—Stimualting Variety

Fine Arts—Sports—Shop Talk Worship

G. D. ALLEY, Chairman,
HARVEY CARNES, Secy.

Surplus Grain Shipments for Destitute Areas

The first shipment of surplus grain released by the government to Church World Service has moved. Thirty-two carloads left Houston this week for Greece aboard the SS Hellenic Sky destined for victims of the recent European cold, blizzards, and landslides. The food is to be distributed by the Holy Synod of the Church of Greece, The Refugee Service of the World Council of Churches, and the Evangelical Church of Greece.

Information received by N. C. CROP Director, Ralph Jacks from Rev. John M. Metzler, Jr., of National CROP stated: "Here is the first report we have received from CWS on a shipment of surplus grain. We expect to get many more." CROP will share in the distribution costs.

The commodities included in this initial consignment were 200,000 pounds of wheat, 1,000,000 pounds of corn, and 500,000 pounds of rice with a total valuation of $62,720. The date of shipment was advanced earlier in the month to meet the emergency prevailing.

Bruce M. Lansdale, Director of the American Farm School at Salonika, Greece, reports 500 mountain villages as having used their grain reserves during the cold weather, having nothing left to see them through until the June harvest. Desperate appeals are arriving in Athens from the 160 villages in danger of disappearing in subsiding earth following landslides.

(Continued on page 10.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College's National Connections

Elon College finds itself listed with other privately-endowed colleges in the different sections of our country. It is on the list of a number of corporations and foundations for contributions. These contributions are not only helpful and encouraging, but are indicative of the high regard in which our college is held by concerns with philanthropic records.

Our readers will recall, I am sure, that the Ford Foundation in its distribution of $500,000,000 allotted Elon College $125,700, restricted for the increase of faculty salaries only, the income to be used for this purpose. The Esso Standard Oil Company included Elon College in its distributions to privately-endowed colleges to the extent of $2,000 cash to be used for current expenses. The American Can Company notified us that they were distributing money to a number of privately-endowed colleges on the basis of the employment of graduates of the college by its Company informing us that Elon College has one graduate in its employment, and that the college had been awarded $500 to be paid April 1960. Western Electric, through its branch in Burlington, North Carolina, has awarded one scholarship worth $800 to a student enrolled in Elon College with the assurance that three-fourths of that amount would be contributed to the college directly. Burlington Industries, Greensboro, North Carolina, is giving substantial assistance to Elon College on the basis of students enrolled in Elon College who are receiving loans from the James Lee Love Foundation to defray their college expenses. The foundation will contribute to the college an amount equal to the loans made to these students. We have enrolled this year five students who have secured loans from this foundation.

On April 25, 1956, the following telegram was received:

> Tomorrow in connection with the celebration of its 150th anniversary, the Colgate-Palmolive Company will announce unrestricted grants of financial aid to 186 American colleges and universities. We are delighted to inform you that your institution is one of that number. Details and amounts of the grant are being sent to you under separate cover. We hope that this grant will help in the furthering of the magnificent contribution that you have made and are making to the progress of higher learning.

To date there has been no notification as to the amount to be distributed or to the amount that Elon College is to receive. I am informed, however, that the newspaper release states that the Colgate-Palmolive Company will distribute $500,000 to 186 colleges and that Elon College is on the list to share in this distribution.

As the church, alumni and friends learn of the support given the college by such foundations as enumerated above, I am sure that they will take fresh courage and will not only be willing, but anxious to do their share at this particular time that our college may receive the support that it deserves and be in a position to render greater service to the young people of our country.

* * * * *

Apportionment Giving

The centennial issue of THE CHRISTIAN SUN has preempted the Central Publishing Company's press for the past two weeks which means, of course, that no report of the churches' and Sunday schools' contribution to the college on conference apportionments has been published. These payments, however, have been coming in promptly and are listed in this week's report. As these contributions come in, they add definitely to our current budget and help in a substantial way to meet the college's obligations that fall due week after week and month after month.

To know that there are friends in our Sunday schools and churches who are thinking about their college and are concerned enough to send contributions to help it on its way is encouraging.

As you learn of the fine work that the college is doing and the keen interest that national foundations and industries are manifesting in our privately-endowed colleges in general, and in Elon College in particular, I know that we all shall want not only to do what we feel that we can, but to make sure that we do our best. Whatever you do will be greatly appreciated.

Previously reported		$ 6,431.53
Eastern N. C. Conference:		
Fayetteville	$ 4.50	
Hope Mills	4.75	
New Hope	18.00	
Piney Plain	105.00	
Eastern Va. Conference:		
Hopewell	$ 5.00	
Newport News	215.00	
Burton's Grove	22.00	
Franklin	93.00	
Oak Grove	30.00	
Shelton Memorial	6.00	
N. C. and Va. Conference:		
Burlington, Lakeview	$ 28.00	
Belew Creek	14.12	
Concord	36.00	
Greensboro, First	57.91	
Ingram	136.00	
Lynchburg	7.75	
Western N. C. Conference:		
Needham's Grove	$ 10.00	
Pleasant Grove	20.00	
Pleasant Ridge	135.00	
Seagrove	7.50	
Shiloh	10.00	
Virginia Valley Conference:		
Antioch	$ 15.28	
Dry Run	1.34	
Timber Ridge	116.40	
Wood's Chapel	5.00	
		1,103.55
Grand total		$ 7,535.08

* * * * *

Declaration of Purpose

Signed Declarations from our churches in the Southern Convention for the building program on the campus of Elon College continue to come in even though slowly. The churches in North Carolina are responding more readily than are the churches in Virginia. I am sure, however, that all of our churches will do their share.

When we think we are getting along very well at the college, disaster strikes. South Dormitory, as reported before, was destroyed by fire recently. This constitutes a disaster and presents a very serious and immediate problem. We have arranged to take care of the boys in other dormitories by crowding. Provision must be made for additional rooming space by September 1st. In view of this disaster, I am sure that our churches will accept their share in the cost of Virginia and Carolina Halls as approved and directed by the Convention. When the Convention speaks, the college feels that it is compulsory.

It would seem to me that our pastors and churches would consider the action of the convention and conferences more or less binding on them—certainly they would feel that it is

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Christian Family Life Program

Prepared by

MRS. J. EVERETTE NEESE.
Christian Family Life Chairman of Eastern Virginia Women.

THEME: *"God in the Home—Peace in the World."*

DEVOTIONAL SERVICE.

Call to Worship—"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hast formed the earth and world. Even from everlasting to everlasting thou art God."

Hymn—"Come, Let Us Join with Faithful Souls." (Pilgrim Hymnal.)

Litany of Meditation on the Home.

Father: Happy are fathers and mothers who can see life through the low windows of childhood.

Mother: For the Kingdom of Heaven itself is of those who have a child-like spirit; and where God is in the parents. His Kingdom is within the home.

Father: Happy are the parents who charge the atmosphere of home with sympathy and understanding.

Mother: Their words shall be remembered and their influence remain from one generation to another.

Father: Happy is the family whose understanding is deeper than speech and closer than all that can be expressed.

Mother: For a look from loving eyes is a high form of eloquence, and some lips can say more, though silent, than others in pretty speech.

Father: Happy is the family whose home, though large or small is a temple of God.

Mother: Whose members, seeking God, need not go far away—but find him in their midst.

Unison: Where faith, hope and love, are all in the daily course incarnate in domestic ways.

Child: Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and that thou mayst live long on the earth.

Prayer for Christian Homes.

Poem: "Happy Is the Family."

Happy is the family
That is able to meet prosperity without conceit
And adversity without discouragement;
Whose members know that the real gains
Are qualities of manhood and womanhoood,
And that the best circumstances
Are those that best bring out strength in character.

They shall make of disaster a servant,
And of misfortune an instrument,
And having learned to master these two
They shall be able also to achieve prosperity
And make it an instrument of good.

Such a family is like an artist,
Who with common material
Is able to achieve a work of beauty.

Children's Choir (from balcony): "Fairest Lord Jesus."

Leader: We have had as our theme for the year, "Out of the Heart of the Gospel." In the light of the gospel we find life. Let us draw forth from the Scriptures the light needed for growth in the various areas of Christian Family Life.

Christian Family Life Chairman: In Christian teaching there are only two staffs of teachers: Church School teachers and parents. The parents are the *Number One* teachers of religion. Christian homes have been compared to the foundation of a house, the house itself being no more stable than the foundation on which it rests. In a like sense we can say that our church is no more Christian than are the homes in which ts members live. Then again we can say Christian homes are like lighthouses, shedding light about them in a community where many do not know the Christian way. The light of a sincere Christian home shines out.

Voice (A good clear reader from balcony): "Hear, O Israel: the Lord our God is one Lord; and thou shalt love the Lord, thy God, with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:4-7.

Christian Family Life Chairman: "It Is Fun Having a Family" is the title of a booklet describing the joys of parenthood today. Of course, it mentions some of the problems that all parents experience, but the emphasis is on the deep satisfaction that comes to those who work earnestly at the task of rearing a family. One writer has said that no one can understand the full meaning of maturity, unless he himself has reared a child or engaged in the equivalent of this experience. We as parents are always challenged to set the proper example before the children of our homes.

Voice: "At that time the disciples came to Jesus, saying, 'Who is greatest in the kingdom of heaven?' And calling to him a child, he put him in the midst of them, and said, 'Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever receives one such child in my name receives me; but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.' " Matthew 18:1-6.

Christian Family Life Ch'man: Our homes are schools, a character education study by Hartshorne and May discovered that the home had more influence on a child than all social institutions of the country put together. A few years ago a study was made to determine why people lose their jobs in a wide variety of vocations. It was found that 85 per cent lose their jobs for

(Continued on page 9.)

Missions at Home and Abroad

The Season of Warm Weather and Vacations in India

Kilanjunai P. O.,
Ramnad Dist., So. India
March 25, 1956

Dear Friends of the Southern Convention:

This is the season here in India when the weather warms up and everybody begins to think about vacations. Our schedule in Kilanjunai is for us to be away in the hills during the month of April, so that Dr. Martin, the Indian doctor who relieves me, can take his vacation in May. While we are gone, a college student Christian Movement Work Camp will be here, occupying our house, and helping the local congregations in nearby villages rebuild their mud and thatch church buildings that collapsed during the flood. Our Compounder has just returned from his vacation, the first he has taken in seven years. Tonight we are having a feast for him, in honor of his twenty-five years of service here.

This has also been the season of extra trips out to Ramnad and Madura for committee meetings—those crucial year-end meetings where the work of the past year is reviewed and plans and budgets made for the coming fiscal year. In addition to your special flood relief gifts, here is what your money is being used for, which you have been sending here for the rural medical work in general: Twenty-five per cent each is being used for the maternity ward here in Kilanjunai and for Dr. Martin's village program around Ramnad. Twenty per cent is earmarked to provide smokeless stoves and sanitary latrines in the homes of all the pastors, catechists, and Bible women in the villages. Six percent each is going for initial running expenses connected with the new rural health workers' training course, (which is now assured), and for two rural dispensaries—one already established and the other about to be. The rest is being used for such things as the pastors' health insurance scheme, first-aid kits for village schools, and special health training for lay volunteer church workers in the villages. In addition it was decided to appeal during this next year for special funds to establish new health centers; to build an additional doctor's house here in Kilanjunai so that a second doctor can be secured and I can be released for more village work; to enlarge the facilities of the big Mission Hospital in Ramnad so that it can expand its nurse-midwifery training program and preventive medical services in that area; and for more funds for the health workers' training center here, and for sanitary installations for teachers in Mission schools. That sounds as if we were doing all our thinking and planning only in terms of money, doesn't it? Actually a lot more is involved than just that, but we have not succeeded yet in freeing ourselves from dependence on the "filthy lucre" for these more material aspects of the church's program.

The other recent highlight was a tour, by jeep, of the Tiruvadanai area, just north of us, with the Heinemans, of our Mission. They plan to turn over their work in Madura, and are looking for a village to settle in, for rural uplift work. The Bishop has declared the Tiruvadanai area to be an especially needy and neglected portion of the Diocese, and wants us all to concentrate on it during the coming years. Altho parts of it are not more than ten miles straight across country from Kilanjunai I had never been there before because it is separated by long stretches of soft sand, which are very difficult for cycles to cross. But inspection of the rapidly expanding register of my leprosy clinic patients shows that a good many are coming from villages in that area, some of them walking fifteen miles or more each way, every Saturday, for their treatment. In the face of that sort of pressure of need, I guess it is up to me to find a way to get across that sand and start a roadside clinic in that area. This will be my first new project after coming down from the hills in May.

Best regards,
ED RIGGS.

CHRISTIAN FAMILY LIFE PROGRAM.

(Continued from page 8.)

personal reasons. Some of these reasons are: weak character, emotional instability, and undesirable personal traits. The foundation for all of these is the early home training — in the school parents conduct from day to day.

Voice: "I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Lois, and now, I am sure, dwells in you. . . . But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Jesus Christ." II Timothy 1:5; 3:14-15.

"Train up a child in the way he should go, and when he is old he will not depart from it." Proverbs 22:6.

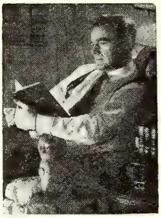
Sunday School Teacher: I represent the church school. It is both a privilege and a great responsibility to be entrusted with the religious training of our children. Instead of lamenting, "How can we get parents to cooperate with us?" Sunday school teachers are asking today, "How can we serve better the families in our church?" It is the foremost obligation of every teacher to be genuinely Christian. This means consistent living and loyalty to the church and its services. Often Sunday school teachers are told, "Every teacher is an evangelist." When this approach is made toward our work, we find many ways to help families in their task of making the home more Christian. (List here some of the things your church is doing to bring about a better church-home relationship.)

Voice: "And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said to them, 'Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whosoever does not receive the kingdom of God like a child shall not enter it.' And he took them in his arms and blessed them, laying his hands upon them." Mark 10:13-16.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them." Ecclesiastes 12:1.

(Continued on page 13.)

Have You Read?



''Psychiatry and Common Sense,'' C. S. Bluemel, M. D., Published by The MacMillian Company, 245 P., $3.00.

Many students of Psychiatry and Psychology, as well as many everyday folk have long waited for just such a book as this one by Dr. Bluemel. Being a physician of wide study and extensive practice, the author knows the field of thought which he here presents from both the technical and the practical point of view. He writes both for the student and the average reader. With rare intellectual illumination he goes to the bottom of ''The Problem of Making Life Adjustments'' successfully. His style is clear—his reasoning irrefutable. His findings are easily understandable instead of confusing and bewildering as is too often the case in this field of thought.

This book is indeed richtly titled—''Psychiatry and Common Sense.'' The book would be a valuable asset to the libary of any minister or teacher. There are but few people who would not profit by reading this timely book.

Roy C. Helfenstein.

MASSACHUSETTS OBSERVES MISSIONS DAY.

served as the foreign mission agency for several Protestant denominations, but as these groups established their own boards the American Board became the foreign mission arm of the Congregational Christian Churches. 334 misionaries are presently working in fourteen countries under American Board auspices.

In other actions the Prudential Committee, which acts as an Executive Committee for the American Board, passed a resolution urging the United States Government ''to take action looking toward the release of remaining Japanese War Criminals still held in prison by our government, and to the commutation of the sentences of those parolled at an earlier date.'' The vote supports a similar resolution passed by the Division of Foreign Missions of the National Council of Churches of Christ in the U. S. A.

SURPLUS GRAIN SHIPMENTS.

(Continued from page 6.)

Extensive rainfalls will cause further slides during the year. The ability of Church World Service to relieve this suffering will rely to great extent upon donations to the Christian Rural Overseas Program's 1956 campaign for relief and rehabilitation materials.

Without earnestness no man is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not its depth of shadow.

—*Bayne*

DECLARATION OF PURPOSE.

(Continued from page 7.)

their responsibility to do the best they can. I am sure that no one feels this is a matter that any church may take or leave as it desires. If churches would respond, it would be most encouraging. We now face the possibility of building another new dormitory. We need your help.

Carolina Hall—Declarations:

Name of Church	Amount
Eastern N. C. Conference:	
Auburn	$ 759.50
Beginning Nov., 56; 5 years.	
Antioch	451.50
Beginning April, 56; 5 years.	
Damascus	465.50
Beginning Jan., 57; 5 years.	
Hayes Chapel	362.25
Beginning Nov., 56; 5 years.	
New Hope	1,048.25
Beginning 1956.	
Hope Mills	414.75
Beginning Jan., 57; 5 years.	
Eutaw Community	595.00
Beginning Jan., 56; 5 yeari.	
Bethlehem	294.00
Beginning 1956; 5 years.	
Clayton Christian	600.00
Beginning Jan., 57.	
Henderion, First	2,308.00
Beginning Jan., 56; 5 years.	
Mt. Auburn	1,120.00
Beginning Jan., 56; 5 years.	
Martha's Chapel	297.00
Beginning 1956.	
Church of Wide Fellowship	2,289.00
Beginning Jan., 57; 5 years.	
Beluah	1,137.50
Wake Chapel	4,079.25
Youngsville Christian	300.00
Total	$16,913.50
N. C. and Va. Conference:	
Pfafftown	$ 463.75
Beginning Jan., 56; 5 years.	
Lebanon	939.75
Beginning Jan., 58; 10 years.	
Beverly Hills	886.00
Beginning Nov., 56; 5 years.	
Monticello	822.50
Beginning Aug., 56; 5 years.	
Belews Creek	834.75
Beginning 1956; 5 years.	
Zion	175.00
Beginning Jan., 1956; 5 years.	
Burlington, First	10,000.00
Beginning Nov., 56; 5 years.	
Church of the Covenant	175.00
Beginning Oct., 56; 5 years.	
Shallow Ford	1,800.00
Beginning Oct., 56; 18 years.	
Salem Chapel	740.00
Beginning Jan., 57; 5 years.	
Mt. Zion	1,000.00
Beginning Jan., 56; 10 years.	
Center	281.75
Beginning Sept., 56; 5 years.	
Bethel	1,034.25
Beginning Jan., 1956; 5 years.	
Greensboro, First	5,887.00
Beginning Oct., 56; 1956.	
Union	1,500.00
Beginning Nov., 57; 10 years.	
Personal	500.00
Haw River	1,534.75
Beginning 1957; 5 years.	
Total	$30,034.00

Virginia Hall—Declarations:

N. C. and Va. Conference:	
Ingram	$ 1,748.25
Beginning Jan., 57; 8 years.	
Total	$ 1,748.25
Eastern Va. Conference:	
Windsor	$ 2,841.00
Beginning Oct., 56; 5 years.	
Union	2,019.00
Beginning Jan., 56; 5 years.	
Suffolk Christian	10,000.00
Beginning Oct., 1956; 5 years.	
Total	$14,860.00
Virginia Valley Conference:	
Antioch	$ 900.00
Beginning Jan., 57; 5 years.	
Bethel	912.00
Beginning 1956; 10 years.	
Ingram	1,748.25
Beginning Jan., 57; 8 years.	
Total	$ 3,560.25
Total for Carolina Hall	$40,644.25
Total for Virginia Hall	$18,420.25

Carolina Hall—Payments:

N. C. and Va. Conference:		
Zion	$ 5.84	
Bethel	202.00	
Mt. Zion	331.00	
Monticello	35.00	
New Hope	27.53	
		$ 601.37
Eastern N. C. Conference:		
Wake Chapel	$500.00	
		$ 500.00

Virginia Hall—Payments:

Virginia Valley Conference:		
Bethlehem	$ 75.00	
Bethel	18.02	
		$ 93.02
Eastern Va. Conference:		
Franklin	$500.00	
Johnson's Grove	200.00	
		$ 700.00

NEWS FROM THE CHURCHES.

(Continued from page 3.)

and others have been added since then. Mrs. Neese is now leading us in our Bible Study in addition to her responsibilities as president of the Norfolk Council of Church Women.

Also, in late fall, a Laymen's Fellowship was organized and now has a membership of 32. There men meet monthly in a supper meeting and in the latter part of April will present a Negro minstrel at the Ocean View High School.

The Woman's Fellowship held a "Christmas Festival" in early November and contributed the $600.00 returns to the parsonage debt. They are planning a "Summer Festival" for early June.

On Christmas Eve, a service of Holy Communion by candlelight was held. The parish members came anytime between 7:30 and 8:30 p. m. and, as a family, communed together. This was impressive and prepared us spiritually for the Christmas season.

Members have been received into the church each month since September. On March 4th, eight new members were received which made a total of 36 adults uniting with the church since September.

In the Pastor's Class, there were 35 children and young people receiving training in the meaning of church membership. These were received on Palm Sunday—March 25th. Children were Christened on Easter Sunday.

We are in preparation, at the time of this writing, for a week of Lay Visitation Evangelism followed by a week of Evangelistic services with Dr. Henry E. Robinson as our visiting evangelist.

All of us are encouraged at the progress our church has made in the past six months under the leadership of Mr. and Mrs. Neese.

MRS. C. Z. MARSHBURN, JR.,
Reporter.

* * * * *

Chapel Hill's Pastor Speakes at Sanford

The Reverend Charles Jones of the Community Church of Chapel Hill, served as evangelist for the Sanford Congregational Christian Church during the week of March 25-30. This period of evangelism was held in accord with the program of simultaneous evangelism observed throughout the Southern Convention.

Mr. Jones used as his theme, "Following Jesus." In a logical, sincere, and lucid manner Mr. Jones presented the life of Jesus as revealed to us in the Scriptures, not as tradition and preconceived ideas have portrayed it. Seeking to discover the true nature of Jesus' personality, several ostensible, but easily overlooked, sources of information were consulted. The personality of Jesus as presented by his enemies, his friends, and his own attitude toward others was examined critically and with as little personal bias as possible. One of the most outstanding points made was that Jesus was never angry with people but with things.

It cannot be too strongly emphasized that all who attended this preaching mission and heard Mr. Jones' forceful message, were profoundly affected by it; that some new spark was kindled in their spiritual lives; that all carried away a renewed faith in the love of God.

* * * * *

Spoon's Chapel Cornerstone Laid

The unveiling of the cornerstone of the new and modern church and church school building at Spoon's Chapel Congregational Christian Church near Asheboro, North Carolina on April 22, 1956, marked a climax in the 63 year history of this rural church.

Dr. W. T. Scott, superintendent of the Southern Convention of Congregational Christian Churches, delivered the address, emphasizing that the church is a place of worship, a school for Christian education, and a fellowship of all those who follow or who have ever followed the Master.

In 1893 Spoon's Chapel became a Christian Church. In 1932, when the Christian Church merged with the Congregational Church, its name was altered to become Congregational Christian.

Originally, the only shelter at Spoon's Chapel was a brush-arbor, that afforded temporary shelter from the rain. Later a small, one-room church was built. This building, which stood just north of the present structure, is described by residents who remember it as having been "planked up and down."

In 1938 a larger church, measuring 30 by 40 feet, was built. This was also a one-room building. This building served the small congregation well, doubling as a sanctuary and as a church school. Curtains separated the four Sunday school classes meeting in the corners of the room. Another class met in the center.

Around this one-room structure the present building has been erected. The sanctuary has been enlarged and six classrooms and a utility room have been added. The addition has been made of brick and cement block construction. The former building has been brick veneered on the outside and completely remodeled on the inside.

Several years ago the people of Spoon's Chapel saw the need for classrooms and they began a building fund. C. F. Saunders, Jr., superintendent of the Sunday school, was elected treasurer of this fund, a post which he still holds. The fund grew, but slowly without the incentive of definite plans. One year ago the fund contained approximately $3,000.

At this time, the people decided to build, realizing the need if the church were to serve the community adequately. A building committee was apointed, and Gillis Luck was elected chairman. The church set and met a goal of $5,000 for the first of September. J. C. Newell, of Ramseur, drew plans, which were approved by the church. A loan of $7,000 was obtained from the Congregational Christian Building Society. Construction began, with Newell as supervisor, in October of last year. Since that time the 50 members of Spoon's Chapel and friends of the church have contributed an additional $4,000 to the building fund.

The building for which the cornerstone was unveiled today stands as a fitting tribute to the dedication and hard work of these people. The cornerstone reads "Spoon's Chapel Congregational Christian Church—1893-1956—Christian Worship and Education;" and as the pastor, Rev. Max Vestal, stated in the unveiling service, "contains the prayers and hard work of the people of Spoon's Chapel and of her many friends."

In addition to Dr. Scott and the pastor, participating in the service were Rev. L. M. Presnell, of Liberty, president of the Western North Carolina Conference of Congregational Christian Churches; Rev. S. E. Marren, of Albemarle, conference vice-president; Dr. F. C. Lester, pastor of the Asheboro Congregational Christian Church; and Rev. Mack Welch, of Bennett, conference pastor-at-large.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Preaching to the Gentiles"

Lesson VII—May 13, 1956.

Memory Selection: *I preceive that God is no respector of persons: but in every nation, he that feareth him, and worketh righteousness, is acceptable to him.* Acts 10:34-35.

Background Scriptures Acts 9:32, 11:18.

Devotional Readings Acts 10:34-43.

A Crack in the Walls.

At the beginning, the Christian mission was to the Jews. The first preaching was to the Jews, and for the Jews. The Christians, like the Jews, had built a wall around themselves, shutting themselves in, and shutting others out, in a sense. And this in spite of the fact that Jesus had made it plain, or at least tried to make it plain, that his gospel was for the whole world, and that although his followers were to begin at Jerusalem, they were not to stay there: they were to go to Judea and Samaria and to the uttermost parts of the earth. At the beginning, however, the disciples were content to preach only to the Jews. The wall had not been breached.

But cracks were beginning to appear in it. The first crack appeared when Philip went down to Samaria and preached to the Samarians, and when other disciples, scattered by the persecution, began to fan out and to preach the word outside Jerusalem. According to the record Philip was the first to preach to the Samaritans That was a big step forward, a big crack in the wall. It was the beginning of the crumbling of the walls, the breaking of the barrier between the Christians and the Gentile world. Our God was marching on.

A Big Crack in the Walls.

The walls showed further or additional cracks when Simon Peter, the Big Fisherman began to get around. He came down to Lydda and Joppa and did some preaching and healing in those towns and the surrounding area. He was getting very close to Samaria himself—Joppa is only a few miles from the Samarian line. And he did a rather unusual thing for a Jew: he went in to lodge with another Simon, a tanner. That was not exactly being a bad boy, but it was not being a good boy. Tanners were regarded as ceremonially unclean by the Jews, and Peter was risking criticism by having anything to do with one, especially in living under the same roof with one. Perhaps, indeed undoubtedly, Peter was beginning to see that this thing called ceremonial uncleness was not so important after all. He was beginning to see that God cared for other men too. At any rate another crack had appeared in the wall that separated Jew from Gentile.

And then the big crack came, a break through which you could drive a horse and cart. The story of the break is told in two vivid and vital chapters in Acts. It is the story, of course, of the meeting of Peter and Cornelius, the Roman centurion. It is one of the turning points in Christion history. It is the event where the legitimacy of Gentile Christianity is recognized and established. Here an apostle, under *divine guidance* goes to preach to a Roman officer, a Gentile, and here is related the story in detail of how this Gentile and fellow Gentile believers were formally welcomed into the Christian Church. Here in large measure the middle wall of partition was broken down, and a symbol of the unity of believers in Christ was given. First only Jews were evangelized, then Samaritans, but now a representative Gentile and a large circle of his friends are led to accept Christ, and are filled with the Spirit, and are admitted and welcomed into his Church. And here the Church was being prepared for its world witness. It was almost another Pentecost!

Breaking Down the Walls.

It did not come all at once. Indeed it has not come in its fullness. Vested interests are slow to give up their privileges. Prejudice is hard to root up. Customs cannot easily be changed. There are still many people, good people, who do not believe that all men are equal before God, who are not willing to give to all men, regardless of race or color, equal rights, who do not believe that the gospel is for all peoples. The folks in Peter's day were like that. When he came back and reported his experiences, the Jewish leaders, and the Jewish Christian leaders severely criticised him. "Thou wentest in to men uncircumcised, and didst eat with them." That was a serious charge. It was as if one of us should eat, not only with a foreigner, but with a Negro, or should have such a one eat with us! Things were getting out of hand and something had to be done about it. And these self-appointed leaders were going to do it. "Come now, Peter, what do you have to say by way of defense?"

Peter simply told his story. He told of how he had gone up on the housetop to await dinner which was not ready; of how he had a vision of a sheet full of all kinds of four-footed beasts, and wild beast, and creeping things, and fowls of the air, most or all of which were unlawful for a Jew to eat, let down from heaven, of how a voice told him that he was not to call unclean what God had cleansed; of how the very time that this was happening, a group of men who had been sent by Cornelius in obedience to a heavenly vision, waited at the door of his home; of how, putting two and two together he knew that the thing was of God, and he had gone with the men to Cornelius' house where he found a group wainting; of how even as he preached the Word to them, the Holy Spirit fell upon them with fullness of power, and of how he had baptized them forthwith and received them into the Christian fellowship. It was a straightforward story, simply and effectively told. Then he asked "What was I, that I could withstand God?" Well, what could he do if he were not to be disobedient to the heavenly vision? There was nothing else to do and the critics knew it. So "they kept their peace, and glorified God saying, Then hath God also granted to the Gentiles repentance unto life."

As has been said above, this was the big crack in the wall. But it was to take a long time to level the wall. That process is still going on. But gradually men are overcoming their prejudices, civil rights are being recognized more and more, progress is being made in better relations between the races of men, nations are seeking more and more the ways to peace, denominations are becoming more conscious of the sins of sectarianism, church union is making propress, and men are coming to realize that there is one Lord, one faith, one baptism, one God and Father of all. To the church of Jesus Christ the challenge comes to make this dream

(Continued on page 13.)

CHRISTIAN FAMILY LIFE PROGRAM.

(Continued from page 9.)

Minister: Your home can be a center of worship. In answer to the earnest, sincere questions of Christian parents who ask me, "How can we give our children more of those things we cherish most in our own lives?" I can, as your minister, reply with only the simple request that you have more of Christ to share with them. Within the four walls of our homes is where the most sharing is done. We share Christ more when we worship him more. Many changes in living have created new problems for families today, but Christian Family Life is still possible, and one of the most important resources for achieving it is the practice of home worship.

Voice: "Our fathers worshipped on this mountain; and you say that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jesusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming and now is, when the true worshippers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is Spirit, and those who worship him must worship in spirit and truth." John 4: 20-24.

Friendly Service Chairman: When God is revered and worshipped in all the homes of our land, there will be peace in the world. If we would rear our children so that they might live peaceably with others, we must practice democratic ways in our homes. We miss many opportunities for developing democratic ways in our families when we fail to recognize and appreciate the efforts the members make in thinking and acting for themselves. If we strive to be Christian in our home, then our children will grow into Christian citizens who realize the value of the church in its service to others in the community and throughout the world. A better world will come into being when our children have learned, "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other." People who are vitally Christian will express their hate for the evil in the community in many concrete and constructive ways.

Harry Munro, in speaking to church school workers, told of a group of college students making a trip to the slums of a large city under the direction of a guide. There in the slums, they came upon a small child sitting with her feet in the gutter, her hair matted with filth, no shoes, dress badly torn, and looking as though she never had had a bath. A young lady asked the guide, "Why doesn't that girl's mother clean her up." The guide thought a moment and then replied, "Madam, that girl's mother probably loves her, but she doesn't hate dirt; but you don't love her enough to go down there and clean her up." Then he said, "*Until hate for dirt and love for that child are in the same person,* that little girl will likely remain as she is." We must teach our youth that this is the task of the church—to hate the evil that people engage in and to love the people enough that the church will make a difference in their lives. James, in his Epistle, says:

Voice: The church's ministry begins with the child the day he is born, and it is not finished until the end of his life. Since this is true, it is important that the church have as a part of its program the enrichment of the total life of its members. As members of our church, let us put forth special effort to meet, as best we can, all the needs of our children, young people, and the whole family. This is the task of our church.

Hymn—"O Lord of Heaven and Earth and Sea," or "For the Beauty of the Earth."

Benediction.

"THE LIVING WORD"

"Leave but the Sixth Part of Thee"

Number Eleven of a Series

By DR LUTHER A. WEIGLE.

A correspondent inquires why "I will leave but a sixth part of thee" is omitted from Ezekiel 39:2 by both the American Standard Version and the Revised Standard Version. It is because this is an erroneous translation of a Hebrew verb, *shasha.* This verb occurs only in this passage, and so cannot be studied in varying contexts. Because the first two consonants of this verb, "shsh," are the consonants of the word "shesh," which means "six," the King James translation thought that it meant "I will sixth you."

If they had given adequate consideration to the ancient versions, such as the Greek Septuagint or the Latin Vulgate, they would have realized that the verb means "lead on" or "drive forward," as it is translated in the American Standard Version or the Revised Standard Version. There is general agreement among Hebrew scholars on this point. The translation of the Jewish Publication Society in America, for example, and the recently published Soncino edition of the book of Ezekiel in Great Britain, have "I will turn thee about and lead thee on."

The inquiry aroused my curiosity as to who first made the error which appears in the King James Version. Looking into the sixteenth-century English translations, I find that Coverdale, Matthew, and Taverner had "I will . . . carry thee forth." The Great Bible changed this to "I will . . . punish thee with six plagues"; the Geneva Bible made another conjecture and had "I will . . . leave but the sixth part of thee." The Bishops' Bible got back on the track with "I will provoke thee forward"; and the Douay Bible of the Roman Catholics also had a correct translation, "I will lead thee out."

The king James translators had sound translations of this verb before them in Coverdale, Matthew, Taverner, the Bishops' Bible, and the Douay Bible, but they followed the error of the Geneva Bible.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

come true. She has come to the Kingdom for such a time as this. Let us have done with lesser things and let us give heart and mind and strength to serve the King of kings.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

He to whom worshipping is a window, to open but also to shut, has not yet visited the house of his soul whose windows are from dawn to dawn.—*Kahlil Gibran.*

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Our children at the Orphanage are beginning to look forward to the end of school. They are busy getting ready now for May Day when there will be gala time had by all as they parade and march and sing with the nearly nine hundred other pupils in their school. One will not be able to pick them out from the others as they wear the same sort of costumes and join in with light hearts. Our sewing matron and her helpers are seeing to it that not one goes lacking.

To be sure it would be better if the had their own parents and their own home, but since they are not only deprived of that blessing and of any other substitute, it is great for them to have a real chance in a home furnished them by the church. Some of them will not be here for more than a year, others for a few years, and some will remain until they are graduated at high school and are given a job or further training.

Now take R— for instance, she has had it plenty tough. In and out of this terrible plight, and finally landing up on the county welfare by order of the court. This week she united with the church and was baptized. Now her heart is happy; her mind is set on being somebody. She is loved by all around her and is a real pretty, mannerly girl. She knows she has true friends. And she knows where she will sleep at night, and what good breakfast she will have next morning. She will not be driven, broken-hearted nor abused. Everything will be just the opposite from that. She is happy and all because the church has come to her help and rescue.

Everyone here is following the path of kindness and trust. From the time the first morning prayers of praise are said and sung till the last child is tucked safely in at bedtime there is the time to help one another and to enjoy life and its rich opportunities. It does not take long for a little abused and battered and homeless child to catch on. The progress is forward, all in one direction. True there are moments when a friend is needed, when someone who has had training and experience and who has an understanding heart and mind is ready to be a blessing.

It is my joy and pleasure to be able to see on the one hand the homeless child and on the other the church. I like being here to put the two together. I love the church. I love the child. Both may be and will be blessed. Since coming to the orphanage I have learned much about what the Lord meant when he said "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

When the orphanage is needed. it is badly needed.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 18, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 6,071.43
Eastern N. C. Conference:		
Hope Mills	$ 3.00	
Liberty (Vance)	55.00	
Morrisville	7.08	
New Hope	16.00	
Piney Plain	49.00	
Southern Pines	100.00	
		230.08
Eastern Va. Conference:		
Burton's Grove	$ 4.00	
Franklin	31.00	
Oak Grove	6.00	
Portsmouth, Shelton Memorial	6.00	
		47.00
N. C. and Va. Conference:		
Burlington, Lakeview—Special	$ 10.00	
Concord	20.00	
Durham S. S.	27.01	
Greensboro, First	62.94	
Mt. Zion S. S.	13.77	
Union (Va.) S. S.	5.00	
Lynchburg	6.00	
		144.72
Western N. C. Conference:		
Antioch (C) S. S.	$ 21.32	
Pleasant Grove	20.00	
Pleasant Ridge	105.00	
Seagrove	5.00	
Shady Grove	25.00	
Zion	30.00	
		206.32
Total		$ 628.12
Grand total		$ 6,699.55

Special Offerings.

Amount brought forward		$12,767.42
A. Glenn Holt, Jr., Burlington, N. C.	$ 2.50	
Ladies' Bible Class, Cong. Christian Church, Henderson, N. C.	25.00	
Mrs. Carre Jones, New Hill, N. C.	5.00	
Miss Wilma Goodwin, Burlington, N. C.	25.00	
A Friend	10.00	
First Cong. Church of Ludlow Center, Mass.	25.00	
Miss L. Kennedy, Worthville, N. C.	30.00	
In Memory of Mrs. Grace Holt	10.00	
In Memory of J. B. Rhodes	5.00	
In Memory of Fowell Mendenhall	10.00	
In Memory of Paul Walker	5.00	
In Memory of Mrs. N. Simpson	5.00	
Special Gifts	143.00	
		305.50
Grand total		$13,072.92
Total for the week		$ 933.62
Total for the year		$19,772.47

The essence of goodness is not conformity to a pattern but a disposition and dedication to meet every new situation in the finest spirit and the best way we know.—*R. W. Sockman.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

In Memoriam

FLOYD.

Whereas God in his infinite love has seen fit to call to her reward our friend and member, Mrs. Lola Floyd, on Sunday, April 8, 1956, we as a Womans Missionary Society and church, wish to record our appreciation of her devoted Christian life to her Society and Church, and sorrow in our loss. Our loss is Heaven's gain.

Therefore, be it resolved that New Hope Congregational Christian Church of Alabama has lost one for whom it mourns. That we commend to the love and care of God, her husband and children, praying that in their sorrow they may find peace and comfort in God's love. We desire that a copy of this token of our love and appreciation be sent to her family, a copy placed on the missionary records and church records, and a copy be sent to **The Christian Sun** for publication.

Mrs. L. H. LILES,
Mrs. E. C. STEVENS.

BRADSHAW.

Since, God in his infinite wisdom and tender mercy saw fit to take the gentle spirit of John Bradshaw home to live with him, March 19, 1956, me, the members of his beloved church, Liberty Spring, desire to pay our tribute to his memory.

Mr. Bradshaw was gentle in spirit, modest, sincere and his character a fair blooming flower in his home and community. Therefore, be it resolved:

First: That we recognize our loss as Heaven's gain and bow in humble submission to the will of him who doeth all things well.

Second: That we express our sincere sympathy to his beloved family circle and pray God's richest blessing upon them.

Third: That a copy of these resolutions be sent to the family, a copy to **The Christian Sun** for publication, and a copy be entered upon the records of this church.

Respectfully submitted,
Mrs. R. WESLEY HARRELL,
Mrs. CHARLIE E. NICHOLS,
Mrs. WILLIAM T. HARRELL,
Committee.

DUKE.

"Sunset and evening star
And one clear call for me
And may there be no moaning at the bar
When I put out to sea."

We, the members of the Liberty Spring Christian Church wish to pay tribute to the memory of a beloved member, William Elisha Duke, who slipped from this life to a greater life after a brief illness on February 4, 1956.

We are grateful to God for what his life has meant to his family, church and community, therefore be it resolved:

First: That we bow in humble submission to the will of our loving Heavenly Father, who doeth all things well.

Second: That we extend to his loved ones our heartfelt sympathy and pray that God's richest blessings may ever attend them along life's journey.

Third: That a copy of this tribute be sent to the family, a copy to **The Christian Sun** for publication, and a copy be entered upon the recorls of the church.

Respectfully submitted,
Mrs. R. WESLEY HARRELL,
Mrs. WILLIAM T. HARRELL,
Committee.

TUCK.

Emmett Apple Tuck, 59, one of Virgilina's most prominent citizens and businessmen died at 10 a. m., Sunday, March 11, in Halifax Community Hospital.

Mr. Tuck was a member of the Virgilina Town Council, the board of directors of the Virginia Road Builders Association, Richmond, Va., the board of directors of the Citizens Bank of South Boston, and Virgilina Lodge 248, A. F. & A. M.

He was born June 7, 1896, in Halifax County, Va. the son of Walter Wood Tuck and Ella Overby Tuck. He was educated at Elon College, N. C. Since August, 1921, Mr. Tuck had been connected with W. W. Tuck and Sons, road contractors.

Funeral services were held at 2 p. m., Tuesday at Union Congregational Christian Church of Virgilina, of which he was a member. Dr. David W. Shepherd, pastor, officiated, assisted by Rev. Mark Andes of South Boston. Burial was in Virgilina Cemetery.

In the passing of Mr. Tuck, the church has lost a loyal member, the town and community a useful citizen, and his family a devoted husband and father.

Mrs. W. S. DANIEL.

WAKE CHAPEL CELEBRATES CENTURY OF SERVICE

(Continued from page 5.)

laymen and laywomen and in the membership. At the present time, there are 356 members.

Realizing that the future of the church depends upon the young people, and that they are often admitted to membership in the church without adequate instruction, Wake Chapel, therefore, held its first pastor's class just prior to the celebration of its 100th birthday.

The church believes that evangelism should be a daily effort on the part of its members rather than an annual event, and it is toward this end that all its activities are directed.

During the past ten years, the Christian Education program has been enlarged to include Vacation Bible School, separate assembly for children, organization of additional classes, the use of visual aids, the establishment of a Nominating Committee and a Board of Christian Education, and teacher-training programs. In 1950, a Christian Education Building was completed. At the present time, there is a great need for departmentalizing the Sunday school so that persons may be guided at each level with an additional Christian Educational Building.

The church has an active Choir, Junior Choir, Youth Fellowship, and Laymen's Fellowship.

In 1953, Wake Chapel had its first year of full-time ministry and realized a dream of many years in the completion of its parsonage.

From a financial standpoint, the church has always been handicapped. In 1897, with 202 members the total raised is listed as $191.75. In 1917, with 157 members the total raised is listed as $434. In 1949, the total raised was $4,632.

Remembering that Jesus spoke more often about stewardship than about prayer or any other spiritual duty, Wake Chapel began emphasizing Christian stewardship in 1950, and the total raised was $10,465. In 1952, Dr. Jesse Dollar held a stewardship course of study, and the total for the year was $22,532. In 1953, Dr. Warren H. Dennison, one of our denomination's foremost authorities on Christian stewardship, held a week of special study to help the church "put God at the center of our lives and things on the fringe," and the total raised was $26,834.

In 1954, remembering that Jesus taught that Christians should love God first and then our neighbors as ourselves, the church adopted the slogan "as much for others as ourselves," and in 1955, the members of the church contributed $9,305.21 for operating expenses and $10,707.79 for missions and benevolences.

Speakers for the Centennial Celebration held on April 15, 1956, were Dr. W. T. Scott, discussing highlights in the history of the church; Rev. Fred P. Register, discussing outstanding accomplishments of the church; Rev. Earl T. Farrell, the present pastor, talking about dreams for the future; Rev. Joseph E. McCauley, of Waverley, Virginia, a great, great grandson of Rev. Littlejohn Utley, one of the founders of Wake Chapel, delivering the sermon; and Rev. J. Lee Johnson conducting the communion service.

In preparation for the Centennial, the sanctuary was completely redecorated.

The membership of the church is made up of people who are both conservative and liberal, and there have been many conflicts of opinion. However, it is the desire of all the members to work together toward a Christ-centered church, and it is with this goal in mind that Wake Chapel is beginning its second century of service.

THE MORAL LAW

More and more widely, the idea is being accepted that whatever is standard practice is right—that there is no immutable moral law of God, but only the custom and usage of the times.

Truth is said to be determined by the consensus of opinion, i.e., by whatever most of the people are saying and doing.

Polls and samplings are accepted as guides to truth and morals. Today we hear more about trends and tendencies than about principles. The majority determines as between right and wrong.

Polls may determine what is being thought and done but that has no bearing on the wisdom of the action.

Kinsey proved that a lot of people are committing adultery, but that does not repeal the Seventh Commandment nor save those who violate it from suffering the penalty.

Public opinion approves of drinking but nevertheless, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." (Prov. 20:1).

Polls only prove that many are "not wise."

Truth has flamed with many a martyr at the stake while the crowd —the majority—jeered. Within the moral realm polls and majorities do not determine truth. That lies in the province of God. Though all the people say otherwise, God's law cannot be amended or repealed. It may be ignored but not with impunity.

The consensus of opinion sanctioned the revelers dancing about the golden calf, but the moral law of God carried down from Mt. Sinai by Moses declared otherwise, and God's law was right. Had that matter been determined by the consensus of opinion, as expressed by sampling or poll, the Ten Commandments would not have been accepted.

The consensus was against Daniel, the three Hebrew children and the prophets, but they were right.

A sampling of public opinion condemned Jesus to crucifixion, but truth, nevertheless, hung with him on the cross.

The moral law ordained by God cannot be changed by mortal man.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18).

—Christian Economics.

HISTORICAL SOCIETY. 1956.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials,, Liberty — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, MAY 10, 1956 NUMBER 18

Convention Pilgrim Fellowshippers Meet in Suffolk

Banquet Meeting of the Biennial Session of The Southern Convention Pilgrim Fellowship, held in Suffolk Christian Church, Suffolk, Va., April 7-8

Toastmistress for the occasion was Miss Meryle Mauldin; the Speaker was Mr. James Schmidt, the President of the Ohio Pilgrim Fellowship

N-E-W-S B-R-I-E-F-S

Are you going to the General Council meeting? If so, the information given in this issue will be worth while.

Those attending the Eastern Virginia Laymen's meeting in Suffolk last Sunday report a good meeting. We hope for a full report for our readers.

We commend to our readers the article starting on page 8 of this issue entitled "Make a Will." Even small amounts left to the church or its agencies can be well worth while to the giver as well as to the church or agency to which it is left.

Information for Delegates Planning to Attend the General Council Meeting in Omaha, Neb.

Registration.—If you have not received a registration card, write for one immediately to Mrs. Charlotte H. Spoor, Registrar, General Council, 27 Fourth Avenue, New York 10, N. Y. If you have received one, send it in at your earliest convenience. It is important that separate applications be filed for each individual attending the meetings. There is a uniform registration fee of $5.00 for all persons attending the Council sessions, whether as voting or as associate members. Checks must accompany registration cards.

Upon arrival in Omaha, report to the Registration Desk in the entrance to the Civic Auditorium. There you will receive your badge, which will admit you to all sessions. Voting members will also receive their credential certificates which will serve as identification for voting.

Housing and Meals. — Lodging in hotels and motels. Each delegate or visitor must make his own reservations directly with the hotel he may choose. A list is given below. Be sure to request a confirmation of your reservation.

The cost of lodging in homes is $24.50 for an individual or $42 for a married couple. Accommodations are for the entire week of the Council meetings. No lodging in homes is available for a shorter period. Children cannot be accomodated in homes. For reservations, write to Mrs. L. H. Freese, Chairman of the Housing Committee, 9313 Davenport St., Omaha 5, Neb. (Phone REgent 2626).

Inclose check with application. All applications for lodging in homes must reach the Committee by June 1. No reservations can be accepted after that date.

Meals. Everyone will get his own meals as he wishes at the numerous hotels, restaurants, cafeterias and lunch rooms nearby. The accommodations are ample, and each person can eat as he chooses.

Mailing Address.—Have all mail sent to you at your hotel. If you secure lodging in private homes, have mail sent to you c/o General Council of Congregational Christian Churches, Omaha Civic Auditorium, Omaha, Nebraska.

Mileage.—All delegates from Conferences participating in the Travel Fund are entitled to receive mileage in the proportion that their Conference fellowship dues for 1954 and 1955 have been paid to the General Council office by May 15, 1956, up to a maximum of 2 cents per mile, round trip, via shortest route. Notice will be posted at Council headquarters where and when your mileage check may be called for.

Transportation.—If you are a clergyman, secure your clergy certificates well before starting date. Application blanks for clergy certificates may be secured from the various clergy bureaus, or from the Rev. James E. Waery, 19 South LaSalle St., Chicago 3, Ill.

Clergymen holding Eastern, New England or Southern Clergy Certificates may purchase a round trip

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgement and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Conventon of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

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Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun

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Address ....
( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.
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News from the Churches . . .

Memorial Gifts to Center Church

To Center Congregational Christian Church, South Boston, Virginia, the Irvine Anderson family (members of Center Church) made two presentations. One was a silver baptismal bowl, given in memory of Mr. Anderson's brother, Earle Anderson, Jr., who was killed in service during the last world war. The bowl has a glass lining to prevent any injury to the silver by the water.

The other presentation consisted of an altar cover, a pulpit scarf, a lectern scarf, and a Bible marker. These were given in honor of two charter members of Center whose consecration and loyalty to the Church are exemplary. The presentation came as a complete surprise to the honorees, Mr. and Mrs. Herbert C. Landrum, the parents of Mrs. Anderson.

The church deeply apprecites these useful and beautiful gifts.

* * * * *

Rev. B. A. Leebrick Leads Sunrise Service at Apple's Chapel

Under the leadership of our pastor, Rev. B. A. Leebrick, a pageant of the last days of Christ on earth was given at Apple's Chapel, Easter Sunday morning. The program began at 5:30 A. M. and was attended by a large group. The pageant was sponsored by the Men's Jr. Adult and the Helping Hands Classes.

The pageant opened with a welcome and prayer by Robert O. Pritchett, who was the director.

The first scene was of the Last Supper. Jesus, after giving thanks, broke bread and gave to the disciples and likewise the cup.

Then Jesus and the disciples went into a garden where Jesus prayed to the Father, "Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt." The disciples fell asleep.

After this came the betrayal of Judas with a kiss, Jesus being seized by officers and taken into court before the High Priests and Pilate. During this scene Peter denied Christ and one of the cast represented a cock crowing from the attic window of the educational building. Then was Jesus mocked, spat upon, and very rudely handled with a crown of thorns being placed upon his head. After the release of Barabbas, Jesus was turned over to the Jews, Pilot washing his hands.

Jesus was forced to carry a large cross a ways, and Simon of Cyrene was made to carry it the remaining way. At the place of Crucifixion three rudely constructed crosses were standing. The one in the middle was of real dogwood, which had grown in such a way that a place to support a body was easily fixed. Upon this the character Jesus was placed by several officers and people of the multitude. Nails were driven at the hands and Jesus said, "Father, forgive them; for they know not what they do." Jesus was rebuked and railed upon. The scene showing Jesus and the two malefactors on the crosses was touching and very realistic. When Jesus thirsted, vinegar was offered, and he gave up the ghost. Then his side, where a balloon of red coloring had been concealed, was pierced, showing the blood scene.

SCENE FROM EASTER PAGEANT

The body was taken from the cross in a real like manner and placed upon a rudely constructed stretcher. The the body was carried to and placed in a tomb. A huge stone, made of cardboard, was placed in front of the tomb. Two guards were sent to guard the tomb, and upon the commotion of an earthquake, they fell as dead. An angle appeared and opened the tomb to show that Jesus had risen.

The two women, visiting the tomb, were astonished to find it empty and ran to tell the disciples, meeting Jesus on the way.

The pageant closed with the church coir singing "Christ Arose" and a prayer of benediction by Rev. B. A. Leebrick.

The costuming of the pageant added much to its beauty and effectiveness. All members of the cast were dressed to resemble the Bible characters.

Following the pageant everyone was invited to breakfast as guest of the women of the church in the dining room of the educational building.

ROBERT O. PRICHETT.

Thomas Fred Wright III Drowns at Lake Smith

Thomas Fred Wright III, aged 15, was drowned in Lake Smith, Princess Anne County, Virginia, Saturday afternoon, April 21, 1956. Thomas is the son of Thomas Fred Wright, Jr., and a grandson of the Rev. T. Fred Wright and Mrs. Wright of Norlina, N. C.

Thomas was trying to recover his boat which was drifting away from shore when the accident happened. His brothers, Donald 11, and Jerald 7, had been out fishing in the boat and had not tied it up when they came in. The wind was blowing the boat out from shore and Thomas swam after it. He got into deep water and was unable to swim back. The father heard the cries for help, and dived in the water to rescue his son but could not reach him.

Princess Anne County Police and neighboring volunteer fire departments were called, but no other boat was available when the rescurers arrived. The body was quickly recovered when necessary equipment was brought, but artificial respiration failed to restore breathing. Thomas was a freshman at Princess Anne High School.

Funeral services were conducted Tuesday morning, April 24, and burial was in the Forest Lawn Cemetery in Norfolk.

The Wright family has the sympathy and prayers of the host of friends in the Southern Convention. Rev. T. Fred Wright has held successful pastorates in several Convention churches, and is now pastor of Antioch, Bethlehem and Mt. Auburn churches in the Eastern North Carolina Conference.

Editorial . . .

The Centennial Session of the Convention

The Centennial Session of the Southern Convention was a notable event. No one was in a position to say it was the greatest session in the Convention's history. But those who were present, and the attendance was excellent, enjoyed a high privilege. Attending the Convention is the only way to learn just what the Congregational Christian churches are doing in our area.

Union Congregational Christian Church, Alamance County, North Carolina, entertained superbly. It was an inspiration to see the beautiful church plant. The new vhurch building is one of which any congregation might well be proud. Every detail of the entertaining was carefully planned, carried out with smoothness and dispatch, and done so graciously it was a joy to be a guest of the church.

The Convention was honored to have as guest speakers, Dr. James E. Wagner, Philadelphia, Pa., president of the Evangelical and Reformed Church; Dr. Albert Buckner Coe, Boston, Mass., moderator of the General Council of Congregational Christian Churches, and Dr. H. A. Fesperman, president of the North Carolina Synod of the Evangelical and Reformed Church. Their messages were prophetic of the spirit of the United Church of Christ when the merger of Congregational Christian Churches and the Evangelical and Reformed Church is consummated.

Reports of Convention officials and of the institutions and boards are always a very interesting feature of the program. They reveal the results of the tremendous amount of work which is being done on the Convention level.

One fact stood out in vivid clarity. The securing of a Secretary of Stewardship and Evangelism is making a real contribution to all phases of the Convention program. Supt. W. T. Scott, the Rev. Fred P. Register, and the Rev. John S. Graves are rendering remarkably efficient service. Every church in the Convention can be strengthened by their advice and counsel.

Mr. Martin T. Garren of the First Congregational Christian Church, Greensboro, N. C., was elected president for the next biennium. Mr. Garren is the second layman to serve as president of the Convention in its entire history. Dr. E. F. Watson, an Alamance County physician, was elected president in 1858. We bespeak great things for the Southern Convention under the presidency of Mr. Garren.

Merger--Past--and in Prospect

The proposed merger of the Congregational Christian Churches and the Evangelical and Reformed Church has been the subject of thought and discussion in the two denominations for a decade. There have been times when discussion has been more in evidence than constructive thought. This is not going to be a review of the arguments for or against the proposed merger. It is a suggestion that we consider how the merger between the Congregational Churches and the Christian Church has worked and is working.

In the recent session of the Southern Convention the history of the past hundred years was presented. Not much was said about the fact that for the past twenty-five years the Convention has been working as a part of a very interesting venture in denominational union. It is impossible to tell what would have happened if something else had not occurred. It is our conviction that working within the larger fellowship, we have accomplished that which would not have been possible otherwise.

Affiliation with the Congregationalists has deepened and developed interest and activity in missions in the Southern Convention in a truly remarkable way. Only a dead church could refuse to respond to the inspiration and challenge of the work of the American Board. We of the Southern Convention have had the advantage of association with the leaders in missionary activity. Missionaries with many years of experience in other lands have spoken at our conferences and brought us first hand witness of what is being accomplished.

Congregationalists organized and built churches from Maine to California as the country was being settled. Since the merger was effected, the increase in population and the growth of towns and cities in Virginia and North Carolina have created an urgent need for new churches. The Home Boards have made their experience in organizing churches and the funds of the Church Building Society available for the expansion program of the Southern Convention.

Uniting with the Congregational Churches has brought the Southern Convention into close contact with some of the most outstanding church leaders in American Protestantism. Dynamic persons who radiate the Spirit of Christ are the most potent force in spiritual growth. The Light of the World is reflected in Christian personality. That is true witnessing for Christ.

This is not an attempt to appraise the value of Christian unity. It is only suggesting a line of thought. When denominations consider uniting, they are encouraged by their agreements and appalled by their differences. It may well be they will profit most at the points in which they differ.

Responsibility of the Church for "The Child in Our Midst"

By REV. ROY C. HELFENSTEIN

First Church, Richmond, Virginia

For many years the churches have set aside one day in the year known as Children's Day. The day not only benefits the children by the recognition which they receive on this day, but it also benefits the adults, creating a greater interest in and appreciation of childhood. It was Jesus who said, "Who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

From the earliest Bible times, children have been looked upon as being a special blessing. In Bible days, the father of a large family of sons and daughters was considered to be rich "beyond the measure of riches in gold and land and cattle."

History has taught and present-day life confirms the fact that the larger the place given God in the home, the larger will be the place the world will make for the sons and daughters that go out from that home. Statistics gained from a careful survey disclose the significant fact that 90 per cent of the men and women of the day who have gained distinction as ministers, scientists, authors, merchants, and teachers, come from Christian homes, and had the benfit of Christian training. No matter how wayward some of the children from Christian homes may be for a time, they never can get clear away from the influence of their early Christian training and environment.

Parents build for the future in the lives of their children. The anxiety of parents about a child that is physically handicapped or ill is one of the greatest strains on life, but the anxiety of parents concerning children who evidence moral indifference and moral weakness in character is far greater if the parents are what they ought to be. There is a great need for parental authority in these days. One boy did not want to go to church. His father said to him, "As long as my boy sits at my table, he must sit in my pew." That father is now in his grave; his boy is still going to church and is an outstanding lay leader in his denomination.

Children are not able to make their own selection of influences, or of opportunities. Many children would not choose to go through the public schools if they were free to make their own choice in the matter. It is the parent's responsibility to direct the child on its quest for truth and understanding. Some people say that they had too much church when they were little, and give that as an excuse for not attending church. What a poor excuse! One of the most serious offenses against child life is that of parents neglecting to exercise proper parental authority over their children. It is not necessary to rule with a tyrant's austerity, but even in this modern day it is necessary for parents to guide with a firm hand. Children who have no respect for their parents' authority will later have no respect for the authority of society or of God. Ideals of parents are likely to become the ideals of the children.

The most precious thing of all life in the eyes of God is a little child, so pure and innocent that the Master declared, "Of such is the Kingdom of Heaven". America offers to every child: "Live right, prepare yourself, prove yourself worthy and I will let you climb as high as your powers will take you." A foreigner came to Detroit some fifty years ago. Today he has one son who is a prominent attorney in Detroit, one son is a big contractor, one son is a prominent surgeon in Los Angles, and a daughter is a fine musician, having graduated with highest honors from one of the largest conservatories of music in the East. No other country in all the world offers such opportunity to its childhood and youth as does America.

The child in the midst of our modern civilization is the greatest responsibility and the greatest opportunity the church has. Every man and woman, whether parents themselves or not, has a definite responsibility to the present generation of girls and boys. What a beautiful thing it is for childless homes to make a home for a homeless child! The privilege of helping to shape the life of a future citizen of the Kingdom of God is a wonderful heritage!

What shall our objectives be? The answer of the public school is "trained minds". The answer of the Church is "trained minds and trained souls". It is the larger knowledge of God, the larger knowledge of self, and the larger knowledge of life which the church declares to be essential. It is not enough for the child to know mathematics but to know the truth that makes men free, the truth about God and about life is even more essential. It is not enough for the child to be able to read the ideals of the past and the present. It is more important still for the child to appreciate and appropriate those ideals as inspiration for his own life. The child should not only know physiology, but should also know that the human body is "the temple of God". A knowledge of geography is not enough; children need to know that "the earth is the Lord's". Knowledge of history is not enough; the church would have the child to know that the story of God's search after man is really "His Story."

O'Kelly's Bible

By the kindness of Bro. A. A. Lynch, of Mebane, N. C., there has come into my hands a translation of the New Testament by John Worsley, of Hertford, printed in 1770 and which belonged to Rev. James O'Kelly.

On the flyleaf of this book, in the handwriting of James O'Kelly, are the following words: "James O'Kelly's book, price—6/ unbound and 5/ for binding 11/ price. In the year 1790."

Scattered throughout the book are many interesting things written in Mr. O'Kelly's handwriting. For example, on the back flyleaf there is a remedy which suggests that the distinguished founder of the Christian Church suffered from boils from time to time. At least he thought so much of the remedy for this disease that he wrote a specific for it in the back of his Bible, which reads as follows: "Plaster to cure whitlow or felon—1. Take a pipe bowl full of tobacco ashes—2. A little burnt allum—3. A little salt—4. The white of an egg—in the egg work up to a plaster.''

He also gives a cure for dropsy, which he spells ''dropsey,'' as follows: ''Take six chickens' heads and cut them up fine and put them in a large jug and stop it fast, and then put in a large pot and boil two hours, and take the water in the jug and give two or three cups full of it, and that will cure the patient.''

James O'Kelly evidently believed in work, as we may gather from his receipt, as he called it, for the grubs, which reads as follows: ''There was a good farmer. He lived on one acre. It was a black acre. In that acre he run three furrows. In them three furrows there was three worms—a black one, a white one, and a pied one. These three worms are all dead, dead, dead.''

His remedies for a felon and for dropsy may not be thoroughly orthodox, so far as the medical profession is concerned today, but I venture that any good farmer knows that his ''receipt for the grubs'' will work wonders today as it did in his day.

It has often been said in my hearing that James O'Kelly would take his whiskey flask in his saddle-bags when he itinerated on his preaching tours, but ordinarily he had no use for drunkards, as witness this quotation from a note in his Bible: ''Drunkness, I think is one of the lowest callings in the world. For there is not any person that can think well of a man when drunk. He will say anything and do anything that a drunkard can do, even abuse his wife and children.''

Some few verses in the Bible are marked as if the great preacher had used them as texts, but there are no notes written in the book indicating the way in which he developed his texts. However, there are two quotations written in his own handwriting in regard to baptism, which go to show that the Rev. James O'Kelly had some firm convictions on religious doctrine. The first of these quotations on baptism reads as follows:

''It's a reproach to children to be raised unbaptized—as formerly to be uncircumcised.''

The second quotation on baptism reads as follows: ''John had no helpers. Could he immerse such multitudes by immersion? I believe it not.'' The word ''not'' in the quotation is written in solid capitals, which shows that this Irish preacher was capable of emphatic expression. He is referring, of coure, to John the Baptist baptizing the multitudes in the Jordan, and he evidently adhered to the idea that the Baptist had the people walk out into the river to about where the water was knee-deep, and then reached down with his hands and poured water on their heads. This view, too, coincides with the monuments that are left to us depicting the baptismal scenes in the early Christian centuries.

It is interesting to note that this New Testament was not the Authorized or King James' version. James O'Kelly was friendly to Christian scholarship which would appear from from other sources. I wish to quote from other surces. I wish to quote a sentence from the author's advertisement of his translation as follows: ''The English translation of the Bible in the reign of King James I is, no doubt, a very good one, and justly so esteemed to this day, though it be about 150 years old; but it is not to be wondered at if some words and phrases, then is use and well understood, should by this time become obsolete and almost intelligible to common readers. . . . . The principal attempt, therefore, of this translation is both to bring it nearer to the originial, either in the text or notes, and to make the form of expression more suitable to our present age.

Announcing the Fourth Annual Ministers' Convocation for Congregational Christian Ministers of the Southern Convention

* * *

Moonelon—May 14, 15, 16, 1956

Theme, "Creative Opportunities for the Ministry Today."

* * *

To encourage all of our ministers to attend, the fee will be reduced this year to a flat $5.00. Everyone in attendance will be expected to pay the same amount, and there will be no other charges.

* * *

Superb Fellowship—Stimualting Variety

Fine Arts—Sports—Shop Talk Worship

G. D. ALLEY, Chairman,
HARVEY CARNES, Secy.

Bro. Lynch also furnished me with another historical book, entitled ''The Old North State in 1776,'' by Caruthers. This book has somewhat to say about James O'Kelly, who, as it is well known, was an ardent Whig in politics as he was an ardent believer in liberty of the conscience in the Church. Once upon a time during the Revolutionary War, O'Kelly had an experience which is recorded in this book and which is described as follows.

''The ancedote of the Methodist preacher, which you wished me to relate, I had from the old gentleman's own lips. Mr. O'Kelly, then a young Methodist preacher, when traveling over the country and preaching, was taken at the house of a friend or acquaintance, by a small party of Tories. His horse, saddle and saddlebags were taken from him, and he was tied to a peach tree. A party of Whigs coming up just at the time, a skirmish ensued, and although he was between the two fires, he was not hurt. Before this skirmish was ended, Colonel Slingsby came up with a larger party of men, and the Whigs were dispersed. Recognizing O'Kelly, the colonel asked him to preach for them, which he did, and drawing up his men in good order, he stood with his head uncovered during the whole of the service. Mr. O'Kelly said, when relating this anecdote to me, 'Ah, child! your grandfather was a gentleman.' An old lady who was well acquainted with Mr. O'Kelly tells me that the man at whose house he was taken was also taken, bound to the same tree, and killed in the skirmish. She had heard him relate the anecdote frequently; I only once.

''I know of no one now from whom any further information could be obtained. More than twenty years ago, when in Robeson and Richmond Counties, I met with several old men, who had been well acquainted with Colonel Slingsby, and all spoke of him as a humane, honorable and generous-hearted man. They were all members of the Presbyterian Church, and some of them had been under his command.

''I do not wish you to use my name, as I intend merely to furnish you with the facts and let you clothe them yourself.''

I am grateful to Brother Lynch for letting me have these books, which are now on display in the Carlton Library, at Elon College, and which

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Preamble to Elon College's Report to the Southern Convention

In this country we have a dual system of higher education — our state or tax-supported schools and our privately-endowed or church-related colleges. Both are essential for the proper training of our youth at the college level and the depelopment of our human resources to the realization of their greatest potential. They serve as a balance to each other. Our state schools point the way to better equipment and broader curriculum. Our church schools, in addition to keeping religion on our campuses, keep the fires of freedom, in their broadest sense, burning on the altars of learning all the way to the summit.

Until lately, no one seemed particularly to be concerned for the present or the future of either tax-supported or church-related colleges, feeling that the state would see that its schools and colleges would be properly supported, since it had the power of taxation sufficient to meet any emergency, and that our private schools would be taken care of by the church and friends of Christian Education as the occasions might demand.

But today there is a different feeling in the face of a vast increase in student enrollment in our colleges which will demand increased facilities at an even ratio and the realization of insufficient funds on the part of either our state or privately-endowed colleges to meet impending demands.

There seems to be an almost unlimited demand on the part of the state schools for increased funds for capital improvements and an equally insistent demand for increased salaries for officials and instructors, which, of course, means increased taxes for us all.

Many of our privately-endowed colleges find themselves in a serious financial situation. To continue on a level consistent with current demands, their facilities must be increased. Salaries for professors must be raised considerably, which will require more money, much more money, and where will it come from? The tuition and fees are already much higher than in our tax-supported schools. Income from invested funds is lower and these funds need to be increased greatly. The only hope for the financial support required is a generous public; and yet, when you appeal to the public for funds their answer invariably is, "Our taxes are so high, we simply cannot give more." Of course, our privately-endowed colleges are supported on a voluntary basis. When it comes to the support of our state schools by taxation, we have no choice. They must be supported.

Into this complex situation for our privately - endowed colleges, there comes a gleam of light and a ray of hope. Great business concerns such as the Standard Oil Company of New Jersey, General Motors, Ford Motor Company, SoCony Mobile Company, Inc., General Mills, Burlington Industries, Time, Inc., and many others have contributed considerable sums of money to help the needs of our privately-endowed colleges and have called on businesses and industries in general to come to the rescue of these colleges that they may continue their services to society and business at all levels.

I am happy to report that Elon College has faired modestly well in these contributions. The Ford Foundation has led the wey so far as the amount is concerned. Elon College is to receive from this faundation $125,700, the money to be paid one-half by July 1, 1956, and the other half by July 1, 1957. The income from these funds must go to increase faculty salaries. That is, it cannot be used for the payments of debts, capital improvements or the like.

The Esso Standard Oil Company of New Jersey has contributed to Elon College in cash $2,000 to help meet current demands. We have received from the North Carolina Church-Related College Foundation $5,514.68 for current needs, and $2,000 from Colgate-Palmolive Company without restrictions and to be used for current needs.

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Apportionment Giving

In the survey Committee's report submitted to the Southern Convention in biennial session last week at Union Church, Union Ridge, N. C., the statement was made that Elon College should receive from the churches on apportionment a total of $40,000. At present, the amount asked on apportionment from the churches is $35,000, the same as last year. I am sure that in view of the needs of the college our churches are planning to raise their apportionments in full. They certainly did a good job last year. A total of $28,000 plus was raised on apportionments, less than $7,000 short of the goal.

By referring to the weekly reports in THE CHRISTIAN SUN, you will discover that the amount received by the college on apportionments is in excess of what it was a year ago at this date. This is encouraging and prophetic of what may happen during the present conference year.

Also, at the recent session of the Convention in the college's report the matter of faculty salaries was emphasized. The average salaries paid to professors of Elon College are below the average salaries paid our pastors in the Convention. The majority of the pastors have parsonages furnished in addition. All faculty members of Elon College are required to provide their own living quarters. The Convention passed a resolution requesting that a committee representing the college, the Board of Trustees, the Convention and the Alumni be appointed and that these committees have a joint meeting and consider ways and means by which the salaries of the instructors in Elon College might be brought more nearly in line with salaries prevailing for ministers in our churches and in colleges comparable to our college. These committees should be appointed at an early date and arrange for a meeting as directed.

Previously Reported	$ 7,535.08
Eastern N. C. Conference	
Fuller's Chapel	$ 90.00
Hope Mills	4.06
Sanford	100.00
Morrisville	8.34
Mt. Auburn	7.32
New Elam	13.00
Raleigh	26.40
Eastern Va. Conference:	
Liberty Spring	$ 24.00
First (Norfolk)	26.00
Bayside	12.00
Bethlehem (N.)	48.50
Mt. Carmel	18.88
Windsor	32.08
N. C. and Va. Conference:	
Burlingtgon, Bev. Hills	$ 30.50
Monticello	76.00
Bethel	5.00
Union (Va.)	20.00

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Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Scholarships for Indian and Spanish Americans

Being favorably impressed by the intellectual capabilities of Indian Americans and Americans of Spaish speaking background and by their potential for contributing to the welfare of their own groups and to the larger national community and noting the fact that, up to the present, a relatively small percentage have been able to take advantage of higher education, the American Missionary Association has allocated a certain portion of its budget to assist worthy youth of these groups in furthering their training.

In this way it is expected that promising young men and women will be discovered and aided in attending *accredited* colleges of their own choice. In some instances they will go on for further professional postgraduate education once they have their basic undergraduate degree.

There are no sectarian restrictions as to who shall benefit from these funds. Good character, demonstrated academic ability and need for financial assistance are prerequisites to selection. Those looking forward to full-time careers in the service of the churches will be counselled and aided whenever they meet the academic and character requirements. However, persons desiring to prepare for other socially useful vocations will also be given sympathetic consideration.

Among those who are receiving scholarships are:

DELORES BRONSON.—Miss Bronson is one of our two Indian students from the East. She attended Western High School in Washington, D. C. and is now enrolled in Oberlin College in Oberlin, Ohio. Delores would like to work in the field of occupational therapy or speech therapy with children as she has exceptional adility with youngsters. This past summer was an interesting one for her as she had a part in the annual Cherokee Indian drama, "Unto These Hills," which is performed in Cherokee, North Carolina. Delores is Presbyterian and a member of the Laguna Pueblo Tribe.

ERNESTINE WALKINGSTICK. — Ernestine is our other student from the East. She lives in Cherokee, North Carolina and has chosen to train at the Northwestern State College School of Nursing in Natchitoches, Louisiana for the profession of nursing. Since her arrival in college, Miss Walkingstick has been interviewed and photographed for the college paper where is it noted that she was also awarded one of several scholarships made possible by a spectacular drama of the Cherokee presented each summer in Mountainside Theatre in North Carolina. This outdoor theatre, resembling a Greek amphitheatre, is a natural bowl with almost perfect accoustics and seats about 3,000. Ernestine is a Cherokee Indian and a member of the Baptist Church.

—*Scholarship Student's Bulletin.*

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Are You Using Thank Offering Boxes?

Many groups tell me that they are. Some people have told me their box is getting heavy and full already—Just empty it and start again. Several societies have written for additional boxes for new members, for shut-in women in their church who have not been active in women's society work but want have a part in this. I still have more baxes—free for the asking.

As we study about Indian Americans let us remember our thank offering boxes. Galen Weaver tells us: "In 1955-56 thirty-one Indian Americans and four of Spanish-speaking background were discovered and aided in attending accredited colleges of their own choice. In 1956-57 we hope to double the number." This is where our Thank Offering will help.

EMILY LESTER.

* * * * *

Have You Tried This?

One of the finest experiences which has come to the Asheboro Church in a long time occurred on the week-end of April 8 with a visit by four of the foreign students at Elon College. If your society has not sponsored their visit to your church, you are missing a great opportunity for promoting world brotherhood and for enlarging the vision of your church people.

Arrangements for the visit were made by the president of the society, Mrs. J. L. Davis, in correspondence with Mrs. W. J. Andes of Elon College, who is looking after this phase of our work for the Southern Convention.

The four boys—John Darvish and Fairborz Badakhsh of Iran, Shin Keun Kang of Korea, and Pulivelil George of India—were brought to Asheboro by the minister in time for lunch on Saturday. Each boy was entertained in a different home.

On Saturday evening a covered dish supper was planned at the church so the entire church group could get acquainted with our guests. Not as many came as we had hoped, but those who did were amply rewarded. In addition to personal conversations with our new friends, we learned about the countries from which they came, about the Moslem religion (the two boys from Iran are members of that faith), and about world affairs as seen through their eyes.

Sunday morning Mr. Pulivelil taught the combined young adult and men's Bible classes, and did an excellent job according to the minister. Mr. Kang spoke to the Primary Department, telling them about Sunday schools in Korea, singing a familiar hymn in his language, writing in four languages for them. Mr. Darvish met with the Juniors, for the sixth grade is studying in school about Iran and about the Moslems. He gave them a geography lesson that they will long remember. The Intermediate-High School Department kept Mr. Badkhsh so busy answering questions that we had to delay the beginning of the morning church service—but what is a schedule when something important is being learned?

In the morning worship service the four boys were introduced and each pointed out his home country on a large map at the front of the church, and spoke briefly about it. Sunday afternoon Dr. and Mrs. Davis took the boys back to Elon, leaving many new friends behind them.

We recommend the visit of these foreign students in your homes and in your church. All of these boys were more than 10,000 miles from home—and they say they do get home-

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Make a Will

By ATTORNEY JACOB M. LASHLEY
of the St. Louis Bar, St. Louis, Missouri

Making a will is a unique and a stimulating experience. Have you ever made a will? The contemplation of such a step involves a new look at one's self in the light of those whom we expect to survive us. How we will appear to those we have left behind suddenly becomes important. A will speaks from the moment of death of the testator and constitutes the last revealing expression of his personality which he shall ever be privileged to project upon this earth. Modesty, vanity, perjudice, fear, strong family pride and affection, a sound sense of justice as between persons in equal positions, excessive tax-consciousness — may be and often are written into the will.

In these days of abundance a much larger percentage of the people comprising the vast middle interest have valuable possessions at the time of their death than at any other time in the history of our country. Many curious attitudes and unexpected postures in family relations are brought about by tax laws and regulations. An older man of my acquaintance, absorbed throughout his active life in business problems, and grown to consider his wife as an uninspiring burden rather to be endured than enjoyed, when suddenly he discovered that she would be entitled to one-half of his entire estate as her absolute property upon his death and that, moreover, this portion would be exempt from Federal Estate taxes. He would be powerless to change this by will; she had only to survive him to come into it. He could neither disinherit her nor inflict his opinions upon her by any threat of doing so. The effect of this discovery was surprising. He began to look upon her with a new and aroused interest. The event created an unbelievable revolution in her position. Quite suddenly she had become an important person in his life and affairs.

Recipients.

One of the very first questions which the testator must decide is that of the persons to whom he shall choose to leave his property. Those having dependents will feel an obligation to continue their support. Even this procedure sometimes creates new problems. Occasionally generous parents have furnished a motive for their children to give up all thought of further work and to adopt lives of idleness or frivolity. Children of tender age may be endowed so generously by their deceased father or mother that they may never learn to work or even acquire a dependable education. Here and there an eccentric will leave a valuable estate to the use of cats, or dogs, or some whimsical or silly purpose. Maybe some old quarrel will be ventilated in the will with biting words. It is a strange and unaccountable fact that so small a percentage of Christian people and church members leave legacies to their churches, and, surprisingly, this is true among substantial givers and faithful supporters of the church's work. Does this mean that the church has served its entire purpose for its members during their lives? Or is it to be supposed that the church wll not need anything after its present members have gone?

Late Decisions.

One of the difficult problems associated with will making arises when a late thinker decides to make his will on the very eve of his approaching death. It may be that his lawyer will be called to his home or to the hospital in the night. Of course, the mere fact the testator may have to hurry to get it in ahead of the undertaker is not in all cases ground for impeachment of the will. The mind of the sick or injured person may be perfectly sound so far as concerns his knowledge of his property, its location and probable value; the names and relationship of the natural objects of his bounty. This is all that is required to admit the will to probate, and yet the very circumstances of the emergency may meke the whole transaction fall far short of what might have satisfied the testator himself better had he attend to it in a normal and unhurried manner at a time when his emotions were not blurred by the overshadowing though of his expected dissolution.

Sense of Humor.

Then there are those persons who just cannot bring themselves to sit down and actually make a commitment. There is an atmosphere of finality about the ceremony of a formal signature with attesting witnesses, which turns some of them back at the very instant that their resolution seems to have reached the sticking point. I once had a client who had inherited an estate valued at more than a million dollars after taxes, and being childless, was deeply concerned about her will. She enjoyed the feel of power through possession of her wealth to such an extent it seemed to turn her completely sick even to think of parting with it, and somehow she had a vague impression that this would be the effect of disposing of it in her will. Then again she could not decide which ones among a goodly company of cousins she wished to favor. Some of them were as well endowed as she. As it happened, these were the ones she liked best. Those who were not rich already did not enjoy her admiration or confidence to the extent necessary to rate as beneficiaries of her estate and so were not considered. The lady struggled through a period of nearly six months with her vexations problem until it came to be a veritable obsession which was destroying her enjoyment of life. At last one day, after both of us had repeatedly agonized about this seemingly unsolvable difficulty, I said, "I have found a solution." "Oh," said she, "tell me and I will surely be relieved." "Well," I said, "you just go ahead and die and take it with you"—Her sense of humor saved the day; after her first dazed look her eye began to twinkle and then the smile came. "I have been an old fool, haven't I?" I made no comment upon this observation, but up to that point the evidence did incline rather strongly in that direction. When we had finally completed her will, there were 17 charities and her local church, which she rarely attended, remembered; one tax-free trust for two church-sponsored colleges, to provide scholarships for talented and worthy students. Twice thereafter she added codicils to her will. The disposition of her estate became the greatest source of interest and happiness to her. There is no room for doubt that the will of this good lady transformed her life.

New Fortunes

The accumulation of great fortunes as an incident to the industrial revolution in America caused a change in the forms and purposes of will making. For the first time in the history

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A Page for *Our Children*

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Betty's Rag Doll

Betty Jean liked to go to school, and she loved her teachers. But now something had happened which made her quite unhappy. The teacher had announced that there would be a doll party on Friday, and every little girl was to bring her favorite doll and every little boy an animal-toy of some kind. Betty Jean wanted very much to stay home and miss the party, but she was afraid mother would not allow that.

Betty Jean was a wee mite ashamed of her favorite and only doll and a whole lot ashamed of being ashamed at all, which made her very uncomfortable. Gladys Ann was made out of old stocking ends, her body was soft old stockings, her eyes and nose and mouth embroiderer on her face in wools, her hair taken from a ripped place in the mattress, which made it really trully hair, although it never grew on a human head. Gladys Ann was a home-made rag doll. How Betty Jean did wish that some magic would change her rag doll into a store doll with golden hair and blue eyes before the party happened.

As mother was making a new dress for the home-made doll, Betty Jean was wondering if her very own mother would be ashamed of her little girl if she had shoe-button eyes or mattress hair.

"Mother, if I looked perfectly horrid, twisted, or had just one eye, would you love me now?" she asked.

"Why, of course, I would love you just as much as I do now. Don't you know that to every real mother her ugly ducklin is a swan?" laughed mother.

By the time Jean had been told about ugly ducklins and swans, Gladys Ann's dress was finished to the last tiny buttonhole.

"I do love you," whispered Betty Jean, cuddling her rag doll in her arms. "After this I am going to be like a real monther, and love you just as if you had blue eyes and golden hair."

So Betty Jean and Gladys Ann went to the party. And the little girls left their grand store dolls and gathered about Gladys Ann. They admired her cunning little clothes with real pockets, and real buttonholes, and the shoes and stockings which you could take off and put on.

"Oh, what a cute doll!" cried the first little girl. "I wish I had one like it, she's so soft and cuddly."

"I'm going to ask my mother to buy me one," said the second little girl. "She's so much nicer than my own Margaret Louise."

"My mother made Gladys Ann and I love her just as much as if she was a swan," proudly declared Betty Jean.

"A swan is only an old bird that lives in a pond in the park, but this sweet doll—" cried the third girl cuddling Gladys Ann to her heart.

And the very next day, along came the mother of the first little girl to ask Betty Jean's mother if she could make a Gladys Ann for her little girl. And every day another mother came with the same request, until all the odds and ends about the house were made up into rag dolls, but not one of them as lovely in Betty Jean's eyes as Gladys Ann.

"Betty Jean, the ladies have paid me so well for my work, that now I can buy you a store doll," said mother.

"But I don't want a store doll now," answered Betty Jean. "I love Gladys Ann just as she is, and I am ashamed to think that I ever was ashamed of her."

"And always remember that it is loving that makes the world and everything in it beautiful," added mother.

—*Our Little Ones.*

GENERAL COUNCIL MEETING.

(Continued from page 2.)

ticket to Omaha at clergy rates without a Western Certificate between the dates of June 13-27.

Parking. — Parking for approximately 500 cars is available at the Auditorium at the rate of $1.00 per day.

Advance Reports,—containing the tentative program for the Council meetings as well as reports from the various Boards, Commissions and Committees, will be available for voting members after May 1st at Conference offices. It is essential that delegates bring their copies with them. Associate members will receive their copies at the registration desk.

Miscellaneous. — All applications for meeting rooms, special luncheons or dinners, or special equipment should be directed to the Reverend Charles S. Sowder, 287 Fourth Avenue, New York 10, N. Y.

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All those attending the General Council and who wish to stay in a hotel or motel, should make their own reservations directly with the hotel or motel by June 1, and ask for confirmation. All of the hotels and motels listed below will provide high-grade accommodations. All rooms are with baths. Hotels listed are within eight blocks of the auditorium. Motels will average about six miles distance.

OMAHA HOTELS.

Fontenelle, 18th & Douglas, single $6.50 up, double $9.50 up.

Paxton, 14th & Farnam, single $5 up, double $6.75 up.

Regis, 16th & Harney, single $4.75 up, double $6.75 up.

Castle, 632 S. 16th, single $4.50 up. double $6.00 up.

Hill, 505 S. 16th, single $3.50 up, double $6.00 up.

Logan, 1804 Dodge, single $5.00 up, double $7.50 up.

Wellington, 1817 Farnam, single $3.25 up, double $5.00 up.

Conant, 19th & Farnam, single $3.50 up, double $4.75 up.

Commodore, 2410 Dodge, single $4.50 up, double $6.50 up.

Hamilton, 2408 Farnam, single $3.50 up, double $5.00 up.

OMAHA MOTELS.

Shamrock, 120 and Dodge, single $6.50, double $8.50, 4 persons $12.50.

Tower Motor Court, 78 & Dodge, single $6.00, double $8.75, 4 persons $11.75.

Trailer Motor Court, 78 & Dodge, double $1.25.

Town House, 70 & Dodge, single $6.00, double $9.00, 4 persons $13.00.

Lazy Lodge, 112 & Dodge, single $7.00, double $7.00 up, 4 persons $9.00 up.

Sunset, 114 & Dodge, single $6.50, double $7.50 up, 4 persons $10.00 up.

Wilkes, 110 & Dodge single $6.00, double $6.00, 4 persons $10.00.

Mustang, 8005 Fort Crook Road (South), single $6.00, double $7.00, 4 persons $10.00.

Little Omaha, 112 & Dodge, single $5.00, double $5.00 up, 4 persons $8.00.

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Youth at Work in the Church

Rev. John S. Graves, *Editor,* Box 336, Elon College, N. C.

Southern Convention Pilgrim Fellowship Officers

In this issue of THE CHRISTIAN SUN we wish to introduce to you the new officers for the next biennium of the Southern Convention Pilgrim Fellowship. A little synopsis of their life, interests, abilities and aspirations follows:

President—ALICE FAYE GORDON

Faye is seventeen years old and a Junior at the Suffolk (Virginia) High School.

Her activities at school include the Choral Club for the past three years; past-president of the Civic Samaritan Tri-Hi-Y and vice-president elect of the Gladys Yates Tri-Hi-Y; a cheerleader for the past three years and and active in journalism.

Her activities in her church include the Chapel Choir; and vice-president and program chairman of the Senior High Youth Fellowship.

Faye is also an accomplished pianist, having completed her twelfth year of study of this instrument.

Her friend, Martha Joyner, says of her, "With far more demands on her time than the average young person of her age, Faye still finds room for part time employment as a salesgirl in a local department store." (Faye was too modest to give us all this information about herself.)

Vice-President—MARGARET WALKER

Margaret is a Junior at the Durham (North Carolina) High School

Her activities in school include the French Club, Concert Choir and Y-Teens.

At the Congregational Christian Church of Durham she is a member of the Choir, president of her Sunday School Class and president of the Pilgrim Fellowship.

She enjoys singing, writing poetry, baby-sitting and listening to her record collection.

Margaret says, "I am indeed grateful for this privilege and will strive to fulfill it to the best of my ability."

Secretary—MARTHA BRITTLE

Martha is a Sophomore at Holland (Virginia) High School.

At school she is vice-president of her Class, president of the Latin Club, secretary of the Glee Club, in the Beta Club, Job's Daughters, on the Student Council and takes vocal lessons.

At Bethlehem (Nansemond) Church she is secretary of the Pilgrim Fellowship.

Treasurer—WILLIAM G. JOHNSON

Bill is a Sophomore at North Carolina State College (Raleigh, North Carolina) studying Dairy Husbandry.

At N. C. State he is a cabinet member of the Y.M.C.A., member of the Agriculture Club, Animal Industry Club and the Collegiate 4-H Club.

At Union Grove Church, near Asheboro, North Carolina, he has held the offices of president, vice-president and secretary of his Sunday School Class and is now vice-president of the Western North Carolina Pilgrim Fellowship.

Chairman of Faith Commission—WILLIAM JOYNER

Bill is a Freshman at Elon College, North Carolina, studying for the ministry.

He spent nearly four years in the United States Navy stationed in California and Bermuda.

Bill was active in the Hunterdale Christian Church, Franklin, Virginia and has preached in his home church several times. He has just taken a church, Pleasant Union, near Asheboro, North Carolina.

His interests are everything wholesome, alive, worthwhile and pure.

Bill says, "As newly elected Chairman of the Faith Commission, I would like to express here my desire to work with all of you in this position as best I know how. I hope that we might all realize anew the vital importance of an active faith in our lives as young people and strive to practice the same individually and collectively in our groups during the months ahead."

Left to Right, Faye Gordon, President, Suffolk, Va.; Margaret Waker, Vice-President, Durham, N. C.; Martha Brittle, Secretary, Bethlehem (Nans.); William Joyner, Chairman, Faith Commission, Union S. H.; Barbara Jean Pierce, Chairman, Fellowship Commission, Franklin; A. C. Penny, Chairman, Action Commission, Amelia. Absent, Billy Johnson, Treasurer, Union Grove.

Chairman of Action Committee—A. C. PENNY

A. C. is twenty years old and a Sophomore at N. C. State College, majoring in Mathematics.

He is a member of the Amelia Congregational Christion Church, near Clayton, North Carolina, where he has been active in all groups and organizations. He has served as Faith Chairman, vice-president and is now Action Chairman of the Eastern North Carolina Pilgrim Fellowship.

A. C. says, "I am very grateful for this opportunity to serve and will be glad to do all I can to help those who have honored me. I have enjoyed the few things that I have had the

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"The Church in Antioch"

Lesson VIII—May 20, 1956.

Memory Selection: *I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus Christ, how he said It is more blessed to give than to receive.* Acts 20:35.

Background Scripture: Acts 11:29, 12:24.

Devotional Reading: Galatians 6:1-10.

The circumference of the influence of the Early Church was getting bigger and bigger. It was something like throwing a stone into a pool or lake: from that center ripples go out and out and on and on, until the effect—if it could be scientifically measured—is felt at the fartherest edge of the pool or lake. In the past few lessons we have seen how this took place. Beginning at Jerusalem, the Christian message and the Christian movement spread first to Judea and to Samaria and in last Sunday's lesson to Caesarea and to a Gentile family. In today's lesson the circumference of the ripples become larger: it takes in Antioch a city not even in the Holy Land, and thus touches the great Gentile world. It was on its way "to the uttermost parts of he earth" as commanded by our Lord. As suggested by Dr. Erdman the events of today's lesson may be summed up under four brief statements. (I modify his wording, but use his general outline.)

A New Church.

Except for a few instances, already recorded, the preaching of the Early Church had been done to Jews. And the Church at Jerusalem was composed of Jews. But a new chapter begins to be written in today's lesson. The disciples who had been scattered by the persecution that began after Stephen's death, went to Cyprus and Phoenecia and Antioch, and those who went to Antioch began to preach to the Gentiles, preaching to these Greeks, the Lord Jesus. They had startling success. Basically there is no difference in men. And when these Gentiles heard of the love and the saving grace of the Lord Jesus Christ, they responded in a most satisfying way. "A great number turned unto the Lord". Indeed this evangelistic effort was so successful and so impressive that a report of it got back to Jerusalem, and they sent a man down to Antioch to make a report on it. The thing was genuine. When Barnabas got a good look, he knew that it was "the grace of God" at work, and he "was glad". Furthermore he exhorted them all, that with purpose of heart they would cleve unto the Lord". Here then, is the first Gentile Church to be formed, or rather *the first Church in Gentile lands to be formed.* Our God is marching on.

A New Center.

The center of witnessing now shifts from Jerusalem to Antioch. It was a fit and strategic center. The third city in the Roman Empire, being outranked only by Rome itself and by Alexandria, it was strategically located as a natural doorway to the Greek and Roman world, being connected by great trade routes with both East and West. Its population was mixed, Jews and Gentiles mingling freely on its streets and in its public places. It was wealthy, worldly, and wild. It was the center of the pagan cult of Apollo and Artemis, and its moral and spiritual life was degraded and sickening. It was a tough, rough, missionary field, but the Gospel took hold here and the Church took root. And the Church grew.

Much of the success of the growth of the Church was due to Barnabas. He is one of the World's unsung heroes. A quiet man, who never got the headlines, a good man, full of faith and the Spirit of Christ, he laid the fundation of the Church which became the "mother" of the Christian missionary enterprise in a way. Barnabas was generous—when need arose in the Jerusalem Church in its early days, he sold lands and gave the money to the apostles for the "Charity Fund." He was the friend of the underdog. When Paul first came to Jerusalem and was coldly received by the apostles, Barnabas took him in and had them take him in, when John Mark later was about to be cast adrift by Paul, Barnabas chose him as his partner and took him on a missionary journey to his own country. And thus probably saved Mark for the ministry and the gospel of Mark for posterity. He was a gentle, self-effacing fellow—he gave way to Paul as the leader without jealousy of bitterness. There are few greater characters in the New Testament than Barnabas, quiet kindly, good-natured, generous, sympathetic, smart, lovable, and consecrated.

A New Evangelist.

The work at Antioch was succeeding too well. Too well, that is for one man to handle it. Barnabas just had to have some help. Where should he turn? Whom could be get? He thought of that young man Paul. Barnabas had been impressed by the man's ability, his earnestness, his zeal, his dedication, his accomplishments. So he went to Tarsus, where Paul had been living and working, and brings him to Antioch as his assistant. This act was a tribute both to Barnabas's ability to recognize merit in others, and his unselfishness. Although Barnabas must have known that he must soon play second fiddle to Paul, it did not make any difference to this great hearted man: his supreme concern was for the cause of Christ, and he felt that Paul was just as great in character.

"And it came to pass, that even for a whole year, they were gathered together with the Church, and *taught much people".* These Christian leaders and workers did not live on the "mountain-top" all the time. They did not depend on the emotional surge of a great revival to increase the membership of the Church. *They resorted to teaching,* to systematic Christian Education, although of course they did not call it that. It was slow, sometimes discouragingly slow work. It usually is. But it is the soundest way to build and to develop a Church, and to keep it alive. Let no preacher or teacher become weary in teaching, for in due season he will reap if he faints not.

A New Name.

"The disciples were called Christians first at Antioch." Some say it was a name of derision or ridicule. The words of Acts seem to indicate that it was due to the teaching of Barnabas and Paul. But whatever the source, the new name is full of significance. It indicates the teachings of the apostles and the lives of the believers found their center and source of Christ, and that the Church no longer thought of itself as a local institution belonging to the Jews and

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MAKE A WILL.

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of the race, testators, having fortunes so large that their disposition upon death became a grave problem, began to distribute them in public benefactions. Some of the industrial giants were buccaneers, imbued with the gambling spirit, seeking thrills by winning big stakes in the game of building a new nation; but not all. Carnegie libraries; Rockefeller churches and institutions of culture, Ford Foundation endowments, to name a few, illustrate the new concept of the responsibilities which the holders of great wealth were beginning to feel.

In the era of Reconstruction following the war between the north and the south, many of these colossal fortunes were being trusteed, or transferred by gift or will to Foundations, to carry on large-scale social developments for the relief of hard-pressed groups in ways not then considered within the scope of governmental power. The good works which they did and the monuments which they builded may yet be seen and enjoyed by a grateful posterity. But in the more recent economic revolution another change has come. Great fortunes cannot again be acquired by single individuals because of income taxes, and those which already have been amassed and not turned over to benevolent foundations are being broken up by death and taxes. The governmental purpose for this is two-fold: revenues for enormously expanded services of the government to the people, and social control.

Middle Interests.

The balance of property is swinging to the large middle group, under a system which has supplanted the former one characterized by groups of very rich at the top, and more numerous groups of very poor at the bottom. Hundreds of corporations performing the manufacturing, processing and commercial work of the nation are owned by stockholders in every home and hamlet in the land. General Motors has 460,000 and U. S. Steel 225,000 stockholders. These vast wealth concentrations are being operated by managers and experts, whose employers are distributed throughout all of the social levels of America. These are they who now must support and nourish the educational and religious institutions which no longer can look to the captains of industry or the barons of finance for endowments, or for current support.

Here is a responsibility which has shifted with the wealth, from the few to the many. The time is extremely critical and those to whom this stewardship has been given must come quickly to understand the situation and to act with vision and inspired purpose. Communism, as a belief and a social purpose, imposed by ruthless techniques of force and fear must be met and recognized as the greatest challenge to, and at once the greatest opportunity for the religious people of the world since the dawn of Christianity. Christian faith must be diffused, not for itself alone, but to consolidate and keep alive what Lincoln called "the principle it lives by, for man's vast future." The church lifted mankind out of barbarism and without it society would soon relapse into that condition. No more convincing proof of this is needed than the brutality and lethal conspiracies which are the manifest fruits of godless Communism.

Tax Relief.

In recognition of the wealth shifts of which I have spoken, the Federal Government has made provisions in its tax program for the support of religious, educational and charitable institutions. There is complete exemption from taxes of bequests to religious causes. The 20 percent deduction on taxable income for charitable contributions was increased by Act of Congress in 1954 to 30 percent, where the extra 10 per cent consists of contributions to a church or association of churches, a tax-exempt educational institution, or an exempt hospital. Truly tithing has been made easy.

Endless Blessing.

To whom, or to what, then shall a Christian leave his estate. Henry Shaw of St. Louis, in his will made in 1885, said that he "desided specially to carry out and provide for certain objects which have been the subject of though, and labour, and care for many years past, more effectually than I have hereto done." He provided and endowed "Shaw's Garden" for the people of his city and for the world, as a perpetual expression of his love of beauty in nature. It was a magnificent benefation which has given pleasure to thousands of beauty hungry people across the intervening years and will do so for other thousands in years to come. A bequest to a church endowment fund is like that. The tax-free gift is gathered up with others and administered by successive Boards of the church; the income poured into the stream of the church's benevolences in perpetuity. On through the years after the testator shall have laid down the implements of his work, his contribution, be it great or small, will stand forward to take his place in the work which he wanted done. The church is the central figure in the life of free and godly people everywhere. It is the only effective instrument for spreading the divine precepts of religion and morality, and showing the way to the good life. The church must carry on—it is the Christian's heritage; it should have a place in his will.

O'KELLY'S BIBLE.

(Continued from page 6.)

would make most worthy additions to the growing number of records of the Christian Church that are being gathered here for safe-keeping and for historical purposes.

W. A. HARPER.

Reprint from THE CHRISTIAN SUN, 1927.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

sick on the week-ends when most of the students at Elon go home.

* * * * *

Book Review at Union Grove

On Friday night, April 27, the Union Grove Missionary Society had a very interesting book review on the missionary study book "Within Two Worlds" Mrs. Sybrant Pell was guest speaker. We had visitors from the Randleman and Sophia Societies. Mrs. J. C. Newell, our district superintendent, was also present. After the review the host church served cookies and punch to the group.

EVANGELINE GANN, *Reporter.*

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

Jerusalem, but was a body of believers whose sphere of influence was the wide world, and whose essential spirit was that of Christ himself. Is it not significant that the disciples were first called Christians in that Church in which Jews and Gentiles worshipped and worked without any racial distinction?

Based on "International Sunday School Lessons;" copyrighted 1956 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

An inspiring session of the Southern Convention, the Convention that owns and operates the Orphanage is being held this week at Union Ridge Church, near here. The Convention was organized in the Union Ridge Church one hundred years ago. Much preparation has gone into making this one of its great sessions. Delegates, distinguished visitors and friends have been full of praise for the beautiful, new church plant at Union Ridge, and the hospitality of the church and pastor has been outstanding.

Many friends have found time to visit Elon College, the Orphanage, the Convention office and Moonelon. We appreciate the interest shown and the words of commendation. Ours is a great church and we ought all to be happy in working together to present the undying message of love and life to all those to whom the heavenly Father hath sent us. It is our day in every home, every pew and every position to do our best for Him.

Thanks to one and all for your help in the work the church is doing at the Orphanage. Many friends show their spirit of love and care for the homeless child. That is good, and I feel that we will be proud of the children we help here. It is my earnest prayer that each member of our staff may measure up to our responsibilities and that this fiftieth anniversary will be a good year for the Orphanage. "More things are wrought by prayer than this world dreams of." So you who are interested in these children remember each of us in your prayers.

Please remember to help us prepare a good, brief vacation for each child here. If you are expecting to have one of these children visit you or your community this summer let me hear from you as soon as you can. Thanking you for all you may choose to do in this matter I am wishing each of you a joyous and prosperous summer.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MAY 2, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 6,825.02
Eastern N. C. Conference:		
Christian Light	$ 14.00	
Ebenezer	43.24	
Pleasant Union	25.00	
Turner's Chapel	30.00	
Wake Chapel	68.23	
		180.47
Eastern Va. Conference:		
Liberty Spring S. S.	$ 10.00	
Mt. Carmel S. S.	21.20	
Norfolk, First	14.00	
Bayside	10.00	
		55.20
N. C. and Va. Conference:		
Burlington, Bev. Hills	$ 18.00	
Liberty	78.00	
Mebane	5.00	
		101.00
Total		$ 336.67
Grand Total		$ 7,761.69

Special Offerings.

Amount brought forward		$13,481.92
Beacon Ave. Cong. Christian Church, Columbus, Ga.	$ 6.48	
Service Guild Circle, Palm St. Church, Greensboro, N. C.	6.50	
Mrs. I. W. Johnson, Suffolk, Va.	50.00	
New Hope Christian Ch., Roanoke, Ala.	5.00	
Wallace Walton, Suffolk, Va.	25.00	
O'Kelly Bible Class, First Cong. Christian Church Greensboro, N. C.	50.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Carolina Power & Light Co. (Dividend)	1.38	
In Memory of the Father of Vance Jones	10.00	
In Memory of Mrs. W. J. Holland	3.00	
In Memory of Mrs. L. H. Boothe	1.00	
In Memory of Mrs. Dora Teague Satterwhite and W. T. Williams	5.00	
Special Gifts	70.13	
		253.49
Grand total		$13,735.41
Total for the week		$ 590.16
Total for the year		$20,897.10

YOUTH AT WORK.

(Continued from page 11.)

privilege of doing in the past and if there is anything I can do to help anyone please let me know."

Chairman of Fellowship Commission
—BARBARA JEAN PIERCE

Barbara Jean is eighteen years old and a graduate of Franklin (Virginia) High School in the Class of 1955. She is working as a secretary in Franklin.

Her accomplishments in High School included: Cheerleader, four years; Library Club; Tri-Hi-Y; class secretary; homecoming court, two years; school paper editor; football sponsor, two years; contest play, four years; Senior play; softball; Monogram Club; Girl's State; Future Homemakers of America and Senior superlative for the most popular.

In her church she has been a member of the Junior Choir, secretary of Pilgrim Fellowship, program chairman of Senior High Pilgrim Fellowship and now a temporary counselor.

Barbara Jean says, "I am deeply grateful, and a prayer shall be with me always for guidance as I serve in this office to the best of my ability."

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed **$**.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name...

Address...

In Memoriam

WHITT.

Funeral rites for Mrs. Carrie T. Whitt, 71, of Oxford, N. C., widow of the late Joe Y. Whitt, were conducted at 3 p. m., Wednesday, March 28, from Union Congregational Christian Church, Virgilina. Dr. David W. Shepherd, pastor, was assisted by Rev. R. L. Berry, of Oxford. Burial was in the Virgilina cemetery.

Mrs. Whitt was a daughter of Soloman and Elizabeth Nelson Tuck.

Surviving are two daughters, Mrs. Irene Breedlove, of Butner and Mrs. Bill Ivey, of Mebane; six sons, William and Fenton Whitt, of Mebane, and Howard, Hedrick, Yearby and Henry all of Oxford; two sisters, Mrs. Belle Murray, of Virgilina and Mrs. Quiney Atkins of Leaksville. Also surviving are 25 grandchildren, and six great-gandchildren.

Mrs. W. S. DANIEL.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Western N. C. Conference:		
Flint Hill	$ 12.56	
High Point, First	35.00	
Virginia Valley Conference:		
Joppa	$ 10.00	
Linville	25.66	
Mt. Olivet (R)	24.00	
Newport	29.60	
		678.90
Grand total		$ 8,213.98

* * * * *

Declaration of Purpose

Reverends Carl Wallace of Fayetteville, North Carolina and W. A. Grissom of Windsor, Virginia gave interesting addresses in connection with the college's report to the Convention urging the delegates present that if their churches had not signed their Declaration of Purpose to do so as early as possible, that the $300,000 authorized by the Convention and accepted by the conferences might be assured as early as possible, and that all should be reminded that this is not a college move independent of the Convention, but the Convention has requested that the churches accept their quotas, sign their Declaration of Purpose and forward the same to the college. Not only has this action been authorized by the Convention, but it has been accepted by every conference constituting the Convention. When the Convention makes a request of the College, it is not considered optional, but binding on the college. The college is always glad to do its best to meet the requirements of our Convention.

Carolina Hall—Declarations:

Name of Church	Amount
Eastern N. C. Conference:	
Auburn	$ 759.50
Beginning Nov., 56; 5 years.	
Antioch	451.50
Beginning April, 56; 5 years.	
Damascus	465.50
Beginning Jan., 57; 5 years.	
Hayes Chapel	362.25
Beginning Nov., 56; 5 years.	
New Hope	1,048.25
Beginning 1956.	
Hope Mills	414.75
Beginning Jan., 57; 5 years.	
Eutaw Community	595.00
Beginning Jan., 56; 5 yeari.	
Bethlehem	294.00
Beginning 1956; 5 years.	
Clayton Christian	600.00
Beginning Jan., 57.	
Henderion, First	2,308.00
Beginning Jan., 56; 5 years.	
Mt. Auburn	1,120.00
Beginning Jan., 56; 5 years.	
Martha's Chapel	297.00
Beginning 1956.	
Church of Wide Fellowship	2,289.00
Beginning Jan., 57; 5 years.	
Beluah	1,137.50
Wake Chapel	4,079.25
Youngsville Christian	300.00
Total	$16,913.50
N. C. and Va. Conference:	
Pfafftown	$ 463.75
Beginning Jan., 56; 5 years.	
United	1,459.50
Beginning Oct., 56; 5 years.	
Lakeview	218.75
Lebanon	939.75
Beginning Jan., 58; 10 years.	
Beverly Hills	886.00
Beginning Nov., 56; 5 years.	
Monticello	822.50
Beginning Aug., 56; 5 years.	
Belews Creek	834.75
Beginning 1956; 5 years.	
Zion	175.00
Beginning Jan., 1956; 5 years.	
Burlington, First	10,000.00
Beginning Nov., 56; 5 years.	
Church of the Covenant	175.00
Beginning Oct., 56; 5 years.	
Shallow Ford	1,800.00
Beginning Oct., 56; 18 years.	
Salem Chapel	740.00
Beginning Jan., 57; 5 years.	
Mt. Zion	1,000.00
Beginning Jan., 56; 10 years.	
Center	281.75
Beginning Sept., 56; 5 years.	
Bethel	1,034.25
Beginning Jan., 1956; 5 years.	
Greensboro, First	5,887.00
Beginning Oct., 56; 1956.	
Union	1,500.00
Beginning Nov., 57; 10 years.	
Personal	500.00
Haw River	1,534.75
Beginning 1957; 5 years.	
Total	$30,252.75

Virginia Hall—Declarations:

N. C. and Va. Conference:	
Ingram	$ 1,748.25
Beginning Jan., 57; 8 years.	
Total	$ 1,748.25
Eastern Va. Conference:	
Windsor	$ 2,841.00
Beginning Oct., 56; 5 years.	
Union	2,019.00
Beginning Jan., 56; 5 years.	
Suffolk Christian	10,000.00
Beginning Oct., 1956; 5 years.	
Total	$14,860.00
Virginia Valley Conference:	
Antioch	$ 900.00
Beginning Jan., 57; 5 years.	
Bethel	912.00
Beginning 1956; 10 years.	
Ingram	1,748.25
Beginning Jan., 57; 8 years.	
Total	$ 3,560.25
Total pledged, Carolina Hall	$47,166.25
Total pledged, Virginia Hall	$18,420.25

Carolina Hall—Payments:

N. C. and Va. Conference:		
Zion	$ 5.84	
Bethel	202.00	
Mt. Zion	331.00	
Monticello	35.00	
New Hope	27.53	
Pfactown	10.00	
		$ 611.37
Eastern N. C. Conference:		
Wake Chapel	$500.00	
		$ 500.00
		$ 1,111.37

Virginia Hall—Payments:

Virginia Valley Conference:		
Bethlehem	$ 75.00	
Bethel	18.02	
		$ 93.02
Eastern Va. Conference:		
Franklin	$500.00	
Johnson's Grove	200.00	
		$ 700.00
		$ 793.02

GENERAL COUNCLI MEETING.

(Continued from page 10.)

Country House, 115 & Dodge, single $6.00, double $7.00.

Hansen's, 130 & Dodge, double $6.00, 4 persons $8.00.

Motel 75, 7915 Fort Crook Road (South), single $6.00, double $8.00, 4 persons $10.00.

Three H, 126 & Dodge, double $6.00.

COUNCIL BLUFFS MOTELS.

Park Terrace, 3809 W. Broadway, single $5.50, double $7.50, 4 persons $10.50.

Comet Motel, So. Omaha Bridge Road, single $5.00, double $6.00, 4 persons $10.00.

Grove, So. Omaha Bridge Road, Rt. 1, single $5.00 double $7.00, 4 persons $8.00.

Iowana, Highway 6 (East), single $4.00, double $5.00, 4 persons $7.00.

Terry, 2724 N. Broadway, single $5.00, double $8.00, 4 persons $10.00.

Willows Motel, So. Omaha Bridge Road, Highway 275, single $6.00, double $8.00, 4 persons $10.00.

Come to

Moonelon Conference Center

FOR AN EXPERIENCE IN CHRISTIAN LIVING THROUGH WORSHIP, STUDY, RECREATION FUN, FELLOWSHIP

JUNE 3- 9 STUDENT SUMMER SERVICE TRAINING SESSIONS

JUNE 10-16 SENIOR HIGH

SENIOR HIGH camps are for young people who are 15, 16, 17 years old or who are in senior high school.

JUNE 17-23 MUSIC - RELIGIOUS DRAMA

THE MUSIC-DRAMA camp is designed for persons in churches who are responsible for music direction and for those responsible for special programs requiring religious drama.

JUNE 24-27 JUNIOR (Short Camp)

JUNIOR camps are for boys and girls who are 9, 10 11 years old or who will be in grades 4, 5, 6 next year.

JUNE 27-30 JUNIOR (Short Camp)

JULY 1- 7 JUNIOR HIGH

JUNIOR HIGH camps, are for young people who are 12, 13, 14 years old, or who will be in grades 7, 8, or 9 next year.

JULY 8-14 JUNIOR HIGH

JULY 22-28 SENIOR HIGH

JULY 29-AUG. 4 JUNIOR

AUG. 5-11 JUNIOR HIGH

AUG. 12-18 CHURCH SCHOOL OFFICERS AND TEACHERS

OFFICERS' AND TEACHERS' camp is for persons who teach, or prospective teachers in church school.

AUG. 19-25 GOLDEN YEARS CONFERENCE

THE GOLDEN YEARS conference is for those in our churches who are 60 years of age and older.

AUG. 26-SEPT. 1 PLANNING AND TRAINING

PLANNING AND TRAINING conference is for officers of local youth groups to plan for the next biennium.

MISCELLANEOUS INFORMATION

MOONELON, OUR CONFERENCE CENTER: Moonelon is located on Route 100, approximately one-half mile west of Elon College.

COST: The cost of each of these camps of one week's duration will be $15.00. This amount covers room, board, craft materials, and insurance. The cost of the short junior camps will be $8.00 per camper.

WHAT TO BRING: Bible, notebook, pencil, flashlight, sheets, blanket, pillow, towels, toilet articles, bathing suit, camp clothes, overshoes, an extra pair of shoes, camera, and musical instruments.

ARRIVAL AND DEPARTURE: Each camp will begin with registration at 4:00 p. m., on date specified on schedule. Each camp will end immediately following breakfast on the last date of camp. Campers are asked to bring a picnic supper for the first night. Drinks furnished.

(Write Rev. J. S. Graves, Box 336, Elon College, N. C., for Registration Blank.)

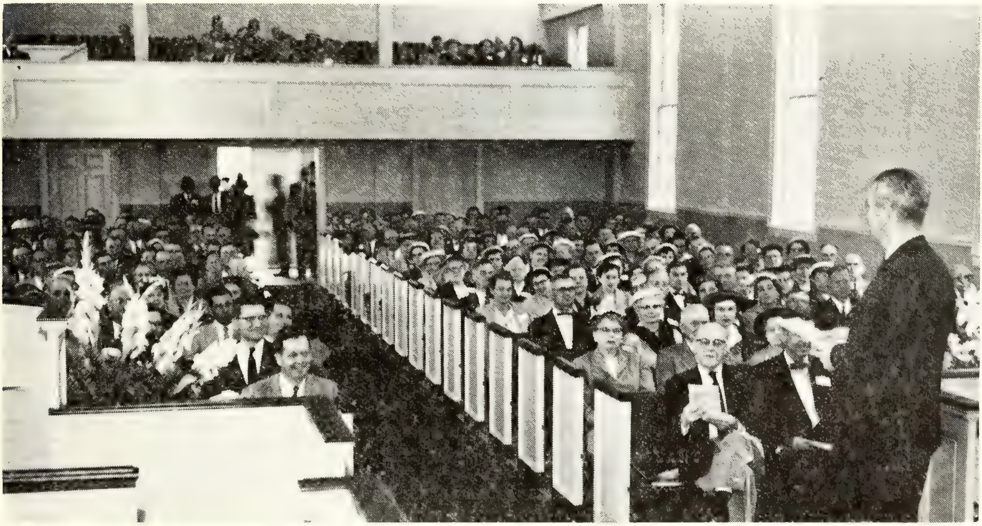
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials,, Liberty — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, MAY 17, 1956 NUMBER 19

Centennial Session of the Southern Convention



The Southern Convention, in session at Union Ridge Church. Dr. Jesse Dollar, president, is seen presiding.
(Burlington Times-News Photo by Ed McCauley.)

N-E-W-S B-R-I-E-F-S

We extend our congratulations to Mr. Luther Byrd of the Elon College faculty for the outstanding publicity work done in connection with the meeting of the Centennial Session of the Southern Convention, as evidenced by the reprints from newspapers in this issue of THE CHRISTIAN SUN. Mr. Byrd was chairman of the Convention Press Committee.

Dr. Buschmeyer to Visit Eastern Virginia

Dr. Fred S. Bushmeyer will address the combined adult church Sunday school classes of the Franklin, Va. church on Sunday, May 20, and give the sermon at the 11:00 a. m. worship service.

At 4:30 p. m., he and Mrs. Buschmeyer will be guests of honor at an informal tea, in the home of Mrs. James Irving Beale, Jr., to which the members of the Board of Deacons and other major officers of the church, their wives and husbands will be invited.

At 8:00 p. m. on this date, Dr. Buschmeyer will speak at a special service for youth at the Rosemont Congregational Christian Church in South Norfolk, to which representatives from the 45 Congregational Christian Churches of Eastern Virginia are invited.

At 10:30 a. m. on May 21, he will address the Congregational Christian ministers of this area, meeting at the Phyllis Wheatley Y. W. C. A., 927 Parke Avenue, Norfolk, Virginia.

* * *

BIOGRAPHICAL DATA

Fred S. Buschmeyer was born in Carpinteria, California on October 22, 1899. He attended public schools in Los Angeles, California and the University of Southern California. In 1925 he received a Bachelor of Religious Education from Boston University and in 1927 the degree of Bachelor of Sacred Theology from the same school. He was given an honorary Litt. D. from the University of New Hampshire in 1937 and also has a D. D. from the Pacific School of Religion.

On July 1, 1955, Dr. Buschmeyer became acting minister of the General Council of the Congregational Christian Churches. He assumed the duties of Dr. Douglas Horton, newly appointed dean of Harvard Divinity School and former minister of the General Council. Dr. Buschmeyer will serve in this post until July 1, 1956, when the General Council will meet in biennial session and elect a permanent successor to Dr. Horton.

Dr. Buschmeyer came to the General Council offices in 1949 as Director of the Department of the Ministry and Associate Minister of the General Council. He was responsible for keeping in touch with all Congregational Christian seminaries, both faculty and students, all Conference Committees on the Ministry and for devising recruiting materials. Dr. Buschmeyer continues to handle these matters as well as his duties as acting minister.

DR. FRED S. BUSHMEYER

In addition to his duties for the Congregational Christian Churches,

(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgement and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor ....J. T. Kernodle
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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Conventon of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun
( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....
Address ....
( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.
My Name .... Church ....
Address ....

News from the Churches . . .

Dr. Helfenstein Resigns Richmond Pastorate

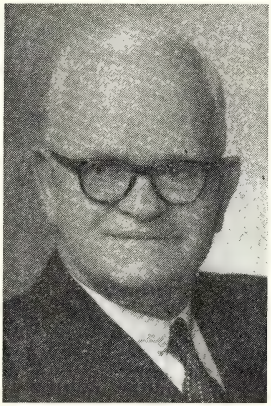
Rev. Roy C. Helfenstein, M. A., D. D., pastor of the First Congregational Christian Church, Richmond, Va., has announced his retirement from Pastoral Services to take effect the last Sunday in June. He began his pastorate here, December 1, 1949, as successor to the late Dr. Robert Lee House a long-time friend of Dr. Helfenstein.

Since graduating from Yale Divinity School, Dr. Helfenstein's pastorates have been, Urbana, Illinois, 1914-1920; Dover, Delaware, 1920-1938; Mason City, Iowa, 1938-1949; Richmond, Virginia, 1949-1956.

He had planned to retire from Pastoral Work one year ago last December, but the local Church Board prevailed upon him to continue until the end of this Church Year. During his Richmond pastorate the organizational life of the church has been perceptibly strengthened, the spirit of the congregation encouragingly quickened, a new constitution formulated and adopted, extensive improvements have been made upon the church property, including beautifying the commodious church plant and grounds, providing and equipping an attractive, serviceable Fellowship Hall for social activities of the Young Peoples Group, and of other groups within the church. Early in the present pastorate the church grounds were landscoped and various needed improvements made on the Educational Building of the church. New denominational hymnals, a new marble Baptismal Font, and numerous items of equipment to enrich the Worship Program of the church have been procured as fitting memorials. Last summer the sanctuary, foyer and hallways of the church were attractively redecorated according to the direction of a Graduate Interior Decorator.

Dr. Helfenstein has been a member of the Commission on Evangelism of the Federal Council of Churches and the National Council of Churches for more than twenty years.

The following data concerning Dr. Helfenstein is taken from *Who's Who in the Clergy,* a national interdenominational publication, "Born in Fairfield, Iowa, 1885. Received B. A. degree from Des Moines College in 1910; Yale University M. A and B. D. in 1913; graduate student University of Edinburgh, Scotland 1913-1914; Defiance College, Ohio, D. D. 1917. Interchange preacher to England, Scotland, and Holland 1928 and 1935. Member American University Seminar to Palestine 1932. Lecturer at Young Peoples' Summer Conferences in various states. Member 'Alpha Chi Rho' University Fraternity, and 'Pi Gamma Mu' Social Science Honor Society."



DR. ROY C. HELFENSTEIN

During Dr. Helfenstein's Richmond pastorate he has enthusiastically cooperated in Inter-Church activities in city and state work. He has received one hundred and sixteen new members into the local church, the majority of whom united by "Confession of Faith"—twenty-four of whom united during this Conference Year.

The Helfenstein's plan to make their residence at "Ormond-By-The-Sea" in Florida where they have a new home which they built three years ago. Their plan is to make Florida their place of residence, living in Florida during the winter months and occupying their Ocean Beach Cottage on Fenwick Island, Deleware, during the summer months where they have spent their summer vacations since 1932.

In presenting his resignation to the congregation following his Mother's Day Sermon, Dr. Helfenstein paid high tribute to the city of Richmond as being one of the most delightfully interesting and attractive cities to live in to be found in America of the world for that matter. He also paid enthusiastic tribute to the members and officers of the Richmond church for their high ideals of churchmanship, their breadth of mind, their spirit of fraternity, their genial and inspiring cooperation in every phase of the work—thereby making it easy as he stated to understand why the congregation has won the reputation of being an unusually active and friendly group.

Dr. Helfenstein stated that while he was retiring from active pastoral service he was not retiring from ministerial service as his dedication to the Christian ministry was for life.

Report from Southern Convention Laymen's Rally

Dear Laymen:

Your Moonelon Finance Committee chairman's report to the Southern Convention Laymen's Rally at Pleasant Grove School on May 2 was in accordance with committee instructions. Briefly and bluntly, it was, "we do not have enough money to meet our payments and we have never had enough."

The quota system for Moonelon Building Fund Debt Financing was proposed at the Convention Rally, and was adopted by that group. The laymen present were immediately notified that some time would be required to prepare quotas and notify churches of their respective quotas. Volunteer pledges of early funds to apply on future quotas, but to be received in time to meet our July payment, were requested.

Several questions were asked concerning the duration of the quotas and the total amount. I made the announcement that quotas would total the $35,000 debt, plus interest, and would be based on either a two or three-year plan, depending upon committee action after seeing the size of the quotas as determined by the Convention Office quota formula.

For your information, cash now on hand, something over $200, will be forwarded to the Convention Office in the very near future, and this together with a $280 check handed in several weeks ago, should cover the shortage on our last note payment.

Your cooperation is requested in your respective areas to do all possible to interest churches in the Moonelon Financing campaign in order to get in hand sufficient money to make our

(Continued on page 15.)

Editorial . . .

The Birthday of the Church

Pentecost comes this year on Sunday, May 20th. Somesone has said that Pentecost is the forgotten Christian festival. It should be one of the most significant days in the church calendar. The Christian Church was born on Pentecost.

Pentecost was the final step in Christ's revelation of God's purpose for the salvation of mankind. Christ had revealed the Spirit and will of God in the words which he had spoken and the mighty works which he had done. He manifested the sacrificial love of God when he died upon the cross. God's infinite power raised Christ from the dead. In order that the disciples might fulfill the mission to which Christ had appointed them, they must be established in the faith that the power which they had seen in Christ would work in their own lives to accomplish what Jesus had begun.

Jesus also said, "When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come." This promise of Jesus was gloriously fulfilled "when the day of Pentecost was come."

Another saying of Jesus should also be kept in mind: "And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which he said, 'you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit'." It is reported of the disciples, that after the Ascension, "All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers."

If the Church is failing at any point to emphasize the fundamentals upon which Christianity is based, it is concerning the part of the Holy Spirit in carrying the gospel to all the earth. The little company in the Upper Room at Jerusalem could not so easily forget the injunction of Jesus. It had been so recently spoken. The number was so few. They were poor in the riches of this world. They remembered the hatred that had crucified their Master. It was natural for them to be timid until they were keenly conscious of the presence of the Holy Spirit.

The Church today, after nineteen hundred years of growth, faces an entirely different situation than that which confronted the disciples at the beginning of the Church's life. Evil still abounds in all the earth, but Christian churches have been established in almost every land. The Church has position prestige and power. Millions of men and women profess their allegiance to the Church of Christ; filled with the Holy Spirit, there are no bounds to what can be accomplished by them; without the Holy Spirit, they are as a sounding brass or tinkling cymbal.

We Venture a Suggestion

The Southern Convention Blue Book contains some very interesting reading. The file of Blue Books and Annuals will be invaluable source material for future church historians.

The Report of the Convention Survey Committee presented at the recent session should be studied carefully by every one of our church leaders. We quote from the section on Elon College a paragraph from Article IX, Church and Public Relations.

"In the past the churches have not made use as they could and should have of the various groups from the college that could visit the churches. On the other hand, the college has not been particularly alert to the possibilities of making use of small groups in music, dramatics, etc., in the churches and at club and organization meetings. The churches should remember that the college can send its representatives into the churches only at their invitations."

The Elon College Choir and the Elon Singers have been the best advertisement that any liberal arts college could possibly send out. For any church to hear them is a delight and an inspiration.

The suggestion that a similar use of dramatics be made is excellent. Elon College has had a very strong Department of Dramatics for a number of years. But its work is well known only by the people in the immediate vicinity of the College.

We venture to suggest that the Elon Dramatics Department can make a valuable contribution to our churches by giving religious plays and pageants based upon the Bible. It has long been our conviction that the drama is a medium of expression and interpretation that should be used much more widely in churches. It will not be difficult to secure or to write religious plays that can be given by a small cast. Many of our churches have suitable facilities for their presentation.

Newspaper Comments on Centennial Session of the Southern Convention

Delegates from 200 Churches Begin Centennial Convention

Church delegates from nearly 200 churches all over North Carolina and Virginia assembled at historic Union Ridge Church this afternoon for the opening session, the centennial meeting of the Southern Convention of Congregational Christian Churches.

New President Receives Gavel

Back row: F. C. Lester, Fred P. Register John S. Graves, William T. Scott, H. E. Robinson. Front row: Jesse H. Dollar, Martin T. Garren, James H. Lightbourne, Jr.

It was an historic occasion when the Southern Convention gathered once more at the same site where its organizational meeting took place just 100 years ago, and many of today's delegates were direct decendants of those Christian leaders that met here in 1856 to organize the Convention and set off a movement which has played a significant part in the history of two states.

Dr. Jesse H. Dollar of Newport News, Va., a former pastor of the Elon College Community Church, presided over the opening session this afternoon as president of the Convention. The invocation prayer was by Rev. Emory M. Carter of Youngsville, with a welcome to the delegates from Rev. Kenneth Register, pastor of the Union Ridge Church.

The governors of both North Carolina and Virginia sent greetings to the assembled church folk, with Thad Eure, North Carolina's secretary of state, representing Governor Luther Hodges, and Parke C. Brinkley, Virginia's commissioner of agriculture, representing Governor Thomas P. Stanley.

Dr. Albert Buckner Coe of Boston, moderator of the General Council of Congregational Christian Churces, delivered the keynote address for this afternoon's opening session, speaking on "Our Mission in the World."

Other features this afternoon included routine reports by Convention officials, including Dr. Henry Robinson of Burlington, convention secretary; Dr. William T. Scott of Elon College, Convention superintendent; and Walter L. Cooper of Burlington, Convention treasurer. Mrs. William E. Wisseman of Greensboro, reported for the Mission Board, and Rev. Jas. H. Lightbourne of Holland, Va., reported for the Finance Committee.

Other afternoon features included historical addresses on the work of the Southern Convention by Supt. Scott and Supt. J. Taylor Stanley. A fellowship supper at 6 o'clock tonight will have Dr. Henry E. Robinson as toastmaster, with brief talks by Dr. J. Earl Danieley of Elon College, for the Laymen's Fellowship; and by Mrs. F. C. Lester of Asheboro, for the Women's Fellowship. Also at that time Dr. H. A. Fesperman of Salisbury, and Dr. F. C. Lester of Asheboro, will speak on the forthcoming union of the Congregational Christian and Evangelical and Reformed groups.

Outstanding feature of tonight's meeting will be the presentation at 8 o'clock by the cooperating departments of dramatics and music of Elon College of a pageant, "An Epic of American Christianity," which is to portray in pantomime and music the history of the Congregational Christian Churches and of the Suothern Convention. This pageant is to be under the joint direction of Prof. M. E. Wooten, Prof. John Westmoreland and Prof. Fletcher Moore, all of the Elon College faculty.

The Convention meeting will continue with three sessions tomorrow, with a morning meeting to open at 9:15 o'clock, an afternoon session starting at 2 o'clock, two banquet meetings at 6 o'clock tomorrow night and a night session at 8 o'clock.

The program for tomorrow follows:

Morning Session.

9:15 Hymn, Invocation, Rev. Wm. T. Scott, Jr., Durham; 9:20, Business Session for action on Tuesday reports; 9:50, Finance Committee for final action on report; 10:10, Survey Committee, Rev. George D. Alley, chairman; 10:30, Board of Publications, chairman, Rev. W. W. Snyder, Burlington; Editor THE CHRISTIAN SUN, D. Stanley C. Harrell, Durham, Managing Editor, John T. Kernodle, Richmond, Va.; 11, Hospitality Hour; 11:30, Worship, Address, "What is a Church?" Dr. James E. Wagner, Philadelphia, Pr., President of the Evangelical and Reformed Church; 12:30, Recess for Lunch.

Afternoon Session.

2:00, Hymn, Invocation, Rev. H. Winfred Bray, Randleman, N. C.; Rural Church Committee, Rev. James H. Lightbourne, Jr., chairman, Report of Institutions; 2:10, Elon College, President Leon Edgar Smith; 2:40, Christian Orphanage, Supt. John G. Truitt; 3:00, Board of Christian Education; Chairman Rev. Wm. J. Andes, Elon College; Secretary, Rev. John S. Graves; Pilgrim Fellowship, Moonelon; 3:25, Ministerial Scholarship and Loan Fund, Dr. John G. Truitt, chairman, Stewardship and Evangelism; Committee on Evangelism, Dr. W. C. Timmons, chairman; Secretary of Stewardship and Evangelism, Rev. Fred P. Register; 4:00, Business Session: Nominations and Elections, Rev. W. W. Snyder, chairman, miscellaneous business, benediction, Dr. W. T. Wiseman, recess of Afternoon Session; 6:00, Banquets: Laymen's Fellowship (Pleasant Grove School) — Speaker, Dr. James E. Wagner; "Holding the World Together;" Women's Fellowship (Union Ridge Church), Speaker, Dr. Albert Buckner Coe, "Word Pictures of our Churches from Boston to Burlington to Hawaii."—*The Burlington Daily Times-News,* May 1, 1956.

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Denominations' Leaders Speak

The more than 300 delegates attending the centenial meeting of the Congregational Christian Church's Southern Convention here were told late this morning that "in our day we are beginning to appreciate anew the way in which each separate denomination has contributed to the varied riches of our total understanding of Christ and our common witness to the Gospel."

Principla speaker for the morning session of the three-day meeting that opened yesterday afternoon at Union Ridge Church was Dr. Jame E. Wagner of Philadelphia, Pa., president of the Evengelical and Reformed Church which will join the Congregational Christian denomination in June of next year to become the United Church of Christ.

Dr. Wagner, speaking on "What Is A Church?" also said that "the question of the nature of the church is one of the basic questions with which we have had to wrestle in negotiating for the union. Our confusion is most apt to arise when we attempt to describe the nature of the church in ecclesiastic and theological jargon, but when we talk about the church in a conversation between several Christians or in the kind of a sermon which a pastor would preach before his congregation, we are more likely to find that we are both thinking substantially the same things."

Delegates here are from the 203 churches in the convention, located in North Carolina and Virginia.

Dr. Wagner will be speaker again tonight to the Laymen's Fellowship of the convention at 6 o'clock, to be held at Pleasant Grove School, while Dr. Albert Buckner Coe of Boston, Mass., moderator of the General Council of Congregational Christian Churches, will address the Women's Fellowship at the local church at the same hour.

Dr. Coe also will deliver the sermon at tonight's service starting at 8 o'clock, using "We Are Guardians and Witnesses of the Faith," as his topic. Music tonight will be by the Elon College Choir, with Prof. John Westmoreland as director and Prof. Fletcher Moore as accompanist.

Dr. Wagner, this morning, pointed out that "In our time we have had the blessed experience of realizing afresh a sense of our 'oneness in Christ' in spite of our 'disunity as churches,' and we all rejoice in the bonds which bind us together in such ecumenical agencies as the National Council of Churches and the World Council of Churches."

He said that fellowship of the church overflowes all the boundaries of time and space. It reaches back into history, it reaches out to the boundaries of the earth, and it reaches up to give the presence of God, he said.

Dr. Coe Speaks.

Dr. Wagner followed, as a major speaker, Dr. Coe, who addressed the convention at its opening session yesterday afternoon, saying that only with "a new spirituality" can people today meet the world of science and the movement of the masses.

The human spirit, he said, grew up in a simple world, far different from the one today.

He told the delegates that one of the achievements in progress through his denomination has been the ability to change by its membership without losing freedom, autonomy, and faith. He said this has been one of the marked characteristics of the denomination from the beginning and would be one of its strong factors in the future.

In the new world of science and mass movement of the masses, Dr. Coe said that "we live in a world which will heal, yet it is fraught with cruelness and danger. It is a small world now.

"We, as a denomination, have something to give this world. We have faith, freedom, a fellowship, and ability to change. Yet the biggest contributions we can give is Jesus Christ. We have a faith in Christ, and that is our mission."

Also appearing on yesterday afternoon's program were N. C. Secretary of State Thad Eure, representing Governor Hodges; Parke C. Brinkley, commissioner of agriculture in Virginia, representing Virginia's Governor Stanley; and Supt J. Taylor Stanley of Greensboro, head of the Convention of the South, the denomination's Negro convention.

Dr. Jesse H. Dollar of Newport News, Va., president, is presiding at the sessions.

Members Honored.

The Convention honored 10 of its members for long and outstanding service with citations and certificates, presented at a Fellowship supper at 6 o'clock last night in the social hall of the Union Ridge Church. Dr. Henry E. Robinson of Burlington, presided for the supper, which attracted about 350 guests.

Those receiving the citations and certificates, listed in alphabetical order, included W. J. Ballentine of Fuquay Springs, lay leader and business man, long an officer in the Eastern North Carolina Conference; Rev.

(Continued on page 8.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Sixty-Sixth Annual Commencement at Elon College

The Elon College commencement exercises will begin on the campus Friday evening at 8:30 o'clock. A reception will be given by the alumni honoring the graduating class of 1956. The graduating class is the largest in recent years. Plans are being made to receive a large number of returning graduates and former students. The exercises will be held in the Alumni Memorial Gymnasium.

On May 26th, class reunion breakfasts will be served in the Society Hall, Alamance Building, third floor. A picnic luncheon served on South campus at 12:30 p. m. The annual business meeting will be held in Whitley Auditorium at 2:00 o'clock following which time all visitors will be given the privilege of touring Virginia and Carolina Halls and the campus in general. At 4:45 there will be a band concert on the campus given by the Elon College Band with Professor Dewey Stowers directing. At 5:15 o'clock an open house will be held in the McEwen Memorial Dining Hall honoring the family of the late J. H. McEwen. The annual alumni banquet is to be held in the Social Hall of the McEwen Memorial Dining Hall at 6:00 p. m. Dr. John Robert Kernodle, 1936, will be the speaker.

Immediately following the banquet, "The Tempest" by William Shakespeare, will be presented by the Elon College players. The public in general is invited to this performance. Sunday, May 27th, is baccalaureate day, preacher for the occasion, Dr. John Alexander Mackay, President of Princeton Theological Seminary. Dr. Mackay is one of the most popular and sought for speakers on religious topics in this country. It will be a privilege to welcome him to our campus and an apportunity for you to hear him.

Vesper Recital, Whitley Auditorium at 4:00 o'clock by the Music Department of Elon College. Oratorio, Requiem, Faure at 8:30 o'clock p. m. by the Elon College Festival Chorus. Special music will be furnished on all occasions by the Music Department of Elon College.

Monday, May 28th, is graduation day, ceremonies in Whitley Auditorium beginning promptly at 10:30 o'clock a. m. The address will be delivered by Dr. Walter H. Judd, U. S. Congressman from Minnesota. A special luncheon will be served to the honored guest, members of the Board of Trustees and their wives at 12:00 noon in the Social Hall of the McEwen Memorial Dining Hall.

This is a cordial and earnest invitation to churchmen, all alumni, and all friends far and near to attend these exercises.

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Apportionment Giving

It is encouraging when you have the same obligations to be met from the same sources by the same people to find that you are succeeding better than in previous years. The contributions according to reports from the churches and Sunday schools announcing contributions for the college on conference apportionments for this conference year is considerable more than in any previous year. This is most helpful and appreciated.

The college's needs seem to multiply and increase with every passing month. In all of my experiences at Elon College, I have not seen the needs so great as they are today and, of course, it takes more money to meet these needs than in previous months. The needs must be met when they come due. Creditors do not want to wait for payments, and if payments are delayed they know how to send statements and put the pressure on.

We have a good report this week. Some of our larger churches sent larger amounts than usual. An increased number of contributions from smaller congregations is included in this report. One is encouraged to go forward to meet increased responsibilities when he realizes that there are interested supporters who constantly send their contributions and add to his encouragement.

Previously reported	$ 8,213.98
Eastern N. C. Conference:	
Hope Mills	$ 3.75
Eastern Va. Conference:	
Newport News	27.66
Christian Temple	301.00
Shelton Memorial	3.00
Suffolk	75.06
N. C. and Va. Conference:	
Apple's Chapel	$ 23.00
Burlington, First	132.25
Greensboro, First	47.70
Happy Home	20.80
Ingram	100.00
Pleasant Grove	30.00
Shallow Ford	37.00
Western N. C. Conference:	
Asheboro	$ 180.00
Liberty	85.00
Pleasant Union	15.00
Seagrove	7.50
Virginia Valley Conference:	
Winchester	$ 10.00
Total	$ 1,098.72
Grand total	$ 9,312.70

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Declaration of Purpose

We all realize when a report of any character that depends on the action of the entire membership of a local church matters of necessity are delayed. Particularly is this true when there may be differences of opinion among the membership of the local church regarding the responsibility created by the action of the Southern Convention of Congregational Christian Churches and approved by all five local conferences. We all realize that a local church has the final decision as to what it may do with its responsibility in the erection of new dormitories on our college campus, but when both the Convention and the conferences take favorable action we do have a conscience about co-operating in an effort to comply with the request of our official bodies. These bodies are representative and their decisions require careful and prayerful consideration on the part of the local churches constituting these two official bodies.

The pro-ratta share of any local church in the Convention is not excessive and not beyond the local church's ability. These suggested goals have been determined by the church's accustomed abilities to meet its obligations to local conference and convention wide. I am sure that our churches intend to do their share and that they will in time.

Carolina Hall—Declarations:

Name of Church	Amount
Eastern N. C. Conference:	
Auburn Beginning Nov., 56; 5 years.	$ 759.50
Antioch Beginning April, 56; 5 years.	451.50
Damascus Beginning Jan., 57; 5 years.	465.50
Hayes Chapel Beginning Nov., 56; 5 years.	362.25
New Hope Beginning 1956.	1,048.25
Hope Mills Beginning Jan., 57; 5 years.	414.75
Eutaw Community Beginning Jan., 56; 5 yeari.	595.00
Bethlehem Beginning 1956; 5 years.	294.00

(Continued on page 15.)

NEWSPAPER COMMENTS ON CENTENNIAL SESSION.

(Continued from page 6.)

Emory M. Carter of Youngsville, who has served 55 years in the pastorate and held numerous conference and convention posts; Mrs. James L. Foster of Elon College, who with her husband rendered outstanding service to the Elon Christian Orphanage; Dr. Howard S. Hardcastle of Chuckatuck, Va., veteran pastor, writer of Sunday School literature and Convention official; Dr. Stanley C. Harrell of Durham, veteran of many years as a minister, convention official and editor of THE CHRISTIAN SUN; John T. Kernodle, of Richmond, Va., for 34 years the publisher of THE CHRISTIAN SUN; Mrs. Mamie Holland Leathers of Suffolk, Va., women's leader who served 15 years as treasurer of the Women's Convention.

Rev. O. D. Poythress of South Norfolk, Va., veteran pastor, outstanding evangelist and leader in church music; Dr. Leon E. Smith of Elon College, veteran of 50 years in the ministry, a quarter of a century as president of Elon College and holder of conference and convention offices; and Caleb D. West of Newport News, Va., lay leader and trustee of the Christian Orphanage since its founding.

An overflow crowd at the night session witnessed the presentation by the combined dramatic and music departments of Elon College of a pageant, entitled "An Epic in American Christianity," which portrayed in pantomine and music the story of the Congregational Christian Church and of the Southern Convention.

The story, told by Larry Barnes, Elon student of Portsmouth, Va., who served as narrator, introduced in pantomine such denominational leaders as Rev. James O'Kelly, the "White Pilgrim," Rev. Daniel W. Kerr, Rev. William B. Wellon, Dr. William S. Long and many others who contributed so much to Christianity in this area. — *Burlington Times-News,* May 2, 1956.

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Convention Gives Final Decisions On Expansion at Morning Session

Decisions aimed at broadening the scope of the Southern Convention of Congregational Christian Churches and improvement of its program and facilities were made this morning in a major business session of the centenial meeting being held at Union Ridge Church.

Reports were adopted from the Executive Board, presented by Dr. Henry Robinson of Burlington; from Supt. William T. Scott of Elon College, the treasurer's report submitted by Walter L. Cooper of Burlington, yesterday afternoon; the Mission Board Committee report submitted yesterday by Mrs. William E. Wiseman of Greensboro, and the second reading of the report from the Finance Committee, submitted by Rev. James H. Lightbourne, Jr., of Holland, Va.

The convention approved a recommendation which will increase the apportionment of each church by approximately 10 per cent, and also recommended that churches with full-time pastors pay a minimum of $4,000 to the minister with parsonage. There has been no minimum salary held by the individual churches in the past.

The salary recommendation was a part of Supt. Scott's recommendations. Others from his report which received approval included:

That each church be urged to enroll as many in Sunday School as there are members in the church; that the convention call upon homes and schools to recruit at least 30 candidates for the Christian ministry during the coming biennium; that the $2,500,000 campaign for Elon College be extended to June 1, 1957; that each church be requested to have at least half its families as subscribers to THE CHRISTIAN SUN, the convention's official newspaper; that an attempt be made to organize at least 10 new churches in the convention in the 1956-58 biennium.

Dr. Scott reported that there are now 35,759 members in the convention.

In the Finance Committee's report, the convention approved recommendations that related to continued and expanded support to Elon Christian Orphanage, Elon College, missions board, and institutions, and other agencies affiliated with the denomination and under the convention.

Reports were to be made this afternoon on Elon College, by Dr. Leon E. Smith, president; Christian Orphanage, by Dr. John G. Truitt, superintendent; the Boards of Christian Education by Chairman W. J. Andes and Secretary John S. Graves, both of Elon College; and a business session, including the nomination of officers by Chairman W. W. Snyder of Burlington, chairman of the Nominating Committee. Also heard this afternoon was a report on the Ministerial Scholarship and Loan Fund by Dr. Truitt, its chairman.

Dr. James A. Wagner will address the laymen's Fellowship at Pleasant Grove School, on "Holding the World Together," and Dr. Albert B. Coe will speak to the Women's Fellowship on "Word Pictures of Our Churches from Boston to Burlington to Hawaii" at Union Ridge Church, both at 6 o'clock tonight.

The sermon tonight will be by Dr. Coe, speaking on "We are Guardians and witnesses of the Faith."

Reports will constitute the majority portion of tomorrow morning's session, leading to the morning sermon, "The Gospel of Our Day," by Rev. Frank H. Hamilton of Norfolk, Va. This will be followed by Holy Communion and adjournment.—*The Burlington Times-News,* May 2, 1956.

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Congregational Christian Meeting Comes to Close

Church delegates from throughout North Carolina and Virginia turned homeward this afternoon, following the close at noon of the centenial meeting of the Southern Convention of Congregational Christian Churches which has been in session since Tuesday at the Union Ridge Church.

Representatives of more than 200 churches in the two states, acting upon final committee reports submitted this morning, voted to omit from the report of the Social Action Committee a section that reaffirmed a Convention stand two years ago on the segregation issue. Another vote that followed, however, failed to repeal the Convention's 1954 action, which recommended that the Supreme Court decision "be accepted in good faith."

Acting upon reports submitted yesterday, the Convention approved the biennial reports concerning the operation of Elon College and the Christian Orphanage at Elon College. Approval was also given to reports submitted this morning upon Convention credentials, memoirs and resolutions. The latter report expressed appreciation to the members of the host church at Union Ridge and to leaders of the Convention for the smooth manner in which the three-day gathering was conducted.

Rev. Frank R. Hamilton of Norfolk, Va., delivered the sermon at the final worship service of the Convention, which was also featured by Holy Communion, administered by Rev. George D. Alley, of Suffolk, Va., and Rev. Kenneth Register, of Union Ridge.

Officers Named.

Delegates yesterday afternoon named Martin T. Garren of Greensboro as their new president. Garren, personnel assistant to the Postal Transportation Department, becomes the second layman in the 100-year history of the convention to hold the presidency, the first one being in 1858.

Rev. James H. Lightbourne, Jr., of Holland, Va., was named vice-president. Other officers who were reelected were Dr. Henry E. Robinson of Burlington, secretary; Walter L. Cooper of Burlington, treasurer; and Miss Edna M. Fitch, assistant treasurer; Dr. William T. Scott, superintendent; Rev. Fred P. Register, secretary of stewardship and evangelism, and Rev. John S. Graves, secretary of Christian Education and youth work, all of the headquarters staff at Elon College.

Other officers elected during this afternoon's session included:

Executive Board: G. Julius Rice of Sanford, Eastern North Carolina; Ira L. McDowell of Asheboro, Western North Carolina; Robert N. Morton, Jr., of Burlington, North Carolina and Virginia; J. Fletcher Eley of Franklin, Va., Eastern Virginia; Robert A. Whitten of Winchester, Va., Valley of Virginia. These will be conference representatives.

Members at large on the board will be C. W. Russum of Suffolk, Va., and Dr. Jesse H. Dollar of Newport News, Va.

Dr. F. C. Lester of Asheboro was named historian.

Trustees named for the Christian Orphanage for the term expiring in 1958 was J. L. Reed of Norlina; until 1960, Marvin M. Johnson of Fuquay Springs, Rev. W. W. Snyder of Burlington, and Clyde W. Rudd of Greensboro; until 1962, Vitus R. Holt of Burlington, Clyde W. Gordon of Burlington, Mack V. Welch of Bennett, Va., L. P. Waldo, Jr., of Holland, Va., Jody Matthews of Portsmouth, Va., Mrs. Allen E. Gant of Burlington, and R. E. Brittle of Suffolk, Va.

Nominated as trustees of Elon College named for terms expiring in 1962, included S. C. Harrell of Durham, L. E. Carlton of Pace, Va., W. J. Ballentine of Fuquay Springs, William F. Frazier of New York City, Harold Johnson of Fuquay Springs; W. Cliff Elder of Burlington, Mrs. W. V. Leathers of Suffolk, Va., Mrs. J. H. McEwen, Dr. John R. Kernodle and J. E. Baker of Burlington, W. Hunter Scott of Franklin-Huntersville, Va., W. W. Boone of Durham, Rev. Fred P. Register of Elon College, Clarence A. Phillips of Broadway, Va., Rex G. Powell of Fuquay Springs, D. C. McLennan of Greensboro, George D. Alley of Suffolk, Va., Leonard Krull of St. Petersburg, Fla., Parke Brinkley of Suffolk, Va., W. L. Gregory and Mrs. Frances Chandler Wilkins of Virgilina, Va., John R. Foster of Greensboro, and C. A. Pugh of Winchester, Va. Of the 24 nominated, the present Elon Board will elect 12.

Board of Christian Education: Rev. William J. Andes of Elon College, Martin T. Garren of Greensboro, Mrs. E. C. Wilkins of Suffolk, Va., Thomas H. Britton of Portsmouth, Va., and Miss Ruth Dunn of Elon College.

Board of Publications: Clyde L. Fields of Franklin, Va., Rev. W. W. Snyder of Burlington, and Earl T. Farrell of Fuquay Springs.

Mission Board: Mrs. Robert F. Watson of Sanford, Mrs. W. E. Wisseman of Greensboro, Rev. James H. Lightbourne of Holland, Va., Everett L. Neese of Norfolk, Va., Gaylord B. Noyce of Raleigh, Fred C. Allred of Reidsville, Rex G. Powell of Fuquay Springs, and Dr. John G. Truitt of Elon College.

Board of Directors, Historical Society: Mrs. R. A. Whitten of Winchester, Va., Mrs. C. C. Johnson of Elon College, J. Frank Apple of Henderson, S. E. Maddren of Albemarle, S. H. Basnight of Chapel Hill, Rev. Kenneth D. Register of Union Ridge, Mrs. Garland Spratley of Dendron, Va., Mrs. W. W. Sellers of Burlington, Stanley C. Harrell, Durham, Dr. L. E. Smith of Elon College, Dr. William T. Scott, Jr., of Durham, and Dr. Fletcher C. Lester of Asheboro.

Banquets.

More than 500 persons were present at two banquets held at 6 o'clock last night. The Laymen's Fellowship, presided over by Dr. J. E. Danieley of Elon College, held its meeting at the Pleasant Grove High School; while the Women's Fellowship presided over by Mrs. F. C. Lester of Asheboro, gathered in the banquet hall of the Union Ridge Church.

Dr. James E. Wagoner of Philadelphia, Pa., president of the Evangelical and Reformed Church, used "Holding the World Together" as his topic in addressing 250 laymen, cited the World Council of Churches and international exchange visits by groups of churchmen from all parts of the world as ties that are binding all nations in a closer understanding.

He also pointed out that the problem of holding the world together in bonds of brotherhood is no new one, pointing out that there were racial economic and social cleavages in the days of Jesus Christ. He also pointed out that such social problems as divorce existed in those days. In combatting such problems in this modern day he urged universal belief in the fact that Christ died for all men of all races and nations.

Dr. Albert Buckner Coe of Boston, Mass., moderator of the General Council of Congregational Christian Churches, speaking on "Word Pictures of Our Churches from Boston to Burlington to Hawaii," told 300 Women's Fellowship members of his experiences in visiting widely scattered churches of the denomination since he assumed the office of moderator two years ago.

He described interesting customs and practices he found in churches in Scotland, India, Hawaii and other foreign lands and compared them with experiences he has had in both city and rural churches of America. He appealed to his hearers to help create a concept of Christ's church as something beyond a secular club and also urged their cooperation in recruitment of additional ministers to meet a current shortage.

The two banquets were followed by a worship service back at the Union Ridge Church at 8 o'clock last night, with Dr. Coe delivering the sermon on the topic of "We Are Guardians and Witnesses of the Faith." Music for the worship service was by the Elon College Choir, with Prof. John Westmoreland as director and Prof. Fletcher Moore as accompanist.—*The Burlington Times-News,* May 3, 1956.

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Church Group Is Challenged to Meet Times

"The human spirit, which grew up in a simple world, now finds itself in a world of science and movement of masses, and we will not be prepared to meet this change without a new spirituality."

So. said Dr. Albert Buckner Coe of Boston, Mass., moderator of the General Council of Congregational Christian Churches, at the opening session of the denomination's Southern Convention this afternoon.

Approximately 300 delegates from 200 churches in North Carolina and

(Continued on page 13.)

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

Southern Convention Pilgrim Fellowship Assembly

The Biennial Assembly of the Pilgrim Fellowship of the Southern Convention of Congregational Christian Churches met in the Christian Church of Suffolk, Virginia on April 7, 1956. The vice-president, Mr. Reuben Askew, presiding in the absence of the president, Mrs. Lois Scott Luke, called the meeting to order.

The program opened with a hymn, "Now in the Days of Youth." Marie Everette of Suffolk welcomed the group and Reuben Askew responded. The worship service was led by the Bethlehem (Nans.) Pilgrim Fellowship with "Seek Ye First the Kingdom of God" as the theme. Tommie Boland, acting secretary, called the roll and the Rev. John Graves introduced guests who were present.

Mr. Tom Jennings of the United Christian Youth Movement of Virginia gave greetings and introduced Dr. Arthur W. Newell of the St. John's Evangelical and Reformed Church, Richmond, Va., who presented a very informative talk on the coming merger of our two churches. A question and answer period followed.

After a short break for relaxation the business session was called to order by Mr. Askew. Meryle Mauldin gave the treasurer's report which was approved and accepted by the Assembly. A motion was made, seconded, discussed and carried to send our Southern Convention Pilgrim Fellowship president to the National Council of Pilgrim Fellowship at Doane College, Crete, Nebraska, in July.

The Rev. John Graves presented information on the summer camp program for 1956. Following this he introduced a new constitution for the Pilgrim Fellowship of the Southern Convention. He requested that copies of this be taken back to the individual groups for close study and consideration before it is voted upon.

Carolyn Overby presented the report from the Nominating Committee. A sketch of the officers was given in last week's issue.

Following a few announcements concerning the evening program, the meeting was adjourned for the afternoon session by the presiding officer and Dr. H. S. Hardcastle led the closing prayer.

The evening session opened with the Banquet in the Fellowship Hall of the church. Meryle Mauldin was Toastmistress. Carolyn Overby presented the speaker, Mr. James Schmidt of Cincinnati, Ohio, president of the Ohio Pilgrim Fellowship. Mr. Schmidt told the history of Pilgrim Fellowship and then gave highlights of his summer's work last year at the Delmo Communities, Missouri.

Following the banquet, the Rev. Henry V. Harman installed the officers in a very impressive service using the five symbols of the United Christian Youth Movement to stress our three Commissions—Faith, Action and Fellowship.

The film, "In the Face of Jeopardy," was shown. Recreation was enjoyed in the Fellowship Hall after the program.

Sunday morning, April 8th, the delegates of the Convention joined the Young People of the Suffolk Church in Sunday school and church. An impressive Communion Service was led by the host pastor, the Rev. George D. Alley.

A luncheon was held after the church service for the newly elected officers to make plans for the next biennium.

We are indeed grateful to the Rev. George D. Alley, Mrs. E. C. Wilkins, the young people and the congregation of the Suffolk Church for their many labors of love in making our fellowship there possible.

Respectfully submitted,
TOMMIE BOLAND,
Secretary pro-tem.

* * * * *

Student Christian Association Officers

Miss Sylvia Smith, daughter of Mr. and Mrs. Tollie D. Smith, R. F. D. No. 1, Henderson, N. C., and a rising Senior at Elon College has been elected preident of the Student Christian Association of Elon College. Sylvia has been active in Campus activities while at Elon. She was secretary of the S. C. A. in her Freshman year and chairman of the Religious Life Commission this year. She is a member of the Ministerial Association of which she was secretary in her Sophomore year. She was secretary of her sophomore Class and has been a member of the Elon College Choir for three years. She is a very active member of the Liberty Vance Congregational Christian Church near Henderson, N. C. This past summer she served as a Student Summer Service Worker for the Board of Christian Education working in camps and Vacation Schools. She is secretary of the North Carolina United Student Fellowship and will be a delegate to the National United Student Fellowship in LaForet, Colorado, in August. Other officers elected are: Patricia Coghill, Henderson, N. C., vice-president; Martha Langley, Staley, N. C., secretary; Louis Wilkins, Lennig, Va., treasurer; Joyce Myers, Philadelphia, Pa., chairman of Campus Affairs; Guy Lambert, Providence, R. I., chairman of Religious Life; and Dougles Albert, Lahore, W. Pakistan, chairman of World Order.

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The Great Bridge P. F. Observes Christian Veterans Week

The Great Bridge Pilgrim Fellowship derived a great deal of pleasure from their observance of Christian Veterans Week on Good Friday. They visited in the homes of the aged and shut-in members of the church and community putting on an Easter Devotional Program for them. They were unanimous in their wish to do something like this again very soon.

During Lent the special devotional leaflets were used by the group.

Their Youth Week Sunday morning worship service, January 29th, was said to be one of the best ever put on in the church. They had complete charge of the program in the absence of the pastor. Miss Joy Ann Akin, the president, presided and the three speakers were: Gloria Sever, Charles Sawyer and Ruth Verna Rishel. Five dollars from the offering was sent to the United Christian Youth Movement. They also had a spaghetti supper at the home of their counselor and on February 5th they put on the play, "Christians First," for the Sunday evening Fellowship Groups.

At the time of the Norfolk Preaching Mission in January, thirteen members of the group were present for Youth Night.

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Altar Set Dedicated on Easter Sunday

The Women's Missionary Society of the Ramseur Congregational Christian Church has purchased a brass altar set for the sanctuary of their church in memory of the following deceased members: Mrs. Pearl Brady, Mrs. I. C. Brewer, Mrs. D. A. Burgess, Mrs. Raleigh Cagle, Mrs. J. A. Craven, Mrs. G. H. Hodgin, Mrs. Rosa Foust Long, Mrs. J. A. Parks, Mrs. Thomas Petty, Mrs. W. E. Poe, Mrs. J. T. Underwood, and Mrs. J. C. Wilborn. This set was dedicated Easter Sunday morning with a very beautiful and impressive service.

Mr. and Mrs. J. O. King and daughter and husband have given the collection plates to go with this set in memory of their father and mother, Mr. and Mrs. J. A. Parks.

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Heart Sisters Meet

The Heart Sisters Society of the Randleman Congregational Christian Church met with Mrs. Hazel Dorsett for their April meeting. Fifteen members were present.

Mrs. Faye Williams presented an interesting program on Friendly Service. The society dedicated clothing which was one of their projects, the clothing being sent to Friendly Service. Taking part were Mrs. Nettie Lamb, Jolene Bray, Virginia Robbini and Alma Stout.

Mrs. Louise Myers presided over the business session. Reports were given by the various committees. The group made preparations to attend the Women's Fellowship Spring Rally which will be held at Pleasant Grove Christian Church.

Delicious refreshments were served by Mrs. Dorsett and Virginia Robbini as co-hostess. The group had a most enjoyable social hour. Mrs. Ollie Stout will be hostess for the May meeting.

* * * * *

Asheboro District Rally

The Asheboro District Rally was held at the Pleasant Grove Church, Wednesday, April 11.

The opening worship service was conducted by the Women of Spoon's Chapel.

Mrs. Lawrence Leonard of the E. and R. Church of Asheboro, an invited guest, brought greetings from her Church Women.

The main address of the day "Christ at Work in Ceylon" was given by Miss Lucy Kendall Clark who did educational work in Ceylon for almost 40 years. She has recently retired but still keeps in close touch with the work there. Miss Clark illustrated her talk with interesting and colorful pictures.

Her information was of particular interest to this group, since she had lived and worked in the Uduvil School on the Jaffna Peninsula. This is the same place our own Miss Bouneva Farlow of the Sophia Church in this district, is located.

Thirteen churches were represented and each reported on the present year's work to this time. Shiloh was a new society reporting.

An offering was received for the expense of the rally and for mission work in Ceylon.

A delicious lunch was served by the women of the host church and the hospitality and fellowship enjoyed by everyone.

In the afternoon 3 workshops were held: "Is it Your Money?"— Resource leader, the Rev. Fred Register; "What Makes a Family Christian?"—Resource leader, Mrs. F. C. Lester; "How Should We Study the Bible?"—Resource leader, Miss Susie Allen. These workshops were interesting and most helpful.

The following officers were elected for the next year: superintendent, Mrs. J. C. Newell; assistant superintendent, Mrs. C. W. Craven; secretary and treasurer, Mrs. J. S. Maness; assistant secretary and treasurer, Mrs. Roy Moore.

MRS. J. S. MANESS,
Reporter.

YOUTH AT WORK.

(Continued from page 10.)

In February a membership of ten dollars was sent to the Christian Missionary Association and a Leap Year Party was held on the 29th. Also, a box of things was sent to the Sioux Indian Mission in South Dakota as their Friendly Service.

In April the Great Bridge P. F. enjoyed two very nice evenings of fellowship as guests of the Rosemont and Norfolk, First, Youth Groups. It is a good thing to meet with other P. F.'s in your same area for much can be learned from such a visit together.

MRS. JACK AKIN,
Counselor.

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South Norfolk Young People Sponsor Contest

The Youth Fellowship of the South Norfolk Congregational Christian Church recently sponsored a six-week Bible reading contest ending Easter Sunday. Although the contest was sponsored by the Youth, anyone in the Sunday school was eligible to participate. Mrs. Andrew Smith, superintendent of the Senior Department, won the contest reading a total of five hundred eleven chapters. A Schofield Bible was presented to the winner during the morning worship service. It is the sincere prayer of each member of the group that the reading of the Gospel will not end with the close of the contest.

SAMMY D. NELSON,
Youth Director.

* * * * *

Youth Fellowship at Liberty, North Carolina

The Youth Fellowship of the Liberty Christian Church was in charge of the Fourth Sunday morning worship service. They had as guest speaker, Mr. Donald Osborne of Greensboro. He spoke on the theme, "The Youth's Faith in Christ." The fellowship members taking part were: Joe Stanford, Invocation; Mickey Teeter, Responsive Reading; Gray Jordan, Scripture; Wade Shelton, Prayer; Linda Bray, Pianist; and Isaac Ferguson, Benediction.

The Youth Fellowship is planning to attend the Fifth Sunday Youth Rally to be held at the Albemarle Christian Church. Linda Bray was elected to represent the Liberty Church in a Panel Discussion at the Rally.

The Youth Fellowship of our church has been very active. We are raising money to buy the silver for our new kitchen and dining hall.

LINDA BRAY,
Reporter.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Church in Asia Minor

Lesson IX—May 27, 1956.

Memory Selection: *"Now then, we are ambassadors for Christ, as though God did beseech thee by us: we pray you in Christ's stead, be ye reconciled to God."* II Corinthians 5:20.

Background Scripture: Acts 12:25-15:35.

Devotional Reading: Isaiah 49:7-12.

Widening Circles.

The Gospel message had been proclaimed in ever-widening circles. Beginning at Jerusalem, the local center, the circles or circumferences had been gradually growing larger and larger and taking in more territory. From Jerusalem it had gone into Judea, and then into Samaria, and then into Antioch in Syria, which was really the beginning of its going into uttermost parts of the earth. And wherever it had gone, it had proved to be the "power of God unto salvation to every one who believed, the Jew and also to the Greek. In today's lesson the gospel really begins to go unto the uttermost part of the earth. It describes what might generally be called the beginning of the Foreign Missionary Movement. When Paul and Barnabas left Antioch in Syria on that undated day, and started westward, they were initiating the missionary outreach of the Church to the Gentile world that eventually came to our own country and to our own community and to our own church! That story is one of the most moving, most majestic, most momentous, most miraculous annals in the history of the human race. Here is the first big step in the march of a world-conquering Church.

Called and Commissioned.

The Church at Antioch had a concern for others. It wanted to share the good news with all men. The love of Christ constrained it to pray the Lord of the harvest that He would send forth laborers into the fields already white unto the harvest. And as they ministered to the Lord and fasted, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto *I have called them*". These men were called by the Holy Spirit to be missionaries. They were called as a result of prayer and fasting. The thing was of God. The missionary movement is not of men; it is of God. God calls missionaries. Men simply commission them.

The Antioch Church commissioned those whom God called. Convinced that Barnabas and Saul had been called, the leaders of the Church consecrated them and commnssioned them—they "laid their hands on them, and sent them away"—and sent them on their epoch-making journey. As someone has said, "The stimulus was need; the motive love; the strategy was a strategy of vision and courage". Every Mission Board commissions those whom God calls to the missionary service.

It is to be noted that the Antioch Church gave of its best. Barnabas and Saul were "tops" in the Church. Only the best are good enough to become missionaries. They need to be physically strong, mentally alert, morally and spiritually alive. Candidates for the mission field are carefully screened. They do not have to be supermen and women. But they should be superior and a selected group.

It should be noted, too, that the folks at Antioch did not hesitate to send out Barnabas and Saul, in spite of the fact that "there was so much to do at home." This is the weakest of all arguments against missions. If the Church of Christ waited until all the work was done at home, it would never become missionary. And if it never became missionary, it would die. Some must stay, and some must go.

Preaching and Teaching and Healing.

There is too much material in today's lesson to be treated in detail. But by way of summary, it can be stated Barnabas and Saul preached and taught and in a few instances healed. It was the familiar pattern which Jesus followed. He came preaching and teaching and healing all manner of diseases. And his disciples carried on his three-fold ministry. They still do. Mission work round the world is characterized by a preaching, teaching and healing ministry. In fact missionaries do just about everything in their efforts to bring to people the more abundant life. The missionaries of our American Board are men and women of varied personalities and versatile gifts performing a valuable ministry in Christ's name and for his sake.

Persecuted, But Persevering.

From the beginning, the missionary enterprise met with opposition and persecution. There were those who heard the word gladly, who wanted more of it themselves, but who openly and at times violently opposed it. The recurring theme in today's lesson goes something like this: the apostles preached, opposition developed, explusion followed, and they went to the next city and preached the gospel. These men were made in heroic mold. They were men, who as one of their number said, "had hazarded their lives for the Lord Jesus Christ." They endured persecution, suffered hardship, faced misunderstanding, overcame handicaps, risked life itself in faithfulness to their duty. This spirit has been characteristic of those who have followed them and who have kept faith with this high tradition. Missionaries stand high up on History's Honor Roll.

It is significant to note that for the most part, opposition came from those who just could not accept the fact that the gospel was for all people alike, that God loved all men without respect of persons, that there was no privileged group with him, that Christ had broken down the middle wall of partition between Jews and Gentiles. They have their counterpart today in those who oppose missions, and for the same reasons. Like the opposition of that day, "they are moved with envy, or filled with envy." It is a blow to their pride and their sense of privilege.

Forfeited Privilege.

"It was necessary that the word of God should first be spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life. lo, we turn to the Gentiles." Here was a case of forfeited privilege. And what a tragic price they paid for their blindness and hardness of heart.

Based on "International Sunday School Lessons;" copyrighted 1956 by Division of Christian Education, National Council of the Churches in the U. S. A.

There are many persons that smile on hearing talk of building a better world and say that the world cares nothing for that. These persons have lost faith in people and in God because of their own mistakes.

—*John S. Bonnell.*

NEWSPAPER COMMENTS ON CENTENNIAL SESSION.

(Continued from page 9.)

Virginia are meeting at Union Ridge Church near here where the Southern Convention was organized 100 years ago. This is the convention's 42nd Biennial session. It will close at noon Thursday.

Dr. James W. Wagner of Philadelphia, Pa., president of the Evangelical and Reformed Church, will be principal speaker for tomorrow morning's session. His topic: "What Is A Church?"

The Congregational Christian and the Evangelical and Reformed denominations are scheduled to merge in June of 1957 to form the United Church of Christ.

Ability to Change.

Dr. Coe told the delegates this afternoon that one of the achievements in progress through his denomination has been in the ability of its membership to change without losing freedom, autonomy, and faith. He said this has been one of the marked characteristics of the denomination from the beginning and will be one of its strong factors in the future.

In the new world of science and movement of the masses, Dr. Coe said, "We live in a world which will heal, yet it is fraught with cruelness and danger. It is a small world now.

"We, as a denomination, have something to give this world. We have faith, freedom, fellowship and ability to change. Yet, the biggest contribution we can give is Jesus Christ. We have a faith in Christ and that is our mission."

The convention also will make final decisions on several business matters tomorrow. Reports were submitted this afternoon.

Dr. William T. Scott, superintendent of the convention with headquarters at Elon College, reported that there are now 203 churches and 35,759 members. During the past two years, he said, there has been considerable advancement in improving church properties and in financial receipts.

His report recommended that the convention approve a policy urging churches with full time congregations to pay a minimus salary of $4,000 and furnish parsonages for their pastor. He said, too, that the convention is not producing enough ministers to meet the needs and recommended that "we call upon our homes churches and schools to engage in prayer and effort to recruit at least 30 candidates for the Christian ministry during the coming biennium. He also recommended that at least 10 new churches be organized in the next two years.

Also appearing on the afternoon program were Secretary of State Thad Eure, representing Governor Hodges; Parke C. Brinkley, commissioner of agriculture in Virginia, representing Virginia's Governor Stanley; and Supt. J. Taylor Stanley of Greensboro, head of the Convention of the South, the denomination's Negro convention.

Dr. Jesse H. Dollar of Newport News, Va., president, is presiding at the sessions.

The dramatic episodes in the life of the Southern Convention was presented tonight. Called "An Epic of American Christianity," it was given by the Elon College department of dramatics and music. — *Greensboro Daily News,* May 2, 1956.

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Close at Home

Alamance County—and particularly the staff of Southern Convention of Congregational Christian Churches at Elon College—was highly complimented this week.

The centennial session of the convention drew more than 600 different people from North Carolina and Virginia to Union Ridge for the three-day meeting. We heard any number of the delegates say this was the best convention they had ever attended.

Rev Kenneth Register and his congregation at Union Ridge Church left nothing undone in serving as host to the convention in their new church. Equally important, Dr. William T. Scott and his staff at convention headquarters had made their plans well.

One of the points that impressed us greatly in sitting in on a number of sessions was the familiarity these visitors had with Alamance County. They spoke of Alamance County as if they were natives.

And, actually, very few of them were strangers. They had been to this area often and knew their way around well.

After all, a great part of the convention—Elon College, Christian Orphanage, and Moonelon Assembly Grounds—is located just a short distance from here. The welfare and progress of these institutions consumed a big part of several discussions during the three days.

The Convention Survey Committee had much to say about all three. There was one point made that might eventually lead to the changing of the orphanage's name.

Under its section on "Modern Trends in Child Care," the committee reported: . . . "Is the use of such antiquated terms as 'orphanage,' 'matron,' etc., indicative of our vocabulary, or of our thinking, where the policies and practices of the orphanage are concerned?" And under recommendations, the committee suggested "that the name of the orphanage be changed to 'The Congregational Christian Home for Children'." Final decision, of course, still stands with trustees.

It was an enthusiastic meeting and one of outstanding significance. One historic note: Southern Convention was organized at Union Ridge 100 years ago when the first meeting was held. The meeting this week at Union Ridge might be the last for the convention as it now operates. By the time the 1958 session is held, there might be some plans completed to bring at least some phases of the Southern Convention and the Southern Synod, Evangelical and Reformed Church, together into a single meeting, operating under the new denomination, The United Church of Christ.

DR. BUSCHMEYER TO VISIT EASTERN VIRGINIA.

(Continued from page 2.)

Dr. Buschmeyer is chairman of the General Commission of Chaplains, Washington, D. C., and chairman of the Department of Ministry, National Council of Churches in the U. S. A.

In 1947, 1948, 1953 and 1955, Dr. Buschmeyer traveled in Europe attending meetings of the International Congregational Christian Conference and making visitations to Protestant stations. In 1954 he toured the Far East visiting chaplains, missionaries and ministers.

Dr. Buschmeyer is married and has three children, Myrna, Fred, Jr., and Barbara, all of whom are married.

Self-reliance can turn a salehman into a merchant; a politician into a statesman; an attorney into a jurist; an unknown youth into a great leader. All are to be tomorrow's big leaders—those who in solitude sit above the clang of time, the world's secret trembling on their lips.—*Hillis.*

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

When you invest your money in a boy or girl you invest both for the present and the future. You invest in good citizenship, a good man or a good woman. There are many little folks left at the crossroads of life. They need more than protection. They need a guiding hand. They need a Christian home. An investment in a child at such a tragic point in its little life is sanctioned by common sense. In one of my own verses I put it like this:

There are clocks to show the time of day,
  And scales to tell the weight of hay;
But what rule, sir, would you employ
  To tell the worth of a little boy?
Measures there are for silver and gold,
  By carats the worth of diamonds is told
But there is no measure in all the earth
  To tell what a boy or girl is worth!

Yes, it is an investment—an investment with good returns. At least that is what the wise man wrote: Pro. 19:17, "He that hath pity on the poor lendeth to the Lord; and that which he hath given will he pay again."

Please send money which you wish credited on your local church's apportionment for the orphanage to the Southern Convention Office, Elon College, N. C. This may seem unnecessary to some of our people but it is much easier for us at the orphanage to handle it if you send your orphanage contributions to that office. When you send it to us we mail it to the Convention Office. That takes time and money. Why do we send it to the Convention Office? Because we are so directed by vote of the Southern Convention. And the Convention Office is required to receive that money and send it to us and give the church credit for it on the church's apportionment.

If you wish the orphanage to receive it as a special donation, not to be applied on your conference apportionment, you may send it to the orphanage direct—even that money may be sent to the Convention Office and it will be sent by the Convention treasurer to the orphanage. Your church, in either case, is given credit for the amount sent. There is no percentage taken out of moneys sent to the Convention Office for the orphanage. The full, exact amount, is sent on to us. This method of handling the funds has been voted by the Southern Convention and approved by the Conferences. We here are only trying to conform to the regulations and assure you that your donations are gratefully received and properly recorded and expended.

The joy of hearing from you either way is great, and we are happy for you to have a share in caring for these fine boys and girls.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 25, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 6,699.55
Eastern N. C. Conference:		
Fayetteville	$ 3.00	
Mt. Auburn S. S.	8.97	
Mt. Carmel	15.00	
		26.97
Eastern Va. Conference:		
Hopewell	$ 2.00	
Norfolk, Bay View	11.50	
		13.50
N. C. and Va. Conference:		
Reidsville S. S.	$ 63.00	
		63.00
Western N. C. Conference:		
Needham's Grove	$ 7.00	
		7.00
Virginia Valley Conference:		
Antioch S. S.	$ 10.00	
Wood's Chapel S. S.	5.00	
		15.00
Total		$ 1254.7
Grand total		$ 6,825.02

Special Offerings.

Amount brought forward		$13,072.92
Miss Patrica Proctor, Sanford, N. C.	$ 25.00	
Philathea Classes, Suffolk Christian Church	5.00	
Woman's Christian Fellowship, First Cong. Ch., Hendersonville, N. C.	5.00	
South Church Women, So. Cong. Ch., Hartford, Conn.	100.00	
Young People's Sunday School Class of First Cong. Christian Church, Reidsville, N. C.	15.00	
In Memory of W. T. Williams	5.00	
In Memory of Grover Moore	5.00	
Special Gifts	249.00	
		409.00
Grand total		$13,481.92
Total for the week		$ 534.47
Total for the year		$20,360.94

NOTE—This report was crowded out, due to the Centenial Issue. It should have been run ahead of the one used last week.

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REPORT FOR MAY 9, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 7,161.69
Eastern N. C. Conference:		
Morrisville	$ 8.00	
New Elam	10.00	
		18.00
Eastern Va. Conference:		
Bethlehem (N.) S. S.	$ 52.85	
Windsor S. S.	10.00	
		62.85
N. C. and Va. Conference:		
Bethel S. S.	$20.32	
Greensboro, Calvary	20.00	
Haw River	148.00	
		188.32
Western N. C. Conference:		
High Point, First	$ 25.00	
Zion	30.00	
		55.00
Virginia Valley Conference:		
Joppa	6.00	
Linville S. S.	14.66	
Mt. Olive (R) S. S.	30.00	
		50.66
Total		$ 374.83
Grand total		$ 7,536.52

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

Special Offerings.

Amount brought forward		$13,735.41
Jr. Baraca Class, Holy Neck Christian Church	$ 7.00	
The Exchange Club of Elon College, N. C.	30.00	
Ladies' Benevolent Council of the First Cong. Church, Chicago, Ill.	75.00	
First Congregational Ch. of Ludlow Center Mass.	20.00	
J. H. Webster, Pittsboro, N. C.	10.00	
A Friend	15.00	
Mary Sue Brittle S. S. Class, Bethlehem (N.) Church	5.00	
In Memory of Mrs. J. F. Brothers	5.00	
In Memory of Russell E. Apple	5.00	
In Memory of Mrs. W J Holland	10.00	
In Memory of Mrs. W. J. Holland	10.00	
Special Gifts	399.60	
		385.35
Grand total		$14,322.75
Total for the week		$ 962.18
Total for the year		$21,859.28

NEWS FROM ELON COLLEGE

(Continued from page 7.)

Clayton Christian Beginning Jan., 57.	600.00
Henderion, First Beginning Jan., 56; 5 years.	2,308.00
Mt. Auburn Beginning Jan., 56; 5 years.	1,120.00
Martha's Chapel Beginning 1956.	297.00
Church of Wide Fellowship Beginning Jan., 57; 5 years.	2,289.00
Beluah	1,137.50
Wake Chapel	4,079.25
Youngsville Christian	300.00
Total	$16,913.50
N. C. and Va. Conference:	
Pfafftown Beginning Jan., 56; 5 years.	$ 463.75
United Beginning Oct., 56; 5 years.	1,459.50
Lakeview	218.75
Lebanon Beginning Jan., 58; 10 years.	939.75
Beverly Hills Beginning Nov., 56; 5 years.	886.00
Monticello Beginning Aug., 56; 5 years.	822.50
Belews Creek Beginning 1956; 5 years.	834.75
Zion Beginning Jan., 1956; 5 years.	175.00
Burlington, First Beginning Nov., 56; 5 years.	10,000.00
Church of the Covenant Beginning Oct., 56; 5 years.	175.00
Shallow Ford Beginning Oct., 56; 18 years.	1,800.00
Salem Chapel Beginning Jan., 57; 5 years.	740.00
Mt. Zion Beginning Jan., 56; 10 years.	1,000.00
Center Beginning Sept., 56; 5 years.	281.75
Bethel Beginning Jan., 1956; 5 years.	1,034.25
Greensboro, First Beginning Oct., 56; 1956.	5,887.00
Union Beginning Nov., 57; 10 years.	1,500.00
Personal	500.00
Haw River Beginning 1957; 5 years.	1,534.75
Total	$30,252.75

Virginia Hall—Declarations:

Eastern Va. Conference:	
Windsor Beginning Oct., 56; 5 years.	$ 2,841.00
Union Beginning Jan., 56; 5 years.	2,019.00
Suffolk Christian Beginning Oct., 1956; 5 years.	10,000.00
Total	$14,860.00
Virginia Valley Conference:	
Antioch Beginning Jan., 57; 5 years.	$ 900.00
Bethel Beginning 1956; 10 years.	912.00
Ingram Beginning Jan., 57; 8 years.	1,748.25
Total	$ 3,560.25
Total pledged, Carolina Hall	$47,166.25
Total pledged, Virginia Hall	$18,420.25

Carolina Hall—Payments:

N. C. and Va. Conference:		
Zion	$ 5.84	
Bethel	202.00	
Mt. Zion	331.00	
Monticello	35.00	
New Hope	27.53	
Pfactown	10.00	
		$ 611.37
Eastern N. C. Conference:		
Wake Chapel	$500.00	
		$ 500.00
Total payments, Carolina Hall		$ 1,111.37

Virginia Hall—Payments:

Virginia Valley Conference:		
Bethlehem	$ 75.00	
Bethel	18.02	
		$ 93.02
Eastern Va. Conference:		
Franklin	$500.00	
Johnson's Grove	200.00	
		$ 700.00
Total payments, Virginia Hall		$ 793.02

REPORT FROM CONVENTION LAYMEN'S RALLY.

(Continued from page 3.)

July payment in advance of that day. Any payments made by churches will apply on the quotas that will be assigned to them.

Incidentally, the new president of the Southern Convention of Congregational Christian Churches is a member of our committee, and I am sufficiently confident of Martin Garren's interest in the work of our committee that he will not deprive us of his experience and judgement in this type of work merely because of his new honor and duties.

Yours very truly,
R. V. Powell, *Chairman,*
Moonelon Finance Committee.

Historical Society of the Southern Convention

The Historical Society of the Southern Convention was officially recognized at the recent session of the Southern Convention. It will be its purpose to preserve the shrines of the Congregational Christian Churches in our area, gather historical material, and maintain the Church History Room at Elon College. Charter membership in the Historical Society is $5, and the names of all charter members will be preserved in the Church History Room. Through the generosity of Mr. John T. Kernodle we have received a limited number of copies of the very valuable book, "Lives of Christian Ministers," P. J. Kernodle (1909). A free copy containing 408 pages will be given to all charter members of the Historical Society. If you would like to receive one of these books and become a charter member of the Historical Society fill out the membership card as shown below and mail it to the Southern Convention Office, Elon College, N. C., along with your check for $5. The charter membership list will close July 1st.

Wm. T. Scott.

HISTORICAL SOCIETY

of The Southern Convention of Congregational Christian Churches

ELON COLLEGE, NORTH CAROLINA

With gratitude for the faith of our Fathers, a heritage of great price freely given to us; with faith in the solid achievements yet to come through the Church and its wide and varied interests, I gladly become a member of the HISTORICAL SOCIETY of the Southern Convention, that the Christian faith and deeds of the past, present, and future may be preserved as a witness to our Lord and Savior Jesus Christ.

Name ....

Address ....

....

Local Church ....

"I saw and beheld a great multitude which no man could number."—Rev. 7:9:

Come to

Moonelon Conference Center

FOR AN EXPERIENCE IN CHRISTIAN LIVING THROUGH WORSHIP, STUDY, RECREATION FUN, FELLOWSHIP

JUNE 3- 9	**STUDENT SUMMER SERVICE TRAINING SESSIONS**
JUNE 10-16	**SENIOR HIGH** SENIOR HIGH camps are for young people who are 15, 16, 17 years old or who are in senior high school.
JUNE 17-23	**MUSIC - RELIGIOUS DRAMA** THE MUSIC-DRAMA camp is designed for persons in churches who are responsible for music direction and for those responsible for special programs requiring religious drama.
JUNE 24-27	**JUNIOR (Short Camp)** JUNIOR camps are for boys and girls who are 9, 10 11 years old or who will be in grades 4, 5, 6 next year.
JUNE 27-30	**JUNIOR (Short Camp)**
JULY 1- 7	**JUNIOR HIGH** JUNIOR HIGH camps, are for young people who are 12, 13, 14 years old, or who will be in grades 7, 8, or 9 next year.
JULY 8-14	**JUNIOR HIGH**
JULY 22-28	**SENIOR HIGH**
JULY 29-AUG. 4	**JUNIOR**
AUG. 5-11	**JUNIOR HIGH**
AUG. 12-18	**CHURCH SCHOOL OFFICERS AND TEACHERS** OFFICERS' AND TEACHERS' camp is for persons who teach, or prospective teachers in church school.
AUG. 19-25	**GOLDEN YEARS CONFERENCE** THE GOLDEN YEARS conference is for those in our churches who are 60 years of age and older.
AUG. 26-SEPT. 1	**PLANNING AND TRAINING** PLANNING AND TRAINING conference is for officers of local youth groups to plan for the next biennium.

MISCELLANEOUS INFORMATION

MOONELON, OUR CONFERENCE CENTER: Moonelon is located on Route 100, approximately one-half mile west of Elon College.

COST: The cost of each of these camps of one week's duration will be $15.00. This amount covers room, board, craft materials, and insurance. The cost of the short junior camps will be $8.00 per camper.

WHAT TO BRING: Bible, notebook, pencil, flashlight, sheets, blanket, pillow, towels, toilet articles, bathing suit, camp clothes, overshoes, an extra pair of shoes, camera, and musical instruments.

ARRIVAL AND DEPARTURE: Each camp will begin with registration at 4:00 p. m., on date specified on schedule. Each camp will end immediately following breakfast on the last date of camp. Campers are asked to bring a picnic supper for the first night. Drinks furnished.

(Write Rev. J. S. Graves, Box 336, Elon College, N. C., for Registration Blank.)

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

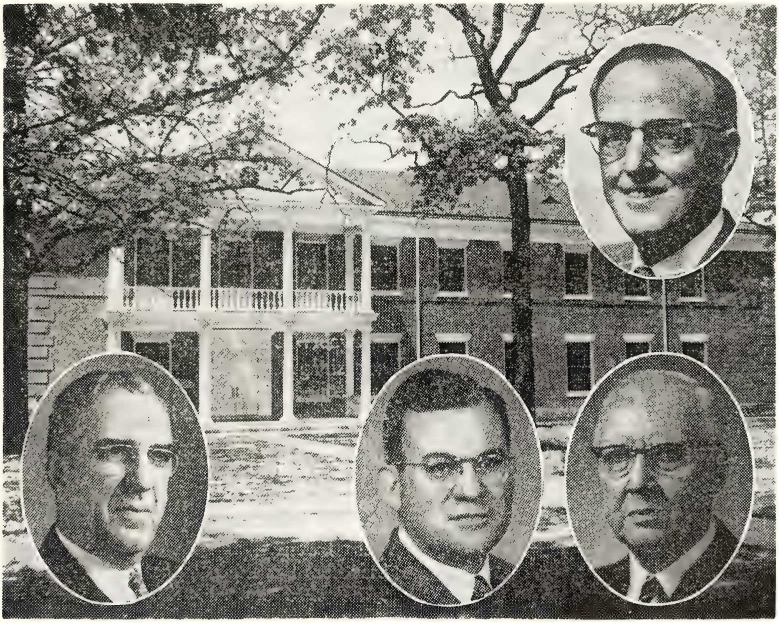
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials,, Liberty — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, MAY 24, 1956 NUMBER 20

Elon College's Sixty-Sixth Commencement



The key figures on the program for Elon College's sixty-sixth annual commencement are pictured above against the background of beautiful McEwen Memorial Dining Hall, one of three new buildings ready for use on the Elon campus and opened for the first time for the 1956 commencement weekend. Dr. Walter H. Judd, upper right, U. S. Congressman from Minnesota, will deliver the address to the seniors at graduation exercises next Monday morning, May 28; Dr. John McKay, lower right, president of Princeton Theological Seminary, will deliver the baccalaureate sermon on Sunday morning, May 27; and Dr. John Robert Kernodle, bottom center, eminent physician and surgeon, of Burlington, N. C., a member of Elon's Class of 1935, will deliver the alumni address at the annual alumni banquet on Saturday evening, May 26. Dr. Leon E. Smith, lower left, president of Elon College, will direct the college through its commencement program.

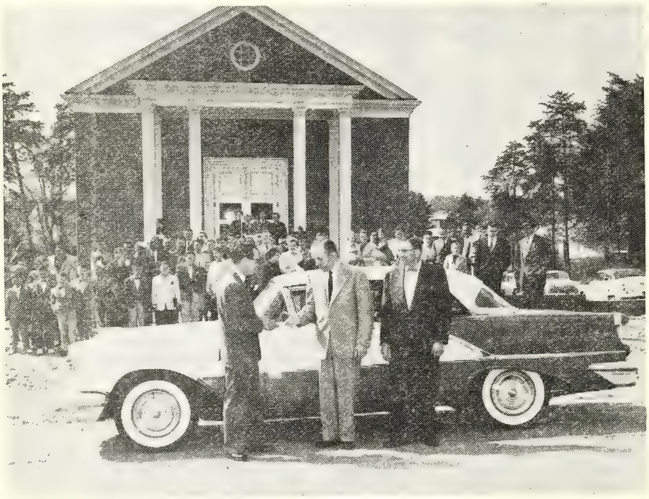
N-E-W-S B-R-I-E-F-S

Readers of The Christian Sun will learn with regret that Mrs. W. Millard Stevens, wife of the former pastor of Christian Temple, Norfolk, Virginia, suffered a heart attack on the morning of Thursday, May 10. She was admitted to the Bradley Memorial Hospital, of Southington, Connecticut, where she is still receiving treatment. She is reported making good recovery and it is hoped that she may be able to return home in a few weeks.

Pastor of Beverly Hills Church Presented New Car

The Rev. W. W. Snyder, pastor of Beverly Hills Congregational Christian Church, Burlington, North Carolina, for the past four years, was presented a new Oldsmobile by his congregation on Sunday morning, April 8, as a tribute to the service he has rendered. The congregation left the church as seen in the accompanying picture, and went to the front, where Mr. Calvin Phillips and Mr. Zeb Lynch presented the car to the minister.

(Continued on page 11.)



MINISTER PRESENTED CAR

Mr. Phillips, left, and Mr. Lynch, right present new Oldsmobile to Mr. Snyder

Dr. Stevens Installed as Minister at Southington, Connecticut

The Rev. W. Millard Stevens was installed as minister of the First Congregational Church of Southington, Connecticut, on Sunday evening, May 6, 1956, at 7:30 o'clock.

The Moderator for the occasion was the Rev. William E. Edge, and the leader of the service of installation was the Rev. E. Wallace Mast. The installation sermon was given by the Rev. James F. English. Other ministers taking part were the Revs. Norman M. MacLeod, Egbert W. Richards, Reginald D. Avery, Edward C. Dahl, and Carl A. Hansen. All of these ministers are members of the Central Association of Congregational Christian Churches and Ministers of Connecticut.

The Rev. Mr. Stevens pronounced the benediction.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgement and liberty of conscience is a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Conventon of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date................................, 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

News from the Churches . . .

Rev. Lowell A. Smoot Accepts Call to Liberty Vance

The Rev. Lowell A. Smoot has accepted a call to become pastor of the Liberty Vance Congregational Christian Church of Henedrson, N. C., June 1.

The Rev. Mr. Smoot, a native of Woodbury, Georgia, received his A. B. degree from Piedmont College in Demorest, Ga., and was graduated from Vanderbilt University School of Religion in 1949. He served as pastor of the United Congregational Christian Church of Phenix City, Ala., for five years prior to his coming to the Soddy-Daisy Parish in Tennessee, in 1954.

Mr. Smoot has served as Moderator of the Southwest Convention of Congregational Christian Churches and Chairman of the Convention Committee on Survey and Church Aid. He was Southeast Convention Chairman of the Church Building Loan nomination for the biennium 1952-54. At the present time, Mr. Smoot is a member of the Board of Trustees of the Congregational Christian Foundation of the School of Religion, Vanderbilt University.

Mrs. Smoot, a native of Waycross, Ga., received her A. B. degree from Piedmont College where she served Fund campaign sponsored by the De- as Assistant to the President upon graduation and later became Registrar. She has taught commercial subjects in the Davidson County Schools, Nashville, Tenn.; the Muscogee School District, Columbus, Ga.; and the Hamilton County Schools of Chattanooga, Tenn.

Mrs. Smoot has been active in church work, serving as President of the Women's Fellowship of the Southeast Convention, 1954; President of the Alabama Women's Fellowship, 1953; and President of the Tennessee-Kentucky Women's Fellowship, 1955-56.

REV. AND MRS LOWELL A. SMOOT

The Congregational Christian Church in Warwick

We are happy to have as a part of our fellowship the following members who have joined since our last letter to our church paper:

Mr. and Mrs. W. E. Harris, Lt. Col. and Mrs. Maynard Files, Mr. and Mrs. Norman Worthington, Mrs. Edith N. Bloxome, Mrs. Morgan P. Roane, Mr. and Mrs. Robert Chamberlain, Mr. and Mrs. Paul Kelly, Mr. and Mrs. I. T. Furlough, Mr. and Mrs. Joseph Tyson, Mrs. David Jones, Mrs. A. B. Correll, Col. and Mrs. Emil Brenckman, Mr. and Mrs. R. A. Pritchard, Frederick Blake, Pamela Correll, Donald Granger, Sandra Leonhardt, Thomas Leonhardt, Terry Vogel, Shirley Vogel, Leonard Vogel, and Winfred Furlough.

Christian Rural Overseas Program

A new 16 mm 14 minute sound film, "I Saw the Need," has just been announced by National CROP as ready for distribution through the North Carolina CROP Office in Durham. This is a filmed report of the distribution of CROP food gifts among hungry people in Asia, The Near East, and Europe. It is a poignant documentation of the need for continued sharing with the destitute refugees and disease-smitten people of the world who cannot help themselves. The narrator is Wilson O. Radway, CROP Field Director.

"I Saw the Need" may be booked free upon request for showing to church, farm, youth, and civic groups. It is cleared for Television presentation.

Overpopulation, underdevelopment, and the elements, combined to affect the multitudes of India and other Asian countries. In "I Saw the Need" some of the raging flood waters, worst in India's history, are shown creating the destitution and need which CROP will help overcome in 1956.

The population of Hongkong increased from 600,000 in 1945 to 2,250,000 in 1955. The newcomers are refugees and most become destitute soon after arrival. The film shows a center feeding 10,000 families, one of several such stations of which more are needed.

Scenes of Korea are included, a country where the fate of many people remains suspended. It takes time

(Continued on page 15.)

Editorial . . .

The Coming Kingdom

Christ's ultimate purpose is to establish the Kingdom of God upon earth. To fulfill that purpose he was born of a woman and entered into all the experiences of mankind. He was in every point tempted as we are, but was without sin. He perfectly revealed the will of God for man. He said, "He that hath seen me, hath seen the Father."

Jesus died a shameful death upon the cross that men might receive forgiveness for all their sins and enter into a new life with God through him. He appointed his disciples to be his witnesses, commanding them to go into all the world and to preach the gospel to every creature. He established and ordained his Church as the agency through which the kingdom of God is to be established upon the earth.

The Gospels have much to say about the kingdom of God. Often they refer to it as the kingdom of heaven. The two terms have the same meaning. When John the Baptist proclaimed the coming of the Messiah, his main theme was: "Repent, for the kingdom of heaven is at hand."

The kingdom of God is a focal center in the teaching of Jesus. Many of his parables deal with the kingdom. He well knew that the minds of his people were more concerned with temporal than with spiritual things. He used every possible means to emphasize the fact that he was concerned with a spiritual kingdom. He said, "The kingdom of God is within you." The first petition in the prayer he taught his disciples was: "Thy kingdom come. Thy will be done, on earth as it is in heaven."

Christ's redeeming work of grace finds its fruition in the doing of God's will here upon this earth, even as God's will is done in heaven. The kingdom begins when God's Spirit is set in the individual heart. That Spirit transforms the desires of the heart and the thoughts of the mind. It changes the relationship with God, the attitudes toward one's self and toward others. It is truly the beginning of a new life. Men and women who are hid with Christ in God live their lives to the glory of God by perfecting Christlike relationships with all God's children.

If the kingdom of God is ever to come on earth, men and women who name the Christ as the Lord of their lives must perfect this Christlikeness in their attitudes and relationships with their fellows. If men and women are led into this Christlikeness the Church is the only medium through which the task can be accomplished. And only God can make the Church equal to such a task.

This phase of the Church's responsibility is the most difficult of all its tasks to perform. It extends into every realm and relatonship. It is the responsibility of the Church and of every church. Churches do not always recognize their obligation for this type of service. And because it is so extensive and so complicated, they are not sure where and how to begin even when they see the urgent need.

A logical place to begin is within the church itself. If Christians cannot live and work together in peace and harmony they can do but little toward the coming of the kingdom. Even so, this is easier said than done. It requires a large measure of Christian grace. It is equally important that the same relationship be maintained between churches as they work together in associations, conferences and councils of the denominational fellowship.

In the light of present world conditions the Church of Christ must dedicate itself to building a Christian social order. Much of the world is already an armed camp. The United States of America and the Union of Soviet Socialist Republics are engaged in an armament race which is taxing their material and financial resources to the limit. They are waging a cold war and piling up atomic weapons which if ever used will bring complete destruction.

There are terrific tensions between nations and there are also alarming cleavages and contentions within nations. Nationalisms and racialisms are rampart. There are no prophets who dare to predict what may happen before the close of this century. It may be the darkest period the world has ever known. On the other hand it may well be the dawn of a new and better day than the world has ever known before.

Certainly the present poses a challenge which the Church of Christ must face. To the Church is given the gospel of salvation. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent his Son into the world, not to condemn the world, but that the world might be saved through him." That is both a promise and a prophecy.

The World Council of Churches, in the Evanston Meeting of 1954, had as its theme Christ the Hope of the World. The Council affirmed its faith in that declaration and sought ways to share that hope with all the world. The several councils appointed by the Council are working diligently at the tasks assigned to them. Every local church can give itself to the needs within its own community. Every Christian and every local church has a work to do in the coming of the kingdom.

Rev. Joseph Thomas, "The White Pilgrim," Presents Unusual Figure in Congregational Christian Annals

By LUTHER N. BYRD

MEMORIAL WINDOW

This window in the Congregational Christian Church of Haw River commemorates the long Christian service of Rev. Joseph Thomas, known as "The White Pilgrim" because of the pure white garb he wore during his pioneer preaching journeys. A modest marker stands at his grave near Johnsonburg, N. J.

One of the most interesting and unusual figures in the annals of the Congregational Christian Church in North Carolina and Virginia is that of Rev. Joseph Thomas, often called "The White Pilgrim." The name was given him because he always wore garments of pure white while touring church circuits of a dozen states, preaching in scattered backwoods churches and in homes of his followers.

The itinerant minister, who preached the beliefs of the Rev. James O'Kelly for more than a quarter of a century, had a big part in laying the foundations for the Southern Convention of Congregational Christian Churches, which recently celebrated its centennial with a meeting on May 1-3 at the Union Ridge Church, which is located eight miles north of Burlington, N. C., and within a few miles of the "White Pilgrim's" birthplace.

Rev. Joseph Thomas was born March 17, 1791, in the Hawfields community of what is now Alamance County, N. C., but he journeyed far in preaching tours that carried him into the Mid-West and as far north as New York. He was the youngest of nine children of parents who had migrated southward from Pennsylvania into Piedmont North Carolina, and from childhood he was subject to strong religious influences.

Financial reverses struck the Thomas family while Joseph was a child, and he was apprenticed to a neighboring farmer. He later went to live with older brothers in Southwest Virginia and while there was completely crippled by what he described in his diary as the "white swelling." While crippled he thought of becoming a minister, but his real conversion into the Christian Church occured at an old-fashioned camp meeting in his native Hawfields community when he was fifteen years old.

In the autumn of 1807, when young Thomas was sixteen years old, he journeyed on foot to a Christian Conference at Raleigh, N. C., and was baptized by the Rev. James O'Kelly. He began preaching at once, leaving the Raleigh meeting in company with other ministers for a tour of middle and eastern Virginia.

Ill health struck the "Pilgrim" again in the early days of his ministry, and he writes in his diary of "spitting blood" while walking through snow and ice during the winter of 1809 to fill a preaching appointment at Apple's Chapel in Guilford County, N. C. Not even the hemmorhages could quench his religious zeal, however, and he continued his preaching tours, often-times on foot for hundreds of miles, for more than twenty-five years until his death in 1835.

Many and varied were the experiences of the white-garbed "Pilgrim." He wrote of leaping fully clothed into a stream in eastern Virginia to rescue a young girl from drowning, and he told how the girl later embraced the Christian faith. He also described how he and his wife, whom he married in northern Virginia in 1812, he had a narrow escape from drowning while crossing a flooded stream.

At frequent intervals during his career the "White Pilgrim" would return to his North Carolina home, and he taught one three-months school term in 1818 in a school at old Providence Church at Graham, N. C. This school later became an academy and was expanded to become the nucleus of the present Elon College. A memorial window in the Congregational Christian Church at Haw River, N. C., commemorates the service of Rev. Joseph Thomas in this area.

While on a preaching tour in New Jersey in 1835, Thomas was fatally stricken with small-pox. It is legend that the community in which he died was so afraid of the small-pox that it refused to permit his burial there. It was then that members of a rural church near Johnsonburg, N. J., came forward and offered the "White Pilgrim" a last resting place. His remains still rest there beneath a modest marker that tells of his long ministerial service.

International Study Group

Formation of a new study commission on Christian approach to the common moral foundations of international life was announced recently in New York by officers of the Commission of the Churches on International Affairs.

The organization is a joint agency of the International Missionary Council and World Council of Churches.

The new Commission has been asked to confer during the next two years in an attempt to find wider areas of moral understanding and explore efforts "to bring the guiding principles of international life into greater harmony with God's will."

Church leaders and experts in international affairs from 17 countries

(Continued on page 10.)

When Are Ministers Too Old?

By HORACE G. ROBSON

Secretary of the Congregational Board of Pastoral Supply

This article was suggested by a victim of the all too usual attitude of our Congregational Christian pastoral committees regarding the age of prospective candidates. My experience in dealing with hundreds of these committees, either in person or by correspondence during the five years that I have served as executive secretary of the Congregational Board of Pastoral Supply in Boston, Mass., convinces me that the theme is fully justified.

Our statistics reveal that even the most competent and successful of our ministers, if over fifty years of age, have slightly less than a 10 per cent chance of being seriously considered by and called to churches that pay a basic salary of $4,000 or more. This means that in practice our form of polity tends to demote its ministers professionally if or when they happen to find a change of pastorates either wise or necessary after they have reached their fiftieth year.

Although an exceptionally competent and gifted man will have a better chance than one less so of being among the fortunate few in this age bracket to receive a call to one of our stronger churches, the tragic fact still remains that, so far as 90 per cent of the churches are concerned, ability and a record of success will be less a determining factor in the final recommendation of a pastoral committee than the ministerial candidate's birth date.

Here are the cold, hard, deplorable facts. During the first four years of my service as executive secretary, this board has given assistance in 231 situations where the salary was a basic $4,000 plus parsonage. Only twenty-two of these churches, or slightly less than 10 per cent, called men over fifty years of age. The average of those over fifty fortunate enough to be called was fifty-four. Of the remaining 209, ninety-four were in their forties (the average age for this group being forty-four), eighty-eight were in their thirties (the average for this group being thirty-five) and twenty-seven were in their twenties (the average for this group being twenty-seven). The average age for the 209 under fifty was 33.5 years. The overall average for the total 231 was 39.8 years.

This, let me point out, is eighteen years lower on the average than the age of President Eisenhower's original cabinet and twenty-two years younger than the President himself at the time of his election. It is a commonly recognized fact that doctors, lawyers, statesmen and top business executives find themselves in demand for places of highest responsibility between the ages of fifty and sixty or even some years older. This gives them from ten to fifteen years more of professional advantage over our ministers on the whole.

Why do our churches act this way? There is no single, simple explanation. The reasons are numerous and complex, varying more or less in each case. A rather limited number of churches that carry on more as if they were social clubs than churches prefer the "playboy" type of parson to a prophetic, dynamic, spiritual and moral leadership. The "playboy" type is not of necessity young in years, but a church that finds his kind congenial usually emphasizes youthful qualifications.

Lifetime Ministry.

Another limited but larger group continues to be governed by a tradition of long pastorates. They are proud of having had but a few ministers from the time of their founding and wish to choose a minister with just enough experience to have tested his gifts and personal qualities and who, it is hoped, will make their church his major of not his lifetime ministry. There is much to be said in favor of this practice theoretically but it is my opinion that various forces in the modern world doom it to extinction. However, where it may still exist, a minister who has reached forty years is getting rather old for such a situation.

Another point of view strongly emphasized by possibly 80 per cent of our pastoral committees is the need for a young minister who can "hold our young people." In almost all pastoral committees there are some wise enough to know that successful youth leadership is not a matter of age but of personality, but these are most often a minority. It is interesting that frequently young people's representatives on such committees are more aware of this fact than are the older members.

Joint Responsibility.

Furthermore, in our larger churches, and in many not so large, the youth and young adult work, as well as the program of Christian education, is carried on by the minister's assistants or associates who are specifically assigned to such activities. On the whole, the argument for having a young minister to hold young people is quite unconvincing.

The most basic reason why our larger churches call young men, and a factor which enters the thinking of every committee, is that our churches generally have not established a satisfactory procedure for terminating a misister's service wisely and graciously before ill health or declining powers create difficult problems for both him and the church. Situations of this sort are usually summed up in such phrases as "he held on too long," "he didn't know when to quit," "he outstayed his usefulness," but in all cases the results are the same. The minister becomes increasingly restive and unhappy while the church declines in strength.

Although some ministers may not handle these situations with consummate wisdom, it is unfair to place on them all the responsibility for such debacles. As a matter of fact, most of our ministers time their retirement from heavy church duties very sagaciously and with prior concern for the church's good. But the matter needs to be approached by minister and people as a joint responsibility and with greater seriousness than now prevails. The comparatively small number of tragic situations that actually develop so greatly influence the thinking of pastoral committees regarding men in the fifty or sixty age group that we urgently need to face the issue collectively at every level of our fellowship. This is a task for local churches, for associations of churches, for state conferences and for the General Council, each and all.

The plight of our ministers who are over fifty has certain very undesirable results both for the individual minister and for our fellowship as a whole. Our best informed and most alert younger ministers become "age conscious" soon after ordination and begin to block out periods of service with the aim of locating in what they expect to be the largest and most challenging church of their ministry by not later than their forty-fifth

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

"The Palmer Fund"

Prior to his death, Mr. Francis Asbury Palmer of New York City established a "Fund for the advancement and support of home missions and educational institutions; to assist Evangelical churches, missions, schools and associations; to assist Christian ministers and workers; to help needy persons desiring to become Christian ministers, teachers, or workers to acquire a suitable training and education, and to establish in colleges and schools Bible teachers and lecturers; and to acquire, to hold, and to dispose of such personal and real property as the said purposes of the corporation shall require."

The Fund was incorporated in 1897. In 1936 the officers were Martyn Summerbell, President, Dr. Walter P. Anderton, Vice-President, Richard H. Long, Treasurer and Recording Secretary, Dr. E. G. Stillman, Corresponding Secretary, and Richard Kelly, Counsel. Of this number, Dr. Anderton and Richard H. Long are still directors. The others have passed away. The directors of the Fund meet annually on Thursday after the second Sunday in May to receive reports from various committees, allocate funds, plan for investments, and all other matters for which the directors are responsible.

Originally the Fund made grants to ministerial students in colleges and seminaries. During the depression, when income was low and some investments were not secure, the matter of grants to ministerial students was discontinued and instead loans were extended.

In recent years the condition of the Fund has improved. At its meeting Thursday, May 18, 1956, all outstanding ministerial accounts were forgiven and those indebted to the Fund were notified. It was voted that the Fund reinstate its practice of extended grants to ministerial students on certain conditions. A committee was appointed to explore the fields of religion in which Mr. Palmer was vitally interested and mentioned in the indenture setting up the Fund.

Prior to 1930, Elon College in North Carolina and Defiance College in Ohio, institutions founded by the Christian Church, were beneficiaries of the Fund. Grants to these institutions were discontinued during the depression, but in 1950 grants were made to these institutions. For two years they received $1,000 each; for one year, $1,500 each; two years, $2,000; and for 1956 Elon College and Defiance College will receive $3,000 each.

But for the fact that Mr. Palmer took a part of his hard-earned wealth to establish a Fund bearing his name for good and noble purposes, he would have been forgotten long, long ago save by a few relatives and friends who might have been benefited by the distribution of his earnings. Certainly his useful life, so far as his contributions to others in preparation for religious services and institutions dedicated to the cause of Christian Education, would have stopped at his death. In and through the Fund that he established, however, he lives in the minds of scores and hundreds and continues to bear fruit in the cause of righteousness.

You may not be blessed with hundreds of thousands of dollars as was Mr. Palmer, but you are blessed with money which you could dedicate to the cause of righteousness, and in such an act you would write your name high on the rolls of honor and with a blessing. Why not take a part of your earnings and establish a Foundation for the good of humanity to the cause of righteousness and the glory of God?

Reverend W. E. Baker, Piqua, Ohio, and the writer are directors representing the former Christian Church.

* * * * *

Apportionment Giving

I know from personal experience that there seems to be a "let down" in church activities from Easter to September. This is particularly true regarding finance for the benevolent purposes. Unfortunately, there is no particular let down in the expenses of Elon College. The cost of current operations may vary a bit from month to month, but they are practically the same at the end of each quarter, with the exception of the summer quarter which is more expensive than any of the other three quarters. For instance, faculty salaries are earned in nine months, but paid in twelve equal monthly installments. In addition, salaries for summer school must be paid. Also, coal bills for the ensuing college year should be paid during the summer months.

It is encouraging to have our churches and Sunday schools think of the college all twelve months in the year. There is scarcely, if ever, a week in which the college does not receive some contribution from a number of our churches. By faithful and constant co-operation, we have been able to come thus far with a very satisfactory program, if an expensive one.

Previously reported	$ 9,312.70
Eastern N. C. Conference:	
Lee's Chapel	$ 26.00
Eastern Va. Conference:	
Holland	$ 121.00
N. C. and Va. Conference:	
Mt. Zion	$ 11.00
Lynchburg	7.75
Virginia Valley Conference:	
Bethel	$ 27.46
Total	$ 193.21
Grand total	$ 9,505.91

* * * * *

Declaration of Purpose

Building operations at the college go on with satisfactory daily achievements. The dining hall is complete; Virginia Hall is practically complete; Carolina Hall is nearing completion and will be complete before the month of June is over, all of which means that the contractor, the architect and all expenses incurred in building operations and in completing the loan agreement with the Housing Home and Finance Agency must be paid. The major part of these expenses, of course, are paid out of the loan secured, but there are certain expenses in connection with the building program that the college must pay. These amount to $82,000. In addition, all of these buildings must be furnished which will total between $55,000 and $65,000. To buy to advantage, these must be paid for when delivered. You may readily see what a task there is before us.

Should any church be in a position to make a payment of its pro rata share in the construction of these buildings it would be most gratefully received. This is an earnest appeal to our churches in the Southern Convention to please sign their Declaration of Purpose and forward the same that they may be properly reported through THE CHRISTIAN SUN. I am

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

European Fellowship Tours

An unusual European tour is being offered under the auspices of the Women's Fellowship of the International Council. The purpose is to provide an experience of personal fellowship between British, Dutch, and American Congregational women, and to visit several projects in Europe in which Congregationalists participate.

Plans approved by the Women State Presidents of the National Fellowship of Congregational Christian Women provide for a selected group of 24 Congregational Christian women to meet in New York City for a day of briefing and to sail on September 26, on the *Queen Elizabeth*, and return on the *Queen Mary* on October 30, 1956.

The 23 days of travel will include participation in home and church life; sightseeing in England, Wales, Scotland, and Holland; observance of the ministry to refugees, probably in Germany; introduction to the headquarters of the World Council of Churches, in Geneva; a visit to the College Cevenol in France and a short stay in Paris.

The tour will be conducted by Mrs. Robert G. Williams, President of the Women's Fellowship of the International Cuncil, who has travelled widely in Europe.

Mrs. W. B. Williams, 1253 24th Street, Newport News, Virginia is serving on Fellowship Tour Committee. Applications from the Southern Convention are to be sent to her. These should be in by June 1.

* * * * *

Worthy Undertaking Exceeds Fondest Hopes

When the Winchester Council of Church Women, in 1952, decided to place Bibles in Memorial Hospital, there was no dream of how farreaching this action might be.

After the vote was taken the women representatives went back to their churches and told the people that it was estimated that $2.25 would place a Bible beside a bed in Memorial Hospital.

The result far exceeded our fondest hopes. Funds came rolling in so that immediately Bibles (approximately 200) were placed in the Hospital, and $25 worth of children's books ranging in price from Egermier's Bible Stories to a 15 cent picture story or Bible coloring book. A stamp was placed in each Bible, giving the name of donor and the date, and five "Where to Look" scattered through each Bible, purchased from American Bible Society. Fifteen Bibles were presented to the City jail. A $10 leather bound copy of the Revised Standard Version was presented to Handley High School, to Douglas School, to Virginia Avenue School, and to Evans Home.

In October 1955, 500 *Spiritual Vitamins* were placed in the local hospital, and several Bibles transferred from the hospital to be shared with the Negro Vacation Bible School.

In May 1955, a contribution of $25 was made to the American Bible Society. In March 1956, $5 was sent again to the Bible Society to place more copies of "Where to Look" in the hospital Bibles, where the supply was diminished.

One hundred copies of the Revised Standard Version of John's Gospel with colorful binder have been purchased and are to be mailed to each greduate of Handley and Douglas Schools in June, with a suitable card of congratulation from the Winchester Council of Church Women.

For Children's Day

If I could paint the fairest sight
That gave my soul the most delight,
It would not be the crimson dawn,
Or golden West when day is gone.
Nor would it be the arching sky
Of blue, with white clouds sailing by;
Nor moonlight on a lake or sea,
Nor soaring bird, nor stately tree.
My picture would not be the snows
Of winter, or sweet summer's rose,
Or brilliant hues of fall, or spring,
Draped in soft, misty green. These bring
My soul a wondrous joy and thrill!
But if I had an artist's skill,
I'd combine all these beauties fair
Within one masterpiece, so rare;
For I would paint a little child
Who looked at me, and sweetly smiled!

—Chystal Shoemaker.

The Editor "Rambles On"

Ruth Whitten told me the story behind the above report which was made to the Winchester Council of Church Women at a Mey Fellowship covered dish supper, held in the Baptist Church on May 11.

She said several years ago she read a short statement in THE CHRISTIAN SUN that while our Mrs. Lewis in Portsmouth, was a patient in King's Daughter's Hospital, she asked for a Bible and it was with a bit of difficulty that one was finally located for her.

This gave Mrs. Whitten the idea of asking the Winchester Council of Church Women to place a Bible by each bed in Winchester Memorial Hospital. There was no money on hand and she was asked to head up the project. The report shows what a grand success it was, and Mrs. Whitten added that the experience had been so rich that she wished to share it.

Let me tell you another interesting story. "Many years ago Ruth Curling and Mary Haltead worked in the Courthouse Building in Portsmouth, Virginia; Ruth for the City of Portsmouth and Mary for Norfolk County. Both married and left Portsmouth and did not meet again for a number of years.

Now in 1956 both are serving on Women's Board of Southern Convention. Last week Mary Ruth Whitten from Winchester, Virginia and Mary Lou Booth from Winchester Drive, Hampton, were both assigned to Room 118 in Virginia Hall at Elon College for the 1956-57 session.

The third story is brief but very urgent! *We need news for the Women's Page!!*

* * * * *

Treasurer's Report

The following is the Quarterly Report (2nd year, 1st quarter), Biennium 1955-57, of the Treasurer of the Women's Fellowship of the Southern Convention of Congregational Christian Churches.

RECEIPTS.

N. C. Women's Fellowship:	
Women	$ 2,279.18
Juniors	54.93
Cradle Roll	51.61
	$ 2,385.72
Valley of Va. Women's Fellowship:	
Women	$ 90.30
Young People	27.55
	$ 117.85

(Continued on page 13.)

Church Leaders to Confer in Beirut on Relief of Arab Refugees

Sixty-two church delegates from America, Australia, India, and many European countries are meeting with leading Christians from the Middle East in Beirut, Lebanon, May 21-25, to consider anew the relief needs of Arab refugees in coninued abesence of a solution to their situation. The conference, sponsored jointly by the World Council of Churches and the International Missionary Council, was organized by the Division of Inter-Church Aid and Service to Refugees of the WCC.

Speakers at the conference include Mr. Henry R. Labouisse, director of the United Nations and Relief Agency, Dr. Charles Malik of Lebanon, and Dr. Alford Carleton of the American Board of Commissioners for Foreign Missions of the Congregational Christian Church of the U. S. A. Dr. Robert C. Mackie, Scotland, chairman of the Administrative Committee of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches, will preside.

The world-wide concern of the sponsoring organizations for the human needs of refugees of varying categories has produced a series of World Council of Churches' conferences on separate problems. The Hamburg conference of 1949 has been credited with breaking "the conspiracy of silence surrounding the German refugee problems." The Salzburg Conference of 1950 made proposals regarding the Autrian refugee problems, many of which were subsequently adopted with success.

A conference held in Beirut in 1951 resulted in the creation of a Near East Christian Council Committee for Refugees and an important relief programme which has been maintained since that time in close cooperation with the United Nations Relief and Works Agency for Palestine Refugees in the Near East, the UN agency created to deal with this particular refugees problem.

Hopes entertained at the first Beirut conference "of a just and early solution to the Arab refugee problem have not materialized and a review of relief programmes and needs is now urgently necessary," according to Dr. Elfan Rees, of the Commission of the Churches on International Affairs, who has played a large part in the plans for the forthcoming conference.

Many of the delegates to the second Beirut Conference will be the executives of the relief departments of their respective churches and of national Christian councils. In addition to delegates, there will be 24 observers and consultants.

Several of the delegates are planning to visit Isdael either before or after the meeting in Beirut.

Report of Convention Committee on the Ministry

A shortage of divinely-called, and adequately trained ministers, like the poor, is always with us. And it poses a critical problem. For not only are there usually churches without a regular pastor, but there are not enough replacements for vacancies caused by death or retirement across the years. These thingh ought not so to be. What can be done about the matter?

Your committee recommends that our ministers and pastors pray, publicly and in private, that the Lord of the harvest will send forth laborers into the fields. This was what Jesus suggested as a solution to the shortage of laborers in his day. Furthermore, ministers and Sunday school teachers and laymen could help a great deal, by approaching some of the fine young people who are in every congregation, concerning this important matter. In this way, potential ministers and Christian workers might be discovered and encouraged and enlisted. It might be well, too, to have a special day on which the Call to Christian Vocations might be emphasized and an appeal made for decisions in the matter.

We would further recommend that the call and the claims of the Christian Ministry be laid upon the hearts of promising young women as well as young men. In the past we have thought of young women as candidates for church secretaries, social workers, missionaries, and directors of Christian education. But why not include in this list of Christian vocations, the ministry itself. There are, in our Congregational Christian Fellowship, quite a few women who are serving churches with efficiency and acceptance. Why not have others from our own Convention who will consider this high calling?

We commend the action of the committee which arranged a Retreat for Ministers at Moonelon last fall to consider specifically the problem of enlisting acceptable young men and women for Christian Vocations, especially the ministry. A large number of our ministers attended the Retreat and were inspired and challenged by the program, the discussions, the fellowship, and the services of worship.

We commend also the Annual Ministers' Convocation or Conference which has been held each year for the past two years. Heretofore, they have been held at Camp New Hope, but this year the conference will be held at our own Moonelon, the second week in May. These conferences are marked by constructive programs, good fellowship, and inspiration.

We commend to the ministers of our convention the Pastor's School which will be held this year at the Deering Center in New Hampshire under the auspices of the Board of Home Missions. This conference is well-planned and ably administered. Thanks to a grant from the Home Board, a minister is reimbursed for his traveling expenses, less fifteen dollars, and is furnished room and board free for the three weeks period of the school. In this way, at a minimum expense, a minister can take a refresher course under able instructors and in ideal surroundings. Dr. W. T. Scott will gladly furnish further information and Application Blanks.

We commend the efforts that have been made to increase the salaries of our ministers throughout the convention. Much still needs to be done in this line, but the laymen of the church should take the inititave in the matter.

We recommend that ministers who have not had the chance to finish Seminary work, or ministers with Conference Ordination only, be given an opportunity to complete a Reading Course, dealing with both the theolocical and the practical phases of the minister's work. And we urge all ministers continually to study and to read and to think, to show themselves approved unto God, workmen that need not to be ashamed, and fruitful in every good work.

We commend the Special Committee of the convention appointed to arrange a Christian Vocation or Life Work Conference for young people

(Continued on page 13.)

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

Area Youth Meeting at Danville

A District Young People's Meeting was held at Third Avenue Christian Church, Danville, Virginia, on Sunday, April 29, 1956, at 3:30 p. m. Churches represented were: Lebanon, Third Avenue, Union and Center, South Boston.

The worship service was sponsored by the young people of Third Avenue. Mrs. Julian Owens, president of Third Avenue, was in charge of the call to worship and the words of welcome. Union Church had charge of the registration. Lind Evans gave the Meditations on World Friendship. Visitors were introduced by the Rev. W. Walter Hall. Douglas Albert from Lahore, West Pakistan, student at Elon College, gave a talk on "World Friendship," but the main topic was "Pakistan." The Rev. John S. Graves, Secretary of Christian Education and Youth Work of the Southern Convention, was also there. He talked to us about the Summer Camp Program at Moonelon. Two advisors were elected: Mrs. Foster Pointer from Lebanon, and Mrs. Walter Hall from Third Avenue, Danville.

BONITA BRANDON,
Sercretary.

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Every Church Visitation in the Western North Carolina Conference

An Every Church Visitation is being conducted in the Western North Carolina Conference now. It is sponsored by the Committee on Missions of which Mr. W. H. Hughes, Jr. is the chairman.

The purpose of this program is to carry information on Our Christian World Mission to a select group of leaders in every local church.

The program consists of : the showing of a new film entitled, "A Gift for My Son;" the sharing of the giving history of the local church for the past four years; the presenting of a suggested goal for giving to Missions; and the distribution of literature on "Our Christian World Mission."

The program will be presented by a team from a nearby church, including a laywoman, a layman, a young person and a minister.

Following is a *tentative* schedule, giving the number of the team assigned, the name of the captain, and the date of the *Visitation* for each church:

TEAM No. 1—S. E. MADREN.
Spoon's Chapel—May 18.
Bailey's Grove—May 20.
High Point—May 21.
Needham's Grove—May 22.

TEAM No. 2—L. M. PRESNELL.
Smithwood—May 18.
Pleasant Hill—May 20.
Ramseur—May 21.
Randleman—May 22.
Pleasant Ridge—May 23.

TEAM No. 3—BILL SIMMONS.
Zion—June 13.
Grace's Chapel—June 14.
Antioch (C)—June 15.

TEAM No. 4—W. CLAY FARRELL.
Hank's Chapel—June 6.
Mt. Pleasant—June 7.
Center Grove—June 8.
Big Oak—June 9.

TEAM No. 5—MAX VESTAL.
Pleasant Cross—June 13.
Union Grove—June 14.
Albemarle—June 17.
Pleasant Grove—June 18.
Shiloh—June 19.

TEAM No. 6— WINFRED BRAY.
Asheboro—May 27.
Antioch (R)—May 28.
Liberty—May 29.
Flint Hill (R)—May 30.
Sophia—May 31.

TEAM No. 7—M. V. WELCH.
Providence Chapel—May 27.
New Center—May 28.
Brown's Chapel—May 29.
Bennett—May 30.
Paterson's Grove—May 31.
Shady Grove—June 1.

TEAM No. 8—F. C. LESTER.
Seagrove—June 4.
Biscoe—June 5.
Flint Hill (M)—June 7.
Ether—June 8.
Pleasant Union—June 6.

* * * * *

Faith Commission

The Faith Commission is the heart of our whole Pilgrim Fellowship program. This program area involves deepening one's own religious life.

The following projects are included in the Faith Commission:

1. Bible Study — This year our Bible Study is the Four Prophets. Information on these is in the program packet with a planned program for each one.

2. Study of basic Christian Beliefs—A good way to carry out this project is to have a study of the principles of the Christian Church.

3. Knowledge of Christian History—A pamphlet on the history of the Christian Church can be obtained from the Pilgrim Press, 14 Beacon St., Boston 8, Mass.

4. Meaning of church and church membership—It would be a good idea for your group to have your minister discuss with you the meaning of the church and church membership or have a class for the members of the church.

5. The practice of prayer and meditation—Each member should be given some part on the program rather than letting one or two persons have the program all the time.

6. Training in leadership responsibilities—Have the officers of the P. F. change each year so that each member will get some training in leadership.

7. A desire to share the Christian life—To reach those who are not reached by the church. It would increase your enrollment as well as help get the outsiders interested. Maybe the losing team could treat the winners to supper or furnish refreshments for the next meeting.

It is the Commission Chairman's responsibility to plan for some of these emphases each year.

CAROLYN BRITTLE, *Chairman,*
Faith Commission,
Eastern Virginia P. F.

INTERNATIONAL STUDY GROUP.

(Continued from page 5.)

make up the commission. American members include: Ernest Gross, New York, former U. S. Ambassador to the United Nations and chairman of the Department of International affairs of the National Council of Churches; and Mrs. Douglas Horton, Cambridge, Mass., former Wellesley College president and a NCC vice president.

Other names include Professor Arnold Toynbee, London; Sir Kenneth Grubb, London; and Professor J. L. Hromadka, noted Czeck theologian. Werner Kagi, professor of International Law at the University of Zurich, Switzerland, is chairman. Dr. Richard M. Fagley, New York, CCIA executive secretary was named secretary. The study will be titled "International Ethos: A Christian Approach,"—*Religious Newsweekly.*

year and preferably before their fortieth.

Reasonable Objective.

There is no point in being critical of these men for a lack of dedication, for being overly ambitions or for anything else. Such criticism may be well-founded in some instances, yet the simple fact remains that many young persons will continue to use their wits with the not unworthy objective of achieving and creating the largest influence they can as Christian ministers.

As one of these ambitious ministers looks at it, the situation calls for just such planning. He may, and I think he generally does, regret that conditions call for action of this sort. He would prefer that professional effectiveness and personal endowments might make him as desirable as men in the secular persuits after their fiftieth year. He knows, however, that as a minister, even after forty-five, the odds are four to one against him. The total effect of this situation, both conscious and subconscious, is very bad not only for the individual but for the churches as well.

Those of our ministers who are moving into their forties and have served their present churches from five to ten years are acutely aware of their problem. Scarcely a day passes that this office is not approached by men of this age-group who seek counsel as to the advisability of a change of parishes before they are any older.

This is natural, normal and even praiseworthy in a "system" such as ours. But it would be better both for our ministers and our churches if this reasonable apprehension about the future were unnecessary. A minister could then rest assured that his abilities and achievements, not the number of his years, would be the determining factors up to at least his sixtieth year with the pastoral committees of our stronger churches. I believe that such a change of attitude in our churches would lift the morale of our ministry immensely and would consequently bring increased strength to our church life. Under prevailing conditions, the incentive which professional advancement gives is all but lost.

Men of real power, in what should be their most productive years, often find themselves marking time in situations which by their very nature cannot test the full capacities of such men. Thus the cause suffers while much of our manpower goes to waste. Our churches cannot afford to lose by default the inventment of tested experience, of disciplined ability, of mature attitudes and of spiritual insights which these men represent. The loss sustained by the work of God's kingdom is no doubt the most depressing aspect of this short-sightedness. For those of us who put our churches' welfare first, the problem is almost desperately immediate.

There is another side of this matter for which no statistics are available but which even so permits a reasonable assumption that the failure of our fellowship to produce as many as one-half the ministers it needs to fill its pulpits is at least partially related to the attitude of our churches toward ordained men over fifty. This is, I believe, particularly true in regard to the young men who grow up in our parsonages and are intimately acquainted with the facts. Yet even our young people as whole are at least vaguely aware that the problem exists.

In these days when we rightly emphasize the greatness of "Christian vocation" in all fields of endeavor and urge our youth to serve the kingdom of God as dedicated Christians in any honorable occupation, they know quite well that in almost any other line of effort their services will be more highly valued in their fifties and sixties than in the ministry and that the chances of finding themselves discriminated against on account of their age will be far smaller.

Since a life spent in any one of these other vocations may be devoted to the service of Christ, a choice of some calling besides the ministry is not only less hazardous but also rational in the longer view. While this is by no means the only reason for our denominational failure to produce its own ministers in sufficient number, I am certain that it is an important one.

What specifically can be done to remedy this deplorable condition? I have already said that the problem should be faced frankly both by ministers and by lay people at all levels of our denominational life. Every association should be asked to appoint a highly competent committee to make a thorough study of this question, and each such committee should be asked to delegate a representative to serve on a state committee which would consider the matter in the light of conclusions arrived at by the various association committees.

These state committees could transmit their findings and suggestions to our denominational Commission on the Ministry with the request that the commission ask the General Council to declare itself and to present specific suggestions as to the wisest ways of dealing creatively with the problem and of improving the present unhappy state of affairs.

Every committee so constituted would have to deal with the difficulties that so frequently arise in the process of terminating a pastorate before both the minister and the church have suffered too deeply from destructive tensions. If it were commonly understood among us, for example, that a church with a minister who has passed his sixty fifth birthday has a right and duty, in fairness both to itself and to the minister, to hold an annual election with a secret ballot on the continuation of its minister's service after his sixty-fifth birthday, many pastoral committees, I believe, would develop a more favorable attitude toward recommending men over fifty. I believe also that detailed recommendations as to the best ways of taking such a vote might be offered to churches upon inquiry and that this would help many churches to avoid embarrassment.

With sufficiently careful collective though concerning these vital matters it would be possible for our churches to work out better procedures and would relieve many ministers of much anxiety lest having celebrated their fiftieth anniversary they find themselves no longer wanted or needed in the echelons of higher leadership.—*Advance.*

PASTOR OF BEVERLY HILLS PRESENTED NEW CAR.

(Continued from page 2.)

Mr. Snyder, a native of Elkton, Virginia, and a graduate of Elon College and the Duke Divinity School, was pastor of Bethel, Concord and Mt. Zion churches, on Route 3, Burlington, before taking his present pastorate. He has seen the church grow from ten members at the time he assumed the work, to the present 231 members.

Mr. Snyder is the chairman of the Board of Publications of the Southern Convention.

He is married to the former Miss Nellie Gray Mann of Burlington, and they have three children. They reside at 721 North Church Street, Burlington, North Carolina.

Criticize by creation, not by finding fault.—*Cicero.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Church in Europe

Lesson X—June 3, 1956.

Memory Selection: *"Then spake the Lord . . . . Be not afraid, but speak, and hold not thy peace: for I am With thee."* Acts 18:9-10.

Background Scriptures Acts 15:36, 18:22.

Devotional Reading: Acts 17:22-31.

Going Places and Seeing Things.

The Lesson Committee has caught the spirit of the age. For today's lesson covers three full chapters in the action-packed story of Paul's Second Missionary Journey. This Journey involved hundreds of miles of travel and nearly three full years of time. And we are expected to cover all this period of intensive activity in one lesson of about twenty-five or thirty minutes! That is "Jet Plane" stuff sure enough! As a matter of fact, the Committee which planned this lesson knew that it would be impossible to cover all the ground, for the printed lesson covers only thirteen verses, and deals with only two or three events in this long Missionary Journey. But as background for these Notes the writer thinks it will be good to give the barest outline of the places Paul and Silas visited, and some of the things that happened there.

Where They Went and What They Did.

Base of Operations.—Antioch, starting point of the Second Missionary Trip. Paul and Barnabas disagree over whether to take John Mark who deserted them on the First Missionary Journey, and part company. Barnabas, the great-hearted, takes Mark. Paul takes Silas as a traveling companion.

Places Visited, and things done by them, and to them.—Revisited Churches in Syria and Cilicia, which were founded on First Missionary Journey. Churches were "confirmed."

Derbe and Lystra.—Finds Timothy, a young man well reported of by the brethren, and takes him as his helper. The beginning of a fine and fruitful friendship.

Closed Doors.—Visit Phyrgia and Galatia and are forbidden to preach the word in Asia. Visit Mysia and again are forbidden to go into Bythinia.

Open Door.—Comes to Troas where Paul has his Macedonian vision, feeling divinely called to go into Europe. Joined here by Luke, who compiled the Acts.

Philippi.—Spoke to a woman's group by the riverside. Lydia and her household are converted. Frees a damsel with "a spirit of divination," suffers violence at the hands of a mob, is thrown in prison after being beaten, and is strangely delivered during the night. Leaves the city.

Thessalonica.—Preaches in the synagogue, arouses the opposition of the Jews, and is driven out of the city.

Berea.—Preaches in the synagogue, is well received by the Bereans, but is again driven from the city by unbelieving Jews.

Athens.—Delivers a sermon on Mars Hill to the intelligentsia with mixed results, but does gain a small following.

Corinth.—Speaks every Sabbath in the synagogue, arouses opposition as usual, resorts to a private home, and continues to preach and to teach for "a year and six months." Acts 18:11. Is comforted by a vision in the night.

Ephesus.—Back in Asia again, but spent only a short time there, having a great desire to go to Jerusalem to attend the Passover. Promises to return if God willed.

Antioch.—Home again, after traveling hundreds of miles and being away about three years!

Now all this may seem like dry reading in outline. But if one turns to Acts and reads the whole story it is thrilling reading. It is the story of a man with a constraining love of Christ in his heart, going to the ends of the earth to share the good news with others, preaching and teaching, facing opposition and persecution, suffering hardship and misunderstanding, persisting and preserving, winning converts, enlisting helpers, establishing churches, bearing his witness for Christ, and winning great victories for Christ. Here is one of the great epics of the Christian Church. There is adventure, action, drama. Read aright it makes the blood tingle and the heart beat faster. It is a shame that we have to hurry through it in one short lesson.

What It Tells Us.

Here is an example of divine guidance. When Paul and Silas wanted to go into Phyrgia and Galatia, and later into Mysia, "the Spirit suffered them not." God closed these doors to them. But when they came to Troas, God opened another door to them. Jesus said, "He that willeth to do shall know." God guides those who will be guided. God sometimes closes doors, doors that look as if they would lead to great things. But when God closes one door, He always opens another door.

Here is the significant fact that *the first convert when the gospel was carried to Europe was a woman.* She was a symbol and a pledge of the new womanhood in Christ Jesus, a symbol of the new dignity and worth which Christ gave to womanhood and the home. The gospel was leaving Asia and the East, and starting in Europe and the West. God saw to it that it found root in the home, and that womanhood was claimed by it and redeemed by it.

Here is the truth that the gospel can get a foothold and do its work under the most difficult and discouraging conditions. There was opposition to be sure. Much of the seed fell on hard and stony and shallow soil. But as these men sowed the seed in season and out of season, some of it fell on good ground, and in due season it came to fruition and to harvest. We are not to be weary in well-doing, for in due season we shall reap if we faint not.

Here is a word of encouragement for teachers and preachers who are somewhat fearful about the truth. "Be not afraid, but speak, and hold not thy peace," said God to Paul when the going got tough in Corinth. There are many groups in our nation who would stifle the voice of Christian workers on many of the burning issues of the day. It takes much courage to espouse unpopular causes, to speak out on moral and social issues. To be sure, one must speak the truth in love. But after all, the gospel is not aspirin; it is dynamite. It is not designed to put people to sleep, but to wake them up. It is not to lull them to inaction, but to sting them into action. It is not an opiate, but a stimulant.

And here of course, is the genius

(Continued on page 15.)

TREASURER'S REPORT.

(Continued from page 8.)

Eastern Va. Women's Fellowship:	
Women	$ 1,331.91
Juniors	44.28
Cradle Roll	31.65
	$ 1,407.84
Total receipts	$ 3,911.41
DISBURSEMENTS.	
Home Missions General Fund	$ 1,478.83
Young People's H. Mission Fund	8.50
Christian Orphanage, Easter	20.00
Scholarship Grant, India American College	40.00
,	$ 1,547.33
Foreign Missions, General Fund	$ 1,478.84
Young People's F. Mission Fund	8.50
Foreign Mission, Special Fund	12.50
Thank Offering (Church Buildings in South Africa)	285.24
Rachamyapuram School, for A. Pappas	9.00
	$ 1,794.08
Check to Walter L. Cooper, Tr., So. Conv. Christian Churches	$ 3,341.41
Check to Mrs. W. V. Leathers, Tr., Women's Fellowship of So. Conv. Cong. Christian Ch., (13 Life Memberships, 4 Memorials)	170.00
Total Disbursements	$ 3,511.41
Cash retained in bank for operating expenses	400.00
	$ 3,911.41

Respectfully submitted,

Mrs. W. V. Leathers,
Treasurer.
By Mary A. Rollings, Sr.

COMMITTEE ON MINISTRY.

(Continued from page 9.)

held at Moonelon the week-end of April 28, 29. Here under the leadership of able and experienced men and women, a selected group of young people were presented with the claims of Christ on their lives for full time service. We feel that much good can be done in a conference of this kind. The committee is to be congratulated on the success of this first conference.

H. S. Hardcastle,
Chairman.

The convention voted its approval of the above report.

Report of the Committee on Nominations

We, the members of the Committee on Nominations, wish to place in nomination the following:

Officers of the Convention.

President, Martin T. Garren.

Vice-President, James H. Lightbourne, Jr.

Secretary, Henry E. Robinson.

Treasurer, Walter L. Cooper.

Superintendent and Registrar, Wm. T. Scott, Sr.

Secretary of Stewardship and Evangelism, Fred P. Register.

Secretary of Christian Education and Youth Work, John S. Graves (Until September 1, 1956, when his resignation becomes effective).

The Executive Board.

Conference Representatives—

Eastern North Carolina, Julius G. Rice.

Western North Carolina, Ira L. McDowell.

North Carolina and Virginia Robert W. Morton.

Eastern Virginia, J. Fletcher Eley.

Virginia Valley, Robert A. Whitten.

Members-at-Large—

Class of 1958, C. W. Russum (replacing Mrs. W. W. Sellers).

Class of 1960, Jesse H. Dollar.

Board and Auxiliary Representatives—

Class of 1960: We recommend that the Executive Committee be empowered to elect the representatives nominated by the Board of Christian Education, Board of Publications, the Mission Board, the Laymen's Fellowship, the Women's Convention, and the Youth Fellowship.

Historian, Fletcher C. Lester.

Board of Christian Education.

Class of 1960: W. J. Andes (for 2 years), Martin T. Garren, Mrs. E. C. Wilkins, Thomas H. Britton, Miss Ruth Dunn.

Board of Publications.

Class of 1960: Clyde L. Fields, Walstein W. Snyder, Earl T. Farrell.

The Mission Board.

Class of 1958: Mrs. Harry F. Nelson, Mark W. Andes, Mrs. Robert F. Watson (replacing Mrs. Russell V. Powell, resigned).

Class of 1960: Mrs. W. E. Wisseman, James H. Lightbourne, Jr., J. Everett Neese, Gaylord B. Noyce, Fred C. Allred, Rex. G. Powell, Mrs. John G. Truitt (for 2 years).

Board of Directors of the Historical Society.

Class of 1958: Mrs. R. A. Whitten, Mrs. Oma U. Johnson, J. Frank Apple, S. E. Madren, S. H. Basnight, K. D. Register.

Class of 1960: Mrs. Garland Spratley, Mrs. W. W. Sellers, Stanley C. Harrell, L. E. Smith, Wm. T. Scott, Jr., Fletcher C. Lester.

Honorary Directors: Dr. Fred Fagley, Dr. Warren H. Denison.

Trustees of the Christian Orphanage.

Class of 1958: J. L. Reed.

Class of 1960: Marvin M. Johnson (replacing W. J. Ballentine, resigned), Walstein W. Snyder, Clyde W. Rudd.

Class of 1962: V. R. Holt, Clyde W. Gordon, Mack V. Welch, L. P. Waldo, Jr., Jody Matthews, Mrs. Allen E. Gant, R. E. Brittle.

Trustees of Elon College.

Class of 1962: (Twenty-four nominated by the convention, from which list the Board of Trustees shall elect twelve). Stanley C. Harrell, L. E. Carlton, W. J. Ballentine, William F. Frazier, Harold Johnson, W. C. Elder, Mrs. W. V. Leathers, Mrs. J. H. McEwen, Dr. John R. Kernodle, J. E. Baker, W. Hunter Scott, Dr. W. W. Boone, Fred P. Register, Clarence A. Phillips, Rex. G. Powell, D. C. McLennan, George D. Alley, Leonard Krull, Parke C. Brinkley, W. L. Gregory, Mrs. Frances Chandler Wilkins, John R. Foster, C. A. Pugh, S. H. Basnight.

We offer the following statement relative to the office of president and vice-president: This is the second time in the one hundred year history of the Convention that a layman has been nominated for the office of president. A layman presided over the 1858 session of the Convention held at Cypress Chapel, Virginia. In following the suggested recommendation of the Committee on Nominations of two years ago ("It is recommended that the president of the Convention ordinarily serve for a single term of two years and that so far as is possible the officers be rotated between members of the clergy and the laity." *The Annual*, Vol. 83 p. 43) we do not intend that this should become a set policy of the Convention, but that it should be done only in so far as it is normally possible. Neither should it be necessarily true that the vice-president should each succeeding biennium become the president.

We recommend that the Executive Committee of the Executive Board be empowered to elect the delegates to the General Council of Congregational Christian Churches.

W. W. Snyder,
Chairman.

The Report of the Nominating Committee was adopted.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

The work of the orphanage is far more outreaching than most folks realize. Across several months a reconciliation in a family sent a happy boy back to his father and step-mother on Mother's Day. When said boy was eight days old he was given over to his maternal grandmother. When he was eight months old the courts gave the grandmother legal custody of the child. She reared him until he was getting too big for her to keep as she was unable to live without working daily in a textile establishment. She appealed to the orphanage for help, agreeing to contribute regularly each month a portion of his expenses. This she faithfully did.

In the twelve years that had elapsed nothing had been heard of his father's whereabouts. Several weeks ago he learned that his son was at the orphanage. In the meantime he had "grown up" and had remarried, had a good job, a nice home and two fine sons. It was our joy to see him completely reconciled with his former mother-in-law and anxious to regain his oldest son from the orphanage. Yesterday — Mother's Day — this twelve-year-old boy saw his dreams come true. His new home is near enough for him to finish out this year in the local school. I wish you could have seen the joy which showed in the faces of his parents, his brothers, and his grandmother. It was a good day and the orphanage had done a good job.

While they were all thanking me so sincerely I was saying to myself it is the Church . . . it is the heavenly Father!

Warm, sunny days are here and the folks on the farm are very busy. The earlier gardens are growing, although it has been difficult to get very much planted until now. When this red soil is wet it is very wet, and when it is dry it is very dry. But with deep subsoiling and plowing plenty of humus back into the soil good results are gotten, especially if we have some rain.

The children are happy and enjoying their beautiful out-of-doors. The boys remind me that now the blackberries are in full blossom, it is therefore time to go barefoot. When blackberries ripen gallons of them will be picked by our children and used for pies and made into jam. Summertime is poison ivy time and we are trying to teach our children how to escape it. Already I have three little spots of it on my wrist which serve to remind me of the need to teach our children how to keep out of it!

Have your children been to the dentist twice this year? These have. Do your children get a booster shot each summer against typhoid? These do. Do your children clean their rooms and halls? These do Dou your children refrain from throwing dirty clothes into the closet? These do not so refrain! Do your children miss Sunday school and church worship? These don't. No they are far from perfect but they are happy and they have fun.

JOHN G. TRUITT,
Superintendent

REPORT FOR MAY 16, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 7,536.52
Eastern N. C. Conference:		
Hope Mills	$ 3.00	
Oak Level	38.63	
		41.63
Eastern Va. Conference:		
Christian Temple S. S.	$ 20.00	
Christian Temple	55.00	
Portsmouth, Shelton Memorial	2.00	
Suffolk	150.00	
		227.00
N. C. and Va. Conference:		
Apple's Chapel	$ 13.00	
Burlington, First	122.41	
Greensboro, First	58.85	
Happy Home S. S.	58.98	
Hebron S. S.	10.00	
Ingram	35.00	
Pfafftown	12.83	
Pleasant Grove	40.00	
Pleasant Ridge, Special	15.00	
Shallow Ford	20.00	
		386.07
Western N. C. Conference:		
Liberty	$ 65.00	
Asheboro	135.00	
Pleasant Cross S. S.	8.38	
Pleasant Union	38.03	
Seagrove	5.50	
		251.92
Virginia Valley Conference:		
Winchester S. S.	$ 10.00	
		10.00
Total		$ 916.62
Grand total		$ 8,453.14

Special Offerings.

Amount brought forward		$14,322.76
Young Adult Class, Bayside Christian Church	$ 11.00	
Brookside Community S. S., Brookside, N. J.	24.33	
Mrs. Esther E. Jinkens, St. Paris, Ohio	3.00	
H. O. Byrd, Suffolk, Va.	15.00	
Kraft Charity Fund, for coupons	14.36	
Mrs. Margaret Pulley of Richmond, Va.	1.00	
In Memory of Mrs. D. E. Shaw	10.00	
In Memory of Mrs. Cleo Faucette	10.00	
Special Gifts	453.00	
		451.69
Grand total		$14,864.45
Total for the week		$ 1,458.31
Total for the year		$23,317.59

It is easy to dodge our responsibilities, but we cannot dodge the consequences of dodging our responsibilities.—*Josiah Stamp.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name...

Address...

NEWS FROM ELON COLLEGE

(Continued from page 7.)

happy that we have one new Declaration of Purpose to report this week.

Carolina Hall—Declarations:

Name of Church	Amount
Eastern N. C. Conference:	
Auburn	$ 759.50
Beginning Nov., 56; 5 years.	
Antioch	451.50
Beginning April, 56; 5 years.	
Damascus	465.50
Beginning Jan., 57; 5 years.	
Hayes Chapel	362.25
Beginning Nov., 56; 5 years.	
New Hope	1,048.25
Beginning 1956.	
Hope Mills	414.75
Beginning Jan., 57; 5 years.	
Eutaw Community	595.00
Beginning Jan., 56; 5 yeari.	
Bethlehem	294.00
Beginning 1956; 5 years.	
Clayton Christian	600.00
Beginning Jan., 57.	
Henderion, First	2,308.00
Beginning Jan., 56; 5 years.	
Mt. Auburn	1,120.00
Beginning Jan., 56; 5 years.	
Martha's Chapel	297.00
Beginning 1956.	
Church of Wide Fellowship	2,289.00
Beginning Jan., 57; 5 years.	
Beluah	1,137.50
Wake Chapel	4,079.25
Youngsville Christian	300.00
Total	$16,913.50
N. C. and Va. Conference:	
Pfafftown	$ 463.75
Beginning Jan., 56; 5 years.	
United	1,459.50
Beginning Oct., 56; 5 years.	
Lakeview	218.75
Lebanon	939.75
Beginning Jan., 58; 10 years.	
Beverly Hills	886.00
Beginning Nov., 56; 5 years.	
Monticello	822.50
Beginning Aug., 56; 5 years.	
Belews Creek	834.75
Beginning 1956; 5 years.	
Zion	175.00
Beginning Jan., 1956; 5 years.	
Burlington, First	10,000.00
Beginning Nov., 56; 5 years.	
Church of the Covenant	175.00
Beginning Oct., 56; 5 years.	
Shallow Ford	1,800.00
Beginning Oct., 56; 18 years.	
Salem Chapel	740.00
Beginning Jan., 57; 5 years.	
Mt. Zion	1,000.00
Beginning Jan., 56; 10 years.	
Center	281.75
Beginning Sept., 56; 5 years.	
Bethel	1,034.25
Beginning Jan., 1956; 5 years.	
Greensboro, First	5,887.00
Beginning Oct., 56; 1956.	
Union	1,500.00
Beginning Nov., 57; 10 years.	
Personal	500.00
Haw River	1,534.75
Beginning 1957; 5 years.	
Hebron	300.00
Beginning 1956; 10 years.	
Total	$30,552.75

Virginia Hall—Declarations:

Eastern Va. Conference:	
Windsor	$ 2,841.00
Beginning Oct., 56; 5 years.	
Union	2,019.00
Beginning Jan., 56; 5 years.	
Suffolk Christian	10,000.00
Beginning Oct., 1956; 5 years.	
Total	$14,860.00
Virginia Valley Conference:	
Antioch	$ 900.00
Beginning Jan., 57; 5 years.	
Bethel	912.00
Beginning 1956; 10 years.	
Ingram	1,748.25
Beginning Jan., 57; 8 years.	
Total	$ 3,560.25

Total pledged for Carolina Hall	$47,466.25
Total pledged, Virginia Hall	$18,420.25

Carolina Hall—Payments:

N. C. and Va. Conference:		
Zion	$ 5.84	
Bethel	202.00	
Mt. Zion	331.00	
Monticello	35.00	
New Hope	27.53	
Pfactown	10.00	
		$ 611.37
Eastern N. C. Conference:		
Wake Chapel	$500.00	
		$ 500.00
Total payments, Carolina Hall		$ 1,111.37

Virginia Hall—Payments:

Virginia Valley Conference:		
Bethlehem	$ 75.00	
Bethel	18.02	
		$ 93.02
Eastern Va. Conference:		
Franklin	$500.00	
Johnson's Grove	200.00	
		$ 700.00
Total payments, Virginia Hall		$ 793.02

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

of the gospel—the impulse to share it with the whole world, with all men. The early church was a missionary church. It was constantly pressing on, fanning out, expanding. It obeyed its Lord's command, "Go into all the world and make disciples of all the nations."

Based on "International Sunday School Lessons;" copyrighted 1956 by Division of Christian Education, National Council of the Churches in the U. S. A.

CHRISTIAN RURAL OVERSEAS PROGRAM.

(Continued from page 3.)

. . . it takes food. CROP is in the forefront of the churches' fight against poverty and hunger, and for relief and rehabilitation. Korea's shacktowns often go up in flames. The country does not produce enough food to feed all her people, while many are too poor to purchase food if it is available.

Historical Society of the Southern Convention

The Historical Society of the Southern Convention was officially recognized at the recent session of the Southern Convention. It will be its purpose to preserve the shrines of the Congregational Christian Churches in our area, gather historical material, and maintain the Church History Room at Elon College. Charter membership in the Historical Society is $5, and the names of all charter members will be preserved in the Church History Room. Through the generosity of Mr. John T. Kernodle we have received a limited number of copies of the very valuable book, "Lives of Christian Ministers," P. J. Kernodle (1909). A free copy containing 408 pages will be given to all charter members of the Historical Society. If you would like to receive one of these books and become a charter member of the Historical Society fill out the membership card as shown below and mail it to the Southern Convention Office, Elon College, N. C., along with your check for $5. The charter membership list will close July 1st.

Wm. T. Scott.

HISTORICAL SOCIETY

of The Southern Convention of Congregational Christian Churches

ELON COLLEGE, NORTH CAROLINA

With gratitude for the faith of our Fathers, a heritage of great price freely given to us; with faith in the solid achievements yet to come through the Church and its wide and varied interests, I gladly become a member of the HISTORICAL SOCIETY of the Southern Convention, that the Christian faith and deeds of the past, present, and future may be preserved as a witness to our Lord and Savior Jesus Christ.

Name ....
Address ....
....
Local Church ....

"I saw and beheld a great multitude which no man could number."—Rev. 7:9:

ENCOURAGING SIGNS

By W. R. CULLOM

IF ONE DEPENDS on Will Roger's source of information ("the papers") I fear that he will have great difficulty in finding any such signs. I am going to point out five in this paper which the average newspaper reporter does not see:

1. **The multipication and use of devotional literature.** The Methodist started "The Upper Room" twenty-one years ago in this year, 1956. Its growth, its spread, and its influence have been nothing short of marvelous. I have used it through most of its life and can testify to its high character and its spiritual power and help. The Episcopalians have their "Forward," the Presbyterians have their "Day By Day," Southern Baptists have their "Open Windows," the American Baptists have their "Secret Place." All these publications are flourishing in a wonderful way that would be impossible unless there were in the souls of people a hunger for God and nothing short of a personal fellowship with Him.

2. **Dr. E. Stanley Jones.** This man of God is an institution in himself—so much so that he has become a world figure. He has put out something like a dozen books, each of which has as its basic purpose that of bringing people face to face with God in their daily living. He has also introduced the Ashram into America. The Ashram is a Hindu institution. I attended the first one that was held in this country at Blue Ridge, N. C. It is simply a retreat where Christians meet for a week of devotional study, prayer and fellowship. They are being held almost over the whole earth now, and are greatly enriching and blessing thousands and hundreds of thousands of human lives.

3. **The C. F. O.—The Camp Farthest Out.** Its name is suggestive—an effort to reach the remotest person. And this applies not to geography only, but to character and life as well. The originator of this movement was Dr. Glenn Clark of Saint Paul, Minnesota. Dr. Clark's thought and purpose are to abolish war and all such savage practices among God's children. The conviction back of this movement is that this cannot be done by physical force. The two key words in it are love and prayer.

4. **The publication and use of devotional books.** This is not quite a simple repetition of what has been said above; it has in mind the great publishing houses of the world—Harper and Brothers, Charles Scribner Sons, The Abingdon Press, not to speak of the presses whose basic purpose is that of putting out religious books.

5. **The publication and spread of the Bible.** Just as I was about to hand this paper to my typist a friend told me that she had just read that a copy of the Revised Standard Bible comes from the press every thirty seconds.

Surely this is enough. Let us take heart and go forward in spite of all that "the papers" say or don't say!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity
VOLUME CVIII RICHMOND, VA., THURSDAY, MAY 31, 1956 NUMBER 21

Christian Vocations Conference

The picture shown above is one of the group of Young People who attended the Christian Vocations Conference held at Moonelon on April 28, 29, 1956, together with their leaders.

N-E-W-S B-R-I-E-F-S

With last week's commencebent, Elon College closed what was possibly its most successful year. Congrtulations to Dr. Smith and his able assistants.

Mrs. William T. Scott, Elon College, N. C., was the guest speaker at the Mother's Day service of the St. Mark's Evangelical and Reformed Church, near Elon College, N. C.

We are printing in this issue the Minutes of the recent sessions of the Southern Convention held at Union Ridge, N. C. In subsequent issues there will be printed some of the more important reports.

Superintendent William T. Scott delivered the beccalaureate sermon at the Coleridge High School, on Sunday, May 20th. Rev. Lacy M. Presnell, President of the Western North Carolina Conference, shared in the service. Mr. Presnell's son Lacy M. Presnell, Jr., is principal of Coleridge High School.

Rev. Jack T. Akin Completes First Year of Service at the Great Bridge Church

On May 27th Rev. Jack T. Akin completes one year of service as Pastor of our Great Bridge Church, Norfolk. The Church has mede splendid progress under his fine leadership. More than 100 new members have been added to the Church. Here are some of the other accomplishments at Great Bridge during the past year: Educational building completed and equipped; new parsonage erected; the entire church building has been re-decorated, including refinishing of floors; kitchen has been enlarged and modernized; a new altar with accessories, pulpits, and chairs were given to the church; tower chimes and associated sound system of High Fidelity quality were given; organ chimes were given to the church, as was a pulpit Bible; new carpet for sanctuary has been purchased; sanctuary has been air-conditioned; new Pilgrim Hymnals have been purchased; social hall furniture has been added; adequate parking facilities have been obtained. The Junior, Pilgrim, and Laymen's Fellowships have been organized with an enrollment of more than 50. The Sunday School has averaged more than 300 during the year, and morning church worship service attendance has averaged more than 200.

Congratulations to Great Bridge Church on these fine achievements. We wish every success to Mr. Akin and his people.

Wm. T. Scott.

Methodist Study Group Proposes Intercommunion

A Methodist church study group has proposed a new plan for effecting ecclesiastical ties with the Protestant Episcopal Church.

A proposal looking toward mass consecration of the bishops, intercommunion — and perhaps eventual union — was made public recently at the Quadrennial meeting of the Methodist General Conference, the church's top governing body, in Minneapolis, Minn.

Submitted by the Methodist Commission on Church Union, the plan calls for bishops of both communions to be consecrated by each other in "a new dedication of themselves." Such consecration would be accompanied by mutual laying on of hands.

The bishops would then hold consecration services in their areas in which ministers of the two churches would be invited, but not required, to receive the laying on of hands from the bishops.

Bishop Ivan Lee Holt, St. Louis, chairman of the Church Union Commission, pictured the plan as part of a move toward bringing "the entire Christian family together."

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgement and liberty of conscience is a privilege that should be accorded to and exercised by all.

EDITORAL STAFF

Editor .... S. C. Harrell
Managing Editor .... J. T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Laymen's Fellowship, J. E. Danieley; Woman's Work, Mrs. J. H. Booth, Jr.; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.
Board of Publications—W. W. Snyder, Chairman; S. T. Holland, Secretary; Clyde W. Fields, S. E. Madren, K. D. Register, W. L. Cooper, Treasurer, ex officio.
Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Conventon of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date................................, 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun

( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen Meet During Convention Session

A Convention-wide meeting of laymen was held at the Pleasant Grove School Cafeteria on Wednesday evening, May 2, during the biennial session of the Southern Convention. The ministers in attendance at the Convention were present for the dinner session.

Martin Garren, newly elected President of the Southern Convention gave the invocation. William P. Mahan, President of the North Carolina and Virginia Conference Laymen's Fellowship and a member of the local Fellowship at Union Ridge extended words of welcome to the visitors. Rev. John S. Graves, Secretary of Christian Education for the Convention spoke briefly on the program which has been planned for the Moonelon Conference Center for the summer of 1956. Russell V. Powell, on behalf of the Committee on Fnance for Moonelon, of which he is the chairman, spoke of the imperative need for greater support for the project on the part of the laymen of the Convention. The group voted to accept the quota system and designated the committee to work with Dr. Scott in determining quotas for the local church fellowships.

Dr. L. E. Smith, President of Elon College, introduced the speaker, Dr. James Wagner, President of the Evangelical and Reformed Church in the United States. Dr. Wagner spoke on the topic "Holding the World Together." Mr. J. Letcher Eley offered a prayer of benediction.

* * * * *

Eastern Virginia Spring Rally

The Annual Spring Rally of the Eastern Virginia Laymen's Fellowship was held on Sunday, May 6 at the Suffolk Christian Church with President Jimmy Darden in charge. Laymen from Cypress Chapel, Holy Neck, and Liberty Spring participated in the program. Floyd Turner, president of the Laymen at Suffolk extended words of welcome. W. H. Baker, of Newport News, led the group in singing in the afternoon and again at the banquet in the evening. G. C. Mann introduced Dr. W. T. Scott who addressed the afternoon session of the Fellowship. At the dinner in the evening, Rev. George Alley recognized the ministers and guests who were present. Special music was furnished by a quartette composed of Mills Luter, Pual Parker, Jessie Mizelle, and Harvey Harrell. Mrs. I. W. Johnson served as accompanist. Dr. L. E. Smith, President of Elon College, spoke greetings to the laymen. Jimmy Darden introduced J. Earl Danieley, Dean of the College, who addressed the group on "Needed: A Vital Faith."

* * * * *

Eastern Carolina Laymen Meet

The Laymen's Fellowship of the Easter North Carolina Conference held its second quarterly meeting on Tuesday, April 10, at 7:00 p. m., at the Wake Chapel Christian Church, at Fuquay-Varina, North Carolina. It is believed that this session hit a new high mark in attendance with eighty men present. We can hope that this increase represents a growing consciousness on the part of our laymen of their responsibility or the means for creating a force to help develop existing opportunities.

Mr. Fred S. Royster, of Henderson, spoke on the subject of "Gratitude." He used numerous illustrative stories from case histories and the political field to drive home the point that, if we know of any person with whom we would not want to change places, we should be grateful.

A barbecue supper was served by the men of the Wake Chapel Church.

* * * * *

Doing a Good Job

The Laymen's Fellowship of Elon College Community Church is having good attendance at its meetings, a reason is the type of work the officers are doing. We are printing a sample and suggesting that you try the same type of thing.—J.E.D.

* * *

Dear (man's name):

The Laymen's Fellowship will have annual spring meeting on Friday, April 20 at 6:30 p. m. in the Parish House. You are cordially invited to attend.

This should be an enjoyable and worthwhile occasion for all of us because of the following reasons:

1. *First and foremost,* it will provide an opportunity for most of the men of our community to come together in Christian Fellowship.
2. We have a truly distinguished speaker. Jim Moudy, Dean of Instruction of Atlantic Christian College since 1943, will be here, and you will want to hear his. Jim has had an interesting career. Graduating "with distinction" from Texas Christian University, he later received Duke University's highest award in the field of religion and has worked with the Treasury Department in Washington. He saw overseas service in World War II with both infantry and hospital units.
3. Miss Elizabeth Nelms of the college music faculty will be on hand to render several vocal selections. Her beautiful voice has received wide acclaim, and this will probably be your last chance to hear it.
4. We want to get pictures of the meeting for THE CHRISTIAN SUN and other periodicals and newspapers.
5. Needless to say, the ladies will serve us another excellent meal. I understand that they are really planning to outdo themselves this time.

We hope that J. D. Schmidt, who told us so much about our town that we needed to know, Joe Blanks, Kenneth Clem, John Kittenger, J. B. MacDonald, Clyde McCants, Adolph Mellberg, James Sanderson, Dewey Stowers, Michael Tunnicliffe, Warren Welsh, and John West—all who were with us in January for the first time, will be back. And make it a point, if possible, to invite Phil Marino, Jerry Points, M. E. Wooten, Albert Shen, and any others who have been added to our church membership recently.

Carl Dawson, Paul Everette, W. E. Lowe, Jr., Gene Lankford, or I will call you soon to ask if you are coming. Or even better, if you remember which of us called you last time, just call him first and say that you plan to be there.

With very best wishes, I am

Sincerely yours,

H. H. CUNNINGHAM,
President.

The wise Phocion was so sensible how dangerous it was to be touched with what the multitudes approved that upon a general acclamation made when he was making an oration, he turned to an intelligent friend and asked him in a surprised manner: "What slip have I made?"
—*Steele.*

Editorial . . .

Graduation

This is the season of "Graduations" and "Commencements." Graduation is a momentous event in the lives of thousands of young people. It is a definite milestone along the path of life. Education is an absolute essential in the preparation for modern living. To meet the requirements of present day higher education about one-third of the average life span must be dedicated to formal schooling.

The dictionary gives one meaning of graduation as, "the act of conferring or receiving a college degree or the diploma of a school;" and another as a "regular progression." It is the latter meaning that is most significant. Graduation looks both backward and forward. It is the culmination of all that has gone before. It is the preparation for what is to come after. The two are mutually dependent.

It is a mistake to assume that all of the educational process is done by and in the school. The foundation upon which the school builds is laid in the home and by the parents. This can not be said too often or too emphatically. The home is the most important educational institution in the world and parents should always be good teachers, both by precepts and example. If the child has done well in school, parents have generally done their work well.

It is the custom now for all schools to hold graduation programs for those who have completed the cources given. That is as it should be. The work of the elementary school may appear to be easy, but it rarely appears easy to the pupil or teacher in the elementary school. When it has been successfully completed it should be properly celebrated by everyone concerned.

Schools should always emphasize the fact that graduation implies regular progression. Graduation is truly a commencement. The elementary school, the high school and the college have not successfully completed their work if they have failed to impart the fact that what has been accomplished is only a beginning.

Education is more than preparation for life; it is life. The time spent in school should be a good life and a happy life. The completion of each phase of education is a time for real rejoicing, and an inspiration for that which is to follow. There are professional and technical schools which prepare for the various professions and vocations. Perhaps there will soon be schools for training men and women for retirement when they come to that period of life.

It is interesting to note that most graduation programs include a sermon, and a baccalaureate address. Always there is a speech or an address which includes a generous portion of advice for the graduates. We have never been quite sure whether the advice is supposed to be a summation of what they have learned or words of wisdom which the speaker feels sure they have missed.

The advice to the graduates may well be left to the commencement speaker. But everyone should extend to the graduates their congratulations and best wishes. Those who really believe in prayer should remember the graduates at the Throne of Grace.

Prayers for Peace

"The Baptist Hour," sponsored by the Southern Baptist Convention, celebrated its Fifteenth Anniversary of broadcasting on Sunday, May 27th. "The Baptist Hour Week" was observed May 21st through the 27th. The 30,000 Baptist churches, with more than a million members, joined in the nation-wide observance of "Prayer-for-Peace."

In preparation for "The Baptist Hour Week" the Radio and Television Commission of the Convention sponsored a contest open to 15-year-old members of all Baptist churches. The contest was won by Charles Russell Wade, of Woodward, Oklahoma, whose 500-word essay on "The Missionary Aspect of Radio and Television" was judged the best submitted.

A special record was prepared, entitled "The Baptist Hour Through a Dramatic Era in World Events," to be used in the observance of "Baptist Hour Sunday." This record contains excerpts from important world leaders such as Churchill, Franklin Roosevelt, Truman and Eisenhower, together with excerpts from sermons broacast on the Baptist Hour in the period from 1941-1956. This record was played on the Voice of America on Sunday, May 27, and was heard around the world.

This is written with a two-fold purpose. The Southern Baptist Convention should be commended in the highest terms for so unique a contribution to world peace. What the Baptist have done should also open the eyes of all the various branches of Christ's Church to the possibilities of proclaiming Christ's Message of Peace to all the world.

Christ is the Prince of Peace. He said, "My peace I give unto you." The time has come when all Christians of every creed, connection and denomination should pray for peace, and do everything within their power to promote peace throughout the world, by letting all men know that they stand for peace.

Selected Comparative Statistics Based on 1955 Year Book of the Congragational Christian Churches

Readers of The Christian Sun will be interested in certain comparisons of giving in the Southern Convention. In 1954-55 conference year the churches of the Southern Convention contributed $245,872 for missions and benevolences or a per capita contribution of $6.80. The per capita contribution for the entire denomination was $6.72 for missions and benevolences.

In the conference year of 1954-55, the churches of the Southern Convention contributed $1,250,218 for home expenses, which is a per capita contribution of $35. The per capita contributions for home expenses in the entire denomination was $34.58. Figures are not available for figuring the per centage increases in the Southern Convention for 1955 as compared with those of 1954.

Dr. Henry Smith Leiper, Minister and Executive Secretary of the Missions Council, has written a letter to the constituency of the Congregational Christian Churches relative to the statistics for 1955, which should be read by every member of a Congregational Christian church. This informative letter is given herewith in its entirety.

TOTAL DOLLARS CONTRIBUTIONS

Category	1954	1955	*Dollars Increase*	*Percentage Increase*
Home Expenses	$43,024,538	$46,413,042	$3,388,504	7.87%
All Benevolences (Exculding cumulative CBLF figures	8,414,510	9,016,772	602,262	7.16%
Apportionment	4,854,199	5,248,751	394,552	8.13%
Local Church Building	20,343,044	25,189,946	4,846,902	23.83%
TOTAL GIVING	$71,782,092	$80,619,760	$8,837,668	12.31%

PER CAPITA CONTRIBUTIONS

	1954	1955	*Per Capita Increase*	*Percentage Increase*
Home Expenses	$32.83	$34.58	$1.75	5.33%
All Benevolences (Excluding cumulative CBLF figures)	6.42	6.72	.30	4.67%
Apportionment	3.70	3.91	.21	5.67%
Local Church Building	15.52	18.77	3.25	20.94%
TOTAL GIVING	$54.77	$60.07	$5.30	9.67%

CHURCH MEMBERSHIP

	1954	1955	*Membership Increase*	*Perecnt Increase*
Congregational Christian Churches	1,310,572	1,342,045	31,473	2.40%
Protestant Church Membership*	33,682,089	34,483,835	801,746	2.38%
Increase in total U. S. Population	....	....	......	1.70%

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*Source. Statistics of Giving, Joint Department of Stewardship, NCCC.

May 10, 1956.

Dear Colleagues:

I have just made a study of the figures which will be coming out in the new YEAR BOOK now in the press. I want to share them with you because of what I assume will be your interest in what progress there has been and where it has been most marked. You will note the simple table that I have devised.

The record shows three very encouraging things (although only one of these appears on the chart). First, in contrast with 1954 when we closed 61 churches and founded only 25 for a net loss of 36, in 1955 we founded 63 and closed only 38 for a net gain of 25. In another year we ought to catch up the loss recorded in 1954. Second, in contrast with the long period of 1916 to 1953 when our gain in membership barely kept pace with the rate of population growth of about 1.7% annually, in 1955 we gained 2.4% in membership which was better than the national average of Church membership growth in 1954 and was much above the average of population growth. Third, the number of ordinations increased.

You will note that by far the greatest percentage of gain in dollars was in local building and improvements which also yielded the greatest percentage of gain per capita in the year's record of giving.

The lowest dollar gain in any category of financial operations is in benevolences and by far the lowest *per capita* gain is in the same column—benevolences.

This bears out the statement which I have made a number of times in the presence of some of you that there is a steady trend now extending over a good many years of regular dimunitation in the proportion of what we do for others outside our local parshes, just as our total proportionate giving *decreases* as our incomes *increase.*

I send you this to lay on your hearts—although you probably are already as concerned about it as I—the need for awakening our people to a most ominous, and certainly a surprising trend.

Faithfully yours,

Henry Smith Leiper.

June 17 — Tithers Sunday

Your attention is called to the four recommendations of the Southern Convention Commission on Stewardship.

We recommend that:

1. We revive the Fellowship of Tithers in the Southern Convention.
2. We set as our goal 1,745 committed tithers by 1958. This is 5 per cent of our membership.
3. We suggest to the conferences and churches the following goals: Honor, 5 per cent of mem-membership tithing; Superior, 10 per cent of the membership tithing; and Excellent, 20 per cent of membership tithing.
4. We suggest to the conferences and churches that the third Sunday in June be declared "Tithers Sunday" in the Southern Convention and that on or near that date, each church have a service emphasizing the spiritual values of tithing and seek to enlist at least 5 per cent of their membership as tithers. The names and addresses of the tithers would be kept by the local minister, only. The number of tithers would be reported to the Conference.

Every one comes between men's souls and God, either as a brick wall or as a bridge. Either you are leading men to God or you are driving them away.

—*Canon Lindsay Dewar.*

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Good Examples

I am not personally contributing an article for this issue of THE CHRISTIAN SUN, but I am passing on to our readers two very fine articles by staunch friends of Elon College, Reverend W. A. Grissom of Windsor, Virginia, and Reverend Carl Wallace of Feyettville. These articles were given to the delegates attending the biennial session of the Southern Convention of Congregational Christian Churches in session at Union Church, Union Ridge, North Carolina, on May 2, 1956. I know that the readers of THE CHRISTIAN SUN will read these two articles with a great deal of interest.

* * * * *

In Support of Elon College

I am sure most of you are aware that we are living in a time of great change in the area of education. In the past decade we have seen the nine month school term and the twelfth grade become the accepted pattern of public school education. We have seen a new interest in this state in kindergarten training for pre-school children. Enrollment in high schools and colleges in North Carolina is approximately 20 per cent higher than five years ago. Graduates from our high schools have increased annually 26 per cent in the past five years. The State Department of Public Instruction for North Carolina estimates that it will take 385 million dollars to meet the needs of public schools and state controlled institutions for higher learning in the five year period 1955-60 that we are now in. This is beyond the wildest imagination of educators twenty years ago Underlying much of this change is the birth rate increase. In 1937 there were 79,000 births in North Carolina. In 1947 there were 113,000 births or an increase of 43 per cent during this ten year period. Our colleges are just now beginning to feel the effects of this increase.

These changes indicate certain conclusive facts. We are becoming more numerous and this alone calls for an expansion of educational facilities but this is not all—we are becoming educationally minded. In other words, our appetites for training the mind are increasing. These two forces are opening undreamed of needs in educational facilities in our time. Greater needs have always meant greater success if met or greater failure if the needs are unmet. The leaders of local school boards, in an effort to meet these needs, are activating bond issues in staggering amounts. The people of Fayetteville and Cumberland County alone will soon underwrite four million dollars for expansion of local school facilities. State and national leaders are attempting to meet these needs in similar programs of increased funds from bonds and taxes for facilities on low and high levels of education.

Church related colleges have no legal means of obtaining funds like our public school systems or the state controlled institutions of higher learning. The appeal of the denominational college is not unlike the appeal of the local church—not because one must but because one sees a God given opportunity Our church related colleges are worthy of support. They are carrying the banner of Jesus Christ in that period of indecision experienced by our youth. These colleges have a two-fold purpose: education and Christian nurture. One never outgrows the total impact of a college atmosphere once one has experienced it. Thus a Christian college atmosphere is most important. There is no greater opportunity of fulfilling the commission of Jesus, "Feed My Sheep," than through the church related college. The Baptists know this and they are giving millions for the expansion of Wake Forest College at Winston-Salem. The Methodists know this and they plan to give three million dollars for a college at Fayetteville not to mention millions more that will be needed to expand and move Louisburg Colege to Rocky Mount. The Presbyterians know this and they plan to give three and one-half million for a consolidated college at Laurenburg.

And what are we doing? Our churches in North Carolina are asked to underwrite over a period of 3, 5, or 10 years a proportionate share of $150,000 for Carolina Hall, a dormitory for boys. The need is beyond debate. We can say, however, let the state or the Baptists or the Methodists or the Presbyterians educate our children but we will not say this nor do this anymore than we will close our church doors and go to other denominational churches. We have a church and a college and an emphasis and a tradition worthy of continuation.

Mr. President of Elon College, I believe our churches, our people, are going to meet this need. I believe delegates here at this Convention are going to find out if their respective churches are on the roll of honor for the expansion of Elon, and if not, I believe they are going back home and ask their ministers and leaders—why not? And I believe they are going to pursue this God given opportunity until it is an accomplished fact. Why? Because our people are a good people and a wise people. Have they not founded Elon College and seen it through the dark days of fire and depression? Have our people not indicated that they want to serve God whenever and wherever they can? Our people do not want to be parasites satisfying their educational appetites at the expense of others.

Yes! we want to feed our own sheep and the sheep of our neighbor's if possible. We know that Elon College is a Christian opportunity that will bear fruit increasingly for the Lord for generations to come. We must face up to this need in our time and meet it without fail. This need will not wait. We must go forward with our college in this day of opportunity—opportunity to lead and influence others in the Christian Way of Life.

CARL WALLACE.

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Apportionment Giving

The seasons come and go and the years pass. We all enjoy life with the privileges and opportunities, but even so each passing day brings its responsibilities. This certainly is true in regards to the church and her institutions. Anyone who bears the responsibility to see that there are sufficient funds to meet the daily recurring economic demands of a small college without funds is plainly aware of this fact. The one big question is: Will there be enough money in the till to satisfy the patient and indulging creditors?

It is helpful and gives heart to the administrator to realize that there are churches, Sunday schools and a host of friends who have not forgotten and are conscious of their institution and

(Continued on page 7.)

Youth at Work in the Church

Rev. John S. Graves, *Editor,* Box 336, Elon College, N. C.

Christian Vocations Conference

The Christian Vocations Conference planned by the Committee on the the Ministry of the Southern Convention was held at Moonelon, April 28, 29, under the direction of Dr. Wm. T. Scott, Dr. Henry E. Robinson, Dr. James Hess, Mrs. Vance Pegram and the Rev. Wm. J. Andes.

Discussion and direction were given in the areas of the Ministry, Missions and Christian Education. Opportunity was also given for a visit to the Christian Orphanage and a tour of Elon College.

Among those attending were: Sandra Hooper, Reidsville; Emma Allen, Pleasant Ridge; Shirley Albertson, High Point; Louise Matthews, Greensboro, First; Bennie Fort, Greensboro, First; Carolyn Frazier, Asheboro; Frances Long, Virgilina; Tommie Boland, Elon College; Mary Lou Booth, Warwick; Barbara Jean Pierce, Franklin; Sandra Sandlin, Franklin; Barbara Brooks, Apple's Chapel; Bobby Pritchett, Apple's Chapel; Richard Milteer, Rosemeont; Ernest Forbes, Rosemont; Robert McKinney, Great Bridge; Billy Phillips, Rosemont; Wade White, Hank's Chapel; Lewis Wicker, Turner's Chapel; Harvey Sawyer, Portsmouth, First; Richard Boushell, Portsmouth, First; Johnny Allred, Concord; William Allred, Concord; Delma Allred, Concord; Robert Measamer, Shallow Well; Claiborne Cordle, Greensboro, First; Nancy Rawles, Henderson; Raymond Newman, Henderson; Ronnie Hight, Henderson; and Margaret Ann Murrell, Apple's Chapel.

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June Camps

The following scheduled camps are to be held at Moonelon for the month of June. Application forms for these camps should be mailed to the Southern Convention Office, Care of John S. Graves, soon.

June 10-16 — First Camp for Young People in Senior High School or fifteen years of age or older.

June 17-23—A week of study and participation in the areas of Church Music and Religious Drama. This group is specifically designed for persons responsible for music and drama within the local church.

June 24-27—The first Junior Camp of three days duration.

June 27-30 — The second Junior Camp of three days duration.

This information should be brought before persons responsible for these areas of work within the church. The cost of each week is $15.00, with the exception of the two short camps which will be $8.00 each. Further information and additional application forms may be had by writing John S. Graves, Elon College, N. C.

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News From Wake Chapel

Frances Clarke, who will graduate from Meredith College, Raleigh, N. C., will teach commercial courses next year.

Betsy Johnson, who will graduate from Elon College, N. C., this week, will go to Europe on an Austrian Seminar and Good Will Mission this summer.

Billy Stephenson, a member of the Westminister Choir of Westminister Choir College, Maryland, is to go into every country in the world to which the United States has entrance. He leaves September 15th and returns in February from this government sponsored Good Will Mission.

Frances Stephenson, who will graduate from Bob Jones University this year, will further her education in New York, and will also teach.

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News From Holland Young People

The Pilgrim Fellowship conducted the Mother's Day Service of the Holland Christian Church at the 11 o'clock hour.

Mamner Hannah, president of the group, conducted the service. Judy Brown gave the Invocation and led the Lord's Prayer. The Scripture Lesson was read by Bobby Batten and Ann Clay Holland gave the Pastoral Prayer. Judy Waldo and Lyle Holland presented brief messages on "Tribute to Mothers."

The Junior Choir, under the direction of Miss Nan Bland and accompanied by Mrs. L. C. Johnston at the organ, was in charge of music for the service and sang the anthem, "Faith of Our Mothers."

Leon Duke, Paul Duke, Buck Swanner and Mike White served as ushers for the service.

At its regular meeting at 7:30 Sunday night the Pilgrim Fellowship entertained the parents of its members. Following the worship service conducted by Bobby Batten there was a period of games and then refreshments were served.

NEWS FROM ELON COLLEGE

(Continued from page 6.)

are determined to do something about it. We have a good report this week. Many thanks.

Previously reported	$ 9,505.91
Eastern N. C. Conference:	
Amelia	$ 17.00
Antioch	11.00
Chapel Hill	25.00
Fayetteville	5.50
Wake Chapel	28.77
Eastern Va. Conference:	
Richmond, First	$ 140.00
N. C. and Va. Conference:	
Tryon	$ 83.00
Western N. C. Conference:	
Albemarle	$ 28.80
Pleasant Cross	45.00
Shiloh	5.00
Union Grove	20.00
Total	$ 409.07
Grand total	$ 9,914.98

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Declaration of Purpose

The only declaration that I have to makcto make at this writing is not encouraging, but perhaps I should declare that no Declaration of Purpose from any church has been received this week. I am sure that there are many who are ready. Maybe they have already signed their Declaration of Purpose or maybe they have already had direction of their church authorities to sign and forward, but these days are so chockfull of responsibilities, never a free moment, no time for additional cares or responsibilities.

Please, my good friend, take a little time for this important matter and give encouragement to those who battle day and night to make sure that our college is porperly equipped "in the black" and moving forward every hour.

Conscience is like a watch—it may look right, and you may go by it on the assumption that it is right, and find you have missed your train. The watch must be set and regulated from time to time as comparison with the chronometer shows its needs.

—*Maltbie Babcock.*

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Prepare Yourself for Better Service In Your Church

By attending the School of Missions of the Women's Fellowship of the Southern Convention of Congregational Christian Women at Elon College, July 10, 11, 12, 13, 1956. This is a school to better prepare ourselves for out tasks.

At the morning sessions Bishop Proculo Rodriquez, who is president of Stillman University in the Philippines, will present the subject, "Southeast Asia." Also Miss Ione Catton, who has been with us before, has prepared for us the Bible Study Guide on "The Sermon on the Mount." Mrs. Henry Kenned, Jr., of Thomasville, and a member of the Evangelical and Reformed Church, will present "Missions U. S. A."

At the afternoon sessions there will be classes with competent leaders on program planning: "The President Meets Her Problems," "Organizing and Leading Children's Groups." (Two others in the making.)

Plan to have a representative at all these sessions!

This is all planned for you—do take advantage of it! Watch the CHRISTIAN SUN for more interesting news on the School of Missions!

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First National Women's Fellowship Pre-Session Assembly, June 19

The first National Women's Fellowship Per-session Assembly will be held on Tuesday, June 19 in the First Congregational Church in Omaha. The program presented will describe and demonstrate the purpose and scope of our Women's Fellowship. Our National Vice President, Anna Anderson, will chair a presentation on "This Is How We Do It." Rhoda Milligan is in charge of a panel presenting our six Areas of Work, involving our three National Chairmen, Mesdames Foss, Brasseur and Bouma, as well as Mrs. James Price of California and Miss Marjorie A. Martin, of New York. Our National President, Mrs. Sue Bark, will preside throughout the sessions.

The speaker at the banquet which will be held at the Blackstone Hotel, will be Miss Elsie Farris, Long Beach, California attorney, who has just returnued from a trip in Southeast Asia.

Special guests of the Women's Fellowship at the pre-session meeting will be Dr. Florence A. Partridge and Mrs. Katherine Benchoff, Executive Secretary and National President, respectively, of the Women's Guild of the E and R Church. They will also attend the entire General Council meeting which will be in session from June 20 to 27, in the Omaha Civic Auditorium.

On Sunday evening, June 24, the Women's Fellowship, the Laymen's Fellowship, and the Pilgrim Fellowship will unite in a service of worship, setting forth some of the goals and emphases of each group. The dedication of The Women's Gift will be part of the total act of worship. Mrs. F. C. Lester will represent the Women of the Southern Convention as she participates in the Precessional of State Presidents on Sunday evening.

Peace

When I see a far-off hill,
Resting in the sun,
It says to me, "Here lies peace;
Come, here strife is done."

When I climb that far-off hill,
With repose to dwell,
Other hills, too, becon me—
What tales of peace they tell!

Some day I shall cease to seek
Hills so far apart;
When I learn that peace abides
Only in the heart.

—*Edna Becker.*

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Literary Committee Meet In Richmond

The Literature Committee of the Women's Fellowship of the Southern Convention held a planning meeting for the Packets of next year, in Richmond, last week.

Members of the committee are Mrs. Floyd Shawolter of the Valley Virginia Conference; Mrs. L. J. Brown, Eastern Virginia Conference; Mrs. David Shepherd of the North Carolina Conference; and Mrs. W. B. Williams, chairman. Mrs. Williams invites all persons who hvae suggestions regarding the Packets to mail them to her at 153 4th Street, Newport News, Virginia, immediately.

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Life Memberships and Memorial Presented at Bethlehem

The Women's Fellowship of the Bethlehem Church, Alamaha, N. C., got off to a good start this year with work planned well in advance and a copy of the Year Book placed in the hands of each member. All goals have been met to date.

Sunday, May 20, was a Red Letter Day for the Society. This was Annual Home Coming-Memorial Day and the church was filled to overflowing. At the close of the service, the Fellowship awarded two Life Memberships and one Memorial.

The live Underwood Circle presented Mrs. R. V. Moore with a Life Membership in recognition of her many years of service. The Young Peoples Circle presented a Life Membership to Mrs. H. J. Lee, who for many years has promoted the cause of missions among the young people.

The Cassie Cruthchfield Circle, named for Mrs. G. C. Crutchfield (deceased), gave a Memorial in her memory and presented same to Mrs. Crutchfield's daughter, Mrs. Elizabeth C. Leath.

This service was very effective and was presided over by our capable leader, Mrs. Sam Patterson.

MAUDE B. CRUTCHFIELD.

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Missing!

Articles for THE CHRISTIAN SUN. When last heard of they were clothed in "Good Intentions" and were travelling on "Thought Waves" to the editor of the Women's Page but something has side tracked them. Anyone knowing of their whereabouts will kindly write them down and mail in immediately!!

Special Notice!

Dr. Scott has asked us to announce that the Convention Centennial issues of THE CHRISTIAN SUN are still available at $1.00 per copy, by writing the Southern Convention office.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Gospel Overcomes Paganism

Lesson XI—June 10, 1956.

Memory Selection: *For ye were sometimes darkness, but now ye are light in the Lord, walk as children of light.* Ephesians 5:8.

Background Scripture: Acts 18:23-21:16; Ephesians 5:16-18.

Devotional Reading: Proverbs 23: 1-5, 29-32.

Taking the Church to the People.

When Paul came to Ephesus he found a few believers. As was his custom, he began to teach and to preach in the synagogue. He did this for three months. But some of them that came "were hardened, and believed not, and spake evil of the way before the multitude." Either the Jews did not come to the synagogue as they should have come, or those who came did not respond as they should, and Paul "departed from them, and went into a school building run by a man named Tyrannus. He continued teaching and preaching here for the space of two years, and all they that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." The point of this story is that *Paul adapted his methods to the needs of the hour. He went where the people were.* He preached when they had the time to listen, probably between the hours of eleven to four o'clock, when the people of Ephesus were resting. And he got them!

There is a lesson for the Church here. To be sure the Church must never surrender to the whims of the people, or to be cheap. But it must take into consideration the established habits of the people it serves. Many a church has been put out of existence, or suffered a decline because it tried to force everyone to conform to its customs or traditions. For example most churches hold their services of worship at a stated hour, and only at that stated hour. Folks either come then or they cannot come at all. And yet there are perhaps many people who cannot come at one hour who could come at another hour. Or again, there are churches which take the position that folks are to come to the church, instead of taking the church to the people. But many churches with their programs of lay evangelism and visitation evangelism, are taking the Church to the people. New occasions teach new duties. In most communities, the churches which are having in this modern day, only a stated service of worship, or a midweek prayer service, are not meeting the needs of the people any more. There must be a ministry beyond its doors. Before Dr. George Docherty accepted the call to the church of which Peter Marshall was the pastor, a prominent church in Washington, he had it distinctly understood, that he was to be given the privilege of conducting street meetings. In other words if people would not come to church to hear him, he would go where there were people and preach to them. It is the principle of the Salvation Army and of other organizations. Billboards, radio, television, visitation evangelism, and other methods are examples of the church going where people are.

A Revival.

The gospel began to make inroads on paganism. It was power, the power of God unto salvation to those who believed, to the Jews and also to the Greeks. Many believed, confessed their sins, and were baptized. Furthermore, to validate the message and ministry of Paul, God wrought miracles of healing at his hands. People saw not only the superiority of the new way of life; they felt its power, and experienced its influence. And their repentance brought forth fruits. Evidently many of them had been reading books on the "black arts," magic, superstition, incantation and sundry pagan customs. When they accepted Christ, they brought these books—the estimated value was fifty thousand pieces of silver—and burned them publicly! Discipleship to Christ ought to be revealed in a changed life. Furthermore followers of Christ should not be slaves to superstition, magic, fortune telling, crystal gazing.

A Riot.

Wherever Paul went he usually had a revival or a riot, somethimes both. This was the case at Ephesus. As has been stated above, Paul's preaching and teaching was making a tremendous impression and a tremendous change. Great numbers were forsaking paganism for the Christian way of life. They were turning from Diana, the goddess of the Ephesians, who had an ornate and costly temple erected in her honor and for her worship, at Ephesus. They were also discarding the little images of the goddess which they carried or wore as devotees of this pagan goddess. Hence the business of the image makers began to suffer. This was carrying things too far, and something had to be done about it. And Demetrius, one of the "big shots" in the business did something about it. He called his fellow craftsmen together, and made a speech. He made a good speech too. He got down to brass tacks at once. He was a good mass psycologist. He made two effective appeals. *He appealed first to greed or love of money.* He told them this fellow Paul was causing them to lose business and to lose money. Did they want to lose their wealth? Did they want to lose their money? Smart guy, this fellow Demetrius. Hit a man in his pocketbook, and it hurts. That is a sore spot with a man. The liquor interests, the owners of foul slums, the managers of houses of prostitution, the manufacturers of armaments, the bosses of number rackets, the purveyors of gambling establishments, all those who make money in shady ways, resent the least suggestion that the gospel has anything to do with their nefarious business, and they resist, even with force, any effort to put them out of business. And this is true of all vested interests and special privileged classes. A man's pocketbook must be left alone. Hit him there and you hurt him sorely.

The second appeal that Demetrius made was to religion bigotry. The chances are that Demetrius was not a very religious man. He may never have gone near the temple of Diana. He may not have worn or carried one of the little images or idols which he manufactured. But he was clever and he knew the power of an appeal to religious bigotry. "Why," said he, "the first thing you know, not only will this our craft, be in danger and be set at naught, but also the temple of the great goddess Diana will be despised and her magnificence will be destroyed, whom all Asia and the world worshippeth." Like many another rabblerouser, he stretched the truth a bit, indeed a great deal. The whole world did not worship Diana, indeed had never heard of her. But that was a small matter! The result was a riot. For

(Continued on page 10.)

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

We are hoping for an overflow congregation at our dedication service for the Holt Memorial Chapel, Sunday, June 17, at 3 o'clock in the afternoon. It will be a good time to visit the Orphanage, and you are invited to come.

Mr. Vitus R. Holt, representing the Holt family, will make the formal presentation of the chapel; and Mr. Caleb D. West, who is a member of the board of trustees and has served on the board from its beginning, fifty years ago, will make the speech of acceptance.

Dr. L. E. Smith, president of Elon College, will give the invocation; Dr. Henry E. Robinson, minister of the First Christian Church of Burlington, will read the scriptures; the choir and congregation will sing the chapel hymn, "Within These Walls."

After the presentation and acceptance of the chapel, Mr. Martin T. Garren, president of the Southern Convention, will lead the litany of dedication. Dr. G. O. Lankford, formerly pastor of the Holt family, will offer the dedicatory prayer. The orphanage children will sing "How Strong and Sweet my Father's Care." The donors, trustees, staff, and visitors will be recognized. "Count Your Many Blessings," the official orphanage song, will be the closing hymn; and the Rev. W. J. Andes, minister of the Elon College Community Church, will offer the closing prayer and benediction. Mrs. T. H. MacIntosh (Mary Graham Lawrence) will be the pianist.

Among the messages read at the dedication will be one from the Superintendent of the Southern Convention, who will be attending a pre-council meeting in Omaha.

Our schedule is a very busy one right now. School closes this week, and children are busy with the closing festivities (and should be busy with the final tests). They are looking forward to a week of vacation, or two weeks if this can be provided. Some of them will go to camp, some to visit sponsors or other friends. All of them will be at the orphanage for the dedication services.

It seems to me the children are entering into the spirit of our home in a finer than usual way, and that makes us all happy. They seem happy and ready to make this a joyous, pleasant place.

We are gratful for the response which is coming from many churches and friends during this Golden Anniversary year.

JOHN G. TRUITT,
Superintendent.

* * *

REPORT FOR MAY 23, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 8,453.14
Eastern N. C. Conference:		
Lee's Chapel	$ 23.00	
Moore Union	42.00	
Pleasant Union	24.00	
		90.00
Eastern Va. Conference:		
Newport News S. S.	$ 12.84	
		12.84
N. C. and Va. Conference:		
Mt. Zion S. S.	$ 15.11	
Lynchburg	6.00	
		21.11
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
		2.00
Total		$ 125.95
Grand total		$ 8,579.09

Special Offerings.

Amount brought forward		$14,864.45
Miss Augusta M. Rinehart, Linville, Va.	$ 10.00	
Lawrence S. Holt Trust Fund	150.00	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	20.00	
Lehigh Valley Railroad Co. (dividend)	1.20	
In Memory of W. E. Lowe, Sr.	20.00	
Women's Christian Fellowship, First Cong. Ch., Hendersonville, N. C.	5.00	
Ladies' Bible Class, Cong. Christian Ch., Henderson, N. C.	25.00	
In Memory of Wilkes E. Lowe, Sr.	5.00	
In Memory of W. E. Lowe, Sr.	2.00	
In Memory of Wilkes E. Lowe, Sr.	.50	
In Memory of Mrs. M. B. Gwathmey	10.00	
In Memory of Wilkes E. E. Lowe, Sr.	5.00	
Special Gifts	95.00	
		355.70
Grand total		$15,220.15
Total for the week		$ 481.65
Total for the year		$23,799.24

SUNDAY SCHOOL LESSON.

(Continued from page 9.)

a while it looked as if Paul and his companions would be beaten and perhaps killed. But a level-headed town clerk acted with dispatch, and with a few well chosen words, dismissed the mob. Many of the world's evils could rather easily be cleaned up, if profit were not involved in them. And many of its worst problems could be solved if religious and racial bigotry were not involved in them. The love of money is the root of all kinds of evil.

Based on "International Sunday School Lessons;" copyrighted 1956 by Division of Christian Education, National Council of the Churches in the U. S. A.

Asked what the minister's text was, the little girl replied, "Many were cold and a few were frozen.

—*Exchange.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....

(Name of Deceased) **(City)** **(Date of Death)**

....

(Survivor to be Written) **(Address)**

Name..

Address..

Minutes of the Centennial Session

(FORTY-SECOND BIENNIAL SESSION)

THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES, INC.

UNION RIDGE CONGREGATIONAL CHRISTIAN CHURCH
ROUTE No. 2, BURLINGTON, N. C.
MAY 1-3, 1956

* * * * *

CONVENTION THEME: *"Making the Past the Prelude to the Future."*
"Consecrate yourselves, for tomorrow the Lord will do wonders among you."—Joshua 3:5.

* * * * *

TUESDAY AFTERNOON SESSION
2:00 P. M.

The meeting was called to order by President Jesse H. Dollar in the new and beautifully appointed sanctuary of the church.

The Convention Centennial Hymn written by Dr. John G. Truitt was sung. (Exhibit 1.)

The constituting prayer was offered by the Rev. E. M. Carter.

The address of welcome was extended by the local Pastor, the Rev. Kenneth D. Register, with an appropriate response by the President.

The President declared a quorum present.

Dr. L. E. Smith introduced the Hon. Thad Eure, Secretary of State, who brought greetings from the Governor of North Carolina, the Hon. Luther Hadges.

The President introduced the Hon. Parke C. Brinkley, Commissioner of Agriculture, who brought greetings from the Governor of Virginia, the Hon. Thomas B. Stanley.

The Superintendent introduced the new ministers and guests. Since the 1954 Convention, the following new ministers have come into our Convention from other denominations, and other Congregational Christian Conferences: Jack T. Akin, B. R. Cosby, Frank R. Hamilton, W. M. Loy, Wm. R. Meuller, Olin B. Pendleton, H. R. Phelts, Odell J. Powell, Lowell A. Smoot, Irving R. Stubbs and Gaylord Noyes. The following ministers were recruited by the Convention and have returned and are serving as pastor: W. Walter Hall, Ernest F. Brickhouse, Wm. T. Scott, Jr., and David W. Shepherd.

Guests: Dr. Albert B. Coe, Rev. J. Taylor Stanley, Superintendent of the Convention, the South (Negro).

The Program Committee submitted the printed program of the Centennial Session as its report. It was voted that the program as submitted be the program of these sessions with such changes as may be deemed necessary.

The following committees were appointed for the current session:

Business Committee—Dr. W. E. Wisseman, Chairman, Dr. H. S. Hardcastle, Dr. Earl Danieley.

Committee on the Press—Luther E. Byrd, Chairman, Dr. Stanley C. Harrell, John T. Kernodle.

Committee on Credentials—The Rev. J. Frank Apple, Chairman, The Rev. H. E. Crutchfield, Dr. F. C. Lester.

Committee on Resolutions—The Rev. Thomas H. Britton,, Chairman, S. H. Basnight, Mrs. W. W. Sellers.

A service of worship was led by the Rev. George D. Alley, Suffolk, Va., Chaplain for the sessions.

Dr. Albert Buckner Coe, Boston, Mass., Moderator of the General Council of Congregational Christian Churches delivered the first major address: "Our Mission in the World."

An offering was received for Convention expenses.

It was voted to receive the report of the Executive Board as presented by the Secretary. (Exhibit 2.)

It was voted to receive the Superintendent's report as given by Dr. Wm. T. Scott. (Exhibit 3.)

It was voted to receive the report of the Treasurer given by Mr. Walter L. Cooper. (Exhibit 4.)

It was voted to receive the report of the Mission Board as given by Mrs. W. E. Wisseman, Vice Chairman. (Exhibit 5.)

It was voted to receive the report of the Finance Committee as presented by the Rev. James H. Lightbourne, Jr. (Exhibit 6.)

Two historical addresses were presented as follows: "Our Beginning and Progress," Superintendent Wm. T. Scott, and Superintendent J. Taylor Stanley.

Copies of "Lives of Christian Ministers" written by the late P. J. Kernodle, were offered as premiums to all joining the Historical Society of the Southern Convention at a $5.00 fee.

Fellowship Banquet, 6:00 p. m. The benediction was given by the Rev. Melvin Dollar of South Norfolk, Va.

A delicious meal was served by the ladies of the Union Ridge Church in the spacious hall of the new educational building.

The President introduced Dr. Harvey A. Fesperman, President of the Southern Synod of the Evangelical and Reformed Church, who spoke on "Common Ground in Union." Dr. F. C. Lester spoke on the theme representing the Southern Convention.

Dr. Henry E. Robinson, as Secretary of the Convention presented citations to the following persons whose loyalty and service to the churches and institutions of the Convention has been outstanding over the years: William Joseph Ballentine, Caleb D. West, Olive Daniel Poythress, Leon Edgar Smith, Howard Scott Hardcastle, Myrtle White Foster, Mamie Holland Leathers, John T. Kernodle, Emory Matthews Carter, Stanley C. Harrell. An appropriate prayer by Dr. W. C. Timmons followed.

TUESDAY EVENING SESSION
8:00 P. M.

The evening services of historical experiences of the Southern Convention (1856-1956) consisted of a dramatic and musical presentation supported by the Music and Dramatic Departments of Elon College. (Exhibit 7.) The script entitled "An Epic of American Christianity" was written by Dr. Wm. T. Scott and Dr. Wm. M. Brown.

The benediction was given by the Rev. Clyde L. Fields, Franklin, Va.

WEDNESDAY MORNING SESSION

A period of morning worship was conducted by the Rev. Wm. T. Scott, Jr., of Durham, N. C.

The report of the Executive Board as presented in the previous day was adopted and the actions of the Executive Board were made the actions of the Convention and made a part of the record.

It was voted on recommendation of the Business Committee to hear the report of the O'Kelly Memorial Foundation and the reports of the Women's and Laymen's Fellowships in the afternoon session.

The report of the Superintendent was adopted as presented on the previous day with the following recommendations adopted and referred to the appropriate persons or committees for action:

1. That each church be urged to enroll as many in Sunday School as there are members in the church.
2. That local churches and yoked parishes having full time services of a pastor be urged to pay a minimum salary of $4,000 plus parsonage.
3. That we call upon our homes, churches and schools to engage in prayer and effort to recruit at least 30 candidates for the Christian ministry during the coming biennium.
4. That the Two and One-half Million Dallor Campaign be extended to June 1, 1957.
5. That each church be requested to have at least 50 per cent of its families as subscribers to *The Christian Sun*.
6. That we attempt to organize at least ten new churches in the Convention during the 1956-58 biennium.

Special note was taken of the fine work being done by Dr. Scott and the Convention Office staff and a vote of thanks was extended to them.

The report of the Treasurer stood as presented on the previous day to be adopted with the report of the Finance Committee.

The report of the Mission Board was adopted as presented on the previous day.

The report of the Finance Committee was adopted ad seriatum as follows: (Exhibit 6.) Items 1, 2, 3, 4, 4a.

It was voted that Item 5 remain pending and that it should be considered with the Orphanage report.

Item 6. This item contained an increase in the Foreign Mission apportionment of $5,000.

Item 7. This item contained an increase in the Christian Education approtionment of $2,000 to facilitate the work with college students and the program at Moonelon.

Items 8, 9, and 10 first paragraph.

The second paragraph of Item 10 was referred to the Finance Committee and the Executive Board with power to edit.

It was noted that item 11 be deleted from the report.

Item 12 was referred to the Board of Publications and the Executive Board with power.

It was voted to adopt the Treasurer's report and the Finance Committee's report with such exceptions as noted.

Mr. Howard White of the Burlington *Times-News* and a member of the First Evangelical and Reformed Church, Burlington was made a deliberative member of the Convention and graciously thanked for the fine work done in publicizing the sessions.

Rev. George D. Alley presented the report of the Survey Committee which was received for study. (Exhibit 8.)

At this time the hospitality of the local church was accepted in the form of a coffee hour.

The sessions were resumed with a period of devotions led by the chaplain.

Dr. Coe introduced Dr. James E. Wagner of Philadelphia, Pa., President of the Evangelical and Reformed Church, who addressed the Convention on: "What is a Church?"

The benediction was offered by the Rev. H. R. Phelts of Suffolk, Va.

The Convention recessed for lunch which was served in picnic style by the ladies of the church.

WEDNESDAY AFTERNOON SESSION

Upon reconvening the report of the Rural Church Committee was received. (Exhibit 9.)

The report of the Board of Publications was received. (Exhibit 10.)

The report of the Editor of *The Christian Sun* was given and adopted. (Exhibit 11.)

The report of the Managing Editor of *The Christian Sun* was given orally and adopted.

The report of Elon College was received. (Exhibit 12.) Dr. Smith presented the Rev. Carl Wallace and Rev. Wm. A. Grissom, who spoke on behalf of the financial commitments of the churches to the College.

The report of the Orphanage was received and considered with Item 5 of the Finance Committee's report. (Exhibit 13.)

The report of the Board of Christian Education was received. (Exhibit 14.) The chairman asked Wm. Joyner, an Elon College student to speak on "The Need of College Students in Relation to the Church." Rev. Gaylord Noyes spoke on, "Christian Student Work at the College Level."

Dr. L. E. Smith added remarks to clarify certain points from the point of view of the administration.

The report of the Committee on Evangelism was received. (Exhibit 16.)

The report of the Stewardship Commission was received. (Exhibit 17.)

Dr. Scott extended hearty commendation to Rev. Fred P. Register and Rev. John S. Graves for the excellent work being done in their respective departments. It was voted that the thanks of the Convention be extended to them.

The report of the O'Kelly Memorial Foundation was adopted. (Exhibit 18.)

The report of the Nominating Committee was presented as follows:

(The report of the Nominating Committee was printed in full in the May 24th issue of *The Christian Sun*).

This report was adopted and the Secretary was instructed to cast one ballot for the complete slate. This was done and the officers were declared elected.

The report of the Women's Fellowship was adopted. (Exhibit 19.)

The report of the Laymen's Fellowship was adopted. (Exhibit 20.)

Greetings were received and read from Dr. W. Millard Stevens, Dr. Warren H. Denison, Mrs. Robert Lee House, Dr. Fred L. Taylor, Dr. Fred S. Bushmeyer and the Southeast Convention.

The benediction was offered by Dr. W. E. Wisseman.

BANQUETS—6:00 P. M.

A banquet for the Woman's Fellowship was served in the Social Hall of the Union Ridge Church to a capacity attendance. The women heard an address by Dr. Albert Buckner Coe, "Word Pictures of Our Churches from Boston to Burlington, to Hawaii."

A banquet for the Laymen's Fellowship was served by the ladies of the Union Ridge Church at the Pleasant Grove School Cafeteria, some four miles away. This gathering was also a capacity attendance and was addressed by Dr. James E. Wagner on, "Holding the World Together."

Over 500 persons attended the two banquets.

WEDNESDAY EVENING SESSION

A worship service was conducted by the chaplain.

Music of a high order was rendered by the Elon College Choir directed by Prof. John Westmoreland and accompanied by Prof. Fletcher Moore.

Dr. Albert Buckner Coe presented the evening address, "We Are Guardians and Witnesses of the Faith."

An offering for Share Our Surplus was received which totaled $195.00.

The benediction was given by Rev. M. V. Welch, Bennett, N. C.

THURSDAY MORNING SESSION

The invocation was offered by the Rev. R. E. Talley of Louisburg, N. C.

The report of the Rural Church Committee was adopted with recommendations.

The report of the Ministerial Loan and Scholarship Fund Committee was adopted.

The report of the Commission on Stewardship with recommendations was adopted. (Exhibit 21.) An amendment to send names of Tithers to the National Fellowship of Tithers was lost.

The report of Elon College with recommendations was adopted.

The report of the Christian Orphanage with item 5 of the Finance Committee's report was adopted.

The report of the Board of Christian Education was adopted with recommendations.

A special word of thanks was extended to the Rev. John S. Graves, who leaves his post as Secretary of Christian Education to become a member of the faculty of Elon College as of September 1, 1956.

The report of the Board of Publications was adopted. The Board with the Executive Committee of the Executive Board was given power to complete its plans for hiring a new editor and activating a new budget for *The Sun*. Other matters relating to the publication of *The Sun* were left in the above hands with power to act.

The report of the Survey Committee was considered by sections.

The recommendations concerning the Orphanage were adopted. Words were added to the first paragraph of the Orphanage section making the last sentence to read: "Funds for capital improvements should come, upon approval of the Convention, from individuals, corporations, and organizations outside the churches, as well as from the churches and church constituencies, on the Orphanage's own appeals." (See Convention Constitution.)

Sections III and IV of the College Section were adopted.

It was voted to adopt in principle and to refer Sections V, VI, VII and VIII of Elon College for implementation.*

It was voted that item 2 of Section VII be adopted as a separate item for implementation by the Convention.

It was voted that the report of the Survey Committee be adopted with such changes as have been indicated.

The report of the Committee on the Ministry was adopted. (Exhibit 22.)

Mr. Luther E. Byrd was recognized as a deliberative member and thanked for his fine work in publicizing the Centennial Sessions.

The report of the Social Action Committee was presented. (Exhibit 23.) It was voted to expunge item 3 of the recommendations from the report.

Item 1 of the rocommendation was amended by adding: "The Executive Board of the Southern Convention is to select the field workers."

Items 1, 2, and 4 were then adopted as amended.

Items 5 and 6 were adopted.

The names of Martin Garren and George D. Alley were added to committee signing the report.

The report of the Social Action Committee was then adopted with such changes as have been voted.

It was was then moven that item 3 of the recommendations of the Social Action Committee's Report of 1954 adopted at Suffolk (See page 51 of 1954 Annual) be rescinded. This motion was lost.

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*NOTE: By a vote of the Executive Committee of the Executive Board, May 16, 1956, the Board of Trustees of Elon College is requested to report to the Executive Board one year hence and at the next Session of the Convention such actions as it has taken toward implementing the policies as expressed in Sections V, VI, VII, and VIII.

The report of the Credentials Committee listed the following registered attendance:

	Delegates	Ministers	Visitors	Total
Eastern North Carolina	20	12	27	59
Western North Carolina	13	10	13	36
North Carolina and Virginia	67	33	50	150
Eastern Virginia	45	22	14	81
Virginia Valley	10	2	7	19
TOTALS	155	79	111	345

Respectfully submitted,

J. Frank Apple,
W. A. Grissom,
F. C. Lester.

A complete listing of registered Pastors, Delegates, and Visitors may be seen as arranged by Conferences and churches. (Exhibit 24.) It is estimated that a total of at least 700 different individuals attended the Convention Sessions with an aggregate attendance of more than 3,000.

The report of the Resolutions Committee was adopted as follows: RESOLVED:

1. That we express our heartfelt gratitude to the pastor and people of Union Ridge Congregational Christian Church for their cordial and generous hopitality in entertaining this Centennial Session of the Southern Convention and in providing for the comfort of Delegates and Visitors.

2. That we convey our grateful appreciation of the staff and officers of the Convention for their consecrated and effective leadership during the past biennium, noting especially the work of Superintendent Wm. T. Scott and others who cmopiled appropriate material and ably planned the outstanding program of this session.

3. That we express our thanks for the spledid and inspiring addresses presented to the Convention by Dr. Albert Buckner Coe, Moderator of the General Council of Congregational Christian Churches; Dr. James E. Wagner, President of the Evangelical and Reformed Church; Dr. H. A. Fesperman, Dr. Fletcher C. Lester, the Rev. J. Taylor Stanley, and the Rev. Frank R. Hamilton

4. That we offer our gratitude to the Music and Dramatics Departments of Elon College—both faculty and students—and to the director, accompanist and members of the Elon College Choir, for their memorable contributions to the Convention program.

5. That we note with appreciation the splendid services of Dr. Stanley C. Harrell as editor of *The Christian Sun and* J. T. Kernodle as printer, and express to them our prayerful good wishes as they relinquish their direction of the Convention publication.

6. That we express appreciation and commendation to the Survey Committee for the time, effort, and wisdom spent and exercised in their diligent study and for the excellent recommendations they have brought to the Convention.

7. That the constituency of the Southern Convention express to the family of the late W. Kirk Holt its deep gratitude for its generous gift of the Holt Memorial Chapel soon to be dedicated at the Christian Orphanage, and also its appreciation to the family of the late James H. McEwen for its generous contributions to the newly erected dining hall at Elon College, and like appreciation to all those who over the past biennium have made bequests to our institutions.

8. That we express gretification that the Centennial Session of the Southern Convention was honored by the presence in its meetings of decendents of the Rev. James O'Kelly.

9. That we note our joyful anticipation of the proposed union of our Congregational Christian Churches and the Evangelical and Reformed Church.

10. That we offer the thanksgiving and adoration of our hearts to Almighty God for the leadership of His Spirit in the lives of our fathers throughout the years, praying fervently that for us the past may be truly a prelude to future achievement; that by our labors and the labors of those who will follow us, God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever.

Respectfully submitted,

Thomas W. Britton, *Chairman*,
S. H. Basnight,
Mrs. W. W. Sellers.

The Convention then voiced a unanimous vote of appreciation to Dr. Wm. T. Scott, Superintendent, who in addition to his usual duties has done so much in compiling the historical data necessary to facilitate the sereval phases of the present Centennial Sessions.

It was voted that the Secretary send letters of greetings to the following persons who because of illness or bereavement were unable to attend the Convention. Rev. and Mrs. J. E. McCauley, Rev. and Mrs. G. Julius Rice, Mrs. W. V. Leathers, Mr. George D. Colclough.

The matter of filming certain scenes of the Convention's history was briefly discussed and by vote was left in the hands of the Executive Board with power to act.

Since this is possibly the last session of the Convention in which Dr. L. E. Smith will participate as President of Elon College it was voted that the esteem and appreciation of the Convention be made a part of the record of this meeting.

The Committee on Memoirs made its report (Exhibit 25) and an appropriate candlelighting ceremony was conducted by the Rev. J. Frank Apple. The report was adopted with appreciation.

The retiring President passed on the gavel, symbol of his office, to Mr. Martin T. Garren, incoming President.

It was voted that the President and the Secretary be authorized to complete the Minutes and that the same be printed in The Annual, and that the actions of the Convention be printed as soon as possible in *The Christian Sun.* The benediction following the Communion Service will conclude officially the Centennial Sessions of this Convention.

The Convention sermon was delivered by the Rev. Frank R. Hamilton, Norfolk, Va., "The Gospel for Our Day."

A Communion was conducted by the Rev. George D. Alley and the Rev. Kenneth D. Register, assisted by the Deacons of the Union Ridge Church.

The ladies of Union Ridge Church served the final luncheon at 12:30. It was estimated that some 1,300 meals had been served by this group during the three days of meeting. Certainly this sets a new record for serving a Convention by a single church as well as testifying to the excellent attendance at all sessions.

Respectfully submitted,

Jesse H. Dollar, *President*,
Henry E. Robinson, *Secretary*.

In Memoriam

TEDDER.

Whereas God, in his infinite love, has seen fit to call to her reward our friend and member, Mrs. Thelma Tedder, on Firday, May 4, 1956, we as a Woman's Missionary Society and church, wish to record our appreciation of her Christian life devoted to her society and church. We sorrow in our loss, but our loss is heaven's gain.

Therefore, be it resolved, that Union Grove Congregational Christian Church of the Western Carolina Conference, has lost one for whom it mourns.

That we commend to the love and care of God, her husband and children, praying that in their sorrow they may find peace and comfort in God's love.

Mrs. PAUL WILSON.

* * *

KELLEY.

In the passing of Mr. D. J. Kelly of Richmond, Va., on April 12, 1955, the Kingdom of God on earth, the Congregational Christian denomination in general, and the First Congregational Christian Church of Richmond, Va., in particular lost a life-long friend. Mr. Kelly had served his church as one of its trustees, as Sunday school superintendent, as Bible teacher and at sometime on all important committees of his church. He was always ready to do his part in every worthy cause. He loved his church; he loved children; he loved his friends. He was blessed with an inspiring sense of humor and a contagious spirit of optimism. Though having lived four years on borrowed time, his cheerful disposition belied his age, for those who did not know would have thought him to be at least ten years younger.

Mr. Kelly left his widow, three sons, one grandson and one granddaughter and a host of relatives and friends to mourn his going.

CARLTON BIBLE CLASS,
Richmond, Church.

* * *

UNDERWOOD.

We, the members of the Concord Christian Church wish to pay tribute to the memory of Rev. I. T. Underwood, a liceniate of the North Carolina and Virginia Conference and a beloved member of our church.

We are grateful to God for what his life has meant to his family, church and community. Therefore be it resolved:

1. That we humbly submit to the Father's will, knowing that he doeth all things well.
2. That we extend to the family our heartfelt sympathy and earnest prayers.
3. That his kindly spirit and consideration for others be an inspiration and example to all who knew him.
4. That a copy of these resolutions be sent to the family, a copy placed on the record of the church and a copy sent to **The Christian Sun** for publication.

WALTER B. SIMPSON,
VERNON DURHAM,
ALLEN TATE.

* * *

APPLE.

Apple's Chapel Christian Church suffered a great shock and loss in the sudden death of one of its beloved members and deacons, Mr. Russell E. Apple, at his home on Route 1, Whitsett, N. C., April 26 at 5:15 p. m.

Mr. Apple was a member of the board of deacons for 35 years. He was loved by all with whom he came in contact. He was a consecrated Christian and a special friend to all the pastors who served the church. He loved people, but above all, he loved his Master. He was a man whose life was truly his testimony. Mr. Apple was always willing to give his time, talent, and his means to see that the work of the church was carried on.

Mr. Apple was born November 24, 1882, the son of the late Lewis C. Apple and Alice Kernodle Apple. He is survived by his wife, Mrs. Elizabeth Boone Apple; one foster daughter, Mrs. D. M. Busick; and two foster grandchildren of the home; two brothers, C. E. Apple and L. A. Apple; one sister, Mrs. W. B. Chrismon.

Funeral services were conducted at Apple's Chapel with burial in the Alamance Memorial Park. Rev. Frank Apple, Rev. John R. Lackey, and the pastor, Rev. B. A. Leebrick, officiated. The church was filled and over flowing with relatives and friends, and tokens of love and appreciation were shown by the beautiful flowers brought to the rites. The church and community suffered a great loss in the passing of this dear one, but the church and community is a better place because Mr. Apple was a part of it.

We, the board of deacons and members of the Apple's Chapel Christian Church, wish to record our appreciation for his having served our church as a deacon for the past 35 years and giving his time, talent, and means in many things connected with the church.

We are grateful to God for what his life has meant to our church. Therefore be it resolved:

1. That in losing this good deacon, heaven has gained.
2. That we extend to his beloved wife, Mrs. Elizabeth Boone Apple, our sincere sympathy and pray that God's richest blessings may strengthen her to continue the good Christian work that she has been doing.
3. That we extend our sympathy and love to his foster daughter, Mrs. D. M. Busick.
4. That a copy of this token of love be sent to his wife, a copy to be entered upon the church record, and a copy be sent to **The Christian Sun** for publication.

Respectfully submitted,
ERVIN BROWN,
Chairman of Board of Deacons.

PROPOSES INTERCOMMUNION.

(Continued from page 2.)

One of the stumbling blocks to unity between the two communions has been the Episcopal Church's claim to apostolic succession—an unbroken line of consecration from Christ's apostles to the clergy today.

If intercommunion is established, as proposed, clery of the two churches would then be permitted to administer the sacrements in each other's churches.

The proposal, distributed to delegates for their "information only." will serve as a basis for continuing study by a new church union commission to be set up by the Conference.

Historical Society of the Southern Convention

The Historical Society of the Southern Convention was officially recognized at the recent session of the Southern Convention. It will be its purpose to preserve the shrines of the Congregational Christian Churches in our area, gather historical material, and maintain the Church History Room at Elon College. Charter membership in the Historical Society is $5, and the names of all charter members will be preserved in the Church History Room. Through the generosity of Mr. John T. Kernodle we have received a limited number of copies of the very valuable book, "Lives of Christian Ministers," P. J. Kernodle (1909). A free copy containing 408 pages will be given to all charter members of the Historical Society. If you would like to receive one of these books and become a charter member of the Historical Society fill out the membership card as shown below and mail it to the Southern Convention Office, Elon College, N. C., along with your check for $5. The charter membership list will close July 1st.

WM. T. SCOTT.

HISTORICAL SOCIETY

of The Southern Convention of Congregational Christian Churches

ELON COLLEGE, NORTH CAROLINA

With gratitude for the faith of our Fathers, a heritage of great price freely given to us; with faith in the solid achievements yet to come through the Church and its wide and varied interests, I gladly become a member of the HISTORICAL SOCIETY of the Southern Convention, that the Christian faith and deeds of the past, present, and future may be preserved as a witness to our Lord and Savior Jesus Christ.

Name ....

Address ....

....

Local Church ....

"I saw and beheld a great multitude which no man could number."—**Rev. 7:9:**

A Call to the Churches of Virginin

By REV. WILLIAM A. GRISSOM

The campus of Elon is undergoing a drastic change. Several new buildings are almost completed. While enroute to the Seuthern Convention meeting I stopped by the College, and was possessed with the feeling that Elon College is really on the march.

All the new buildings were beautiful but I was particularly interested in Virginia Hall, a new dormitory for girls. This building will soon be ready for use. I had recently talked with my churches about Virginia Hall and they had agreed to accept their share of the cost and sent in their Declaration of Purpose. I was proud also that a girl from my church in Windsor, veledictorian of her class was going to Elon next school year and had been assigned a room in Virginia Hall. I was glad that my churches have a part and are doing their share.

According to the reports in The Christian Sun, many churches in Virginia have not accepted their quota and sent in their Declaration of urpose. The churches of Carolina have far exceeded the churches of Virginia in accepting their quota and meeting this challenge. However, a happy note was expressed by several people at the Convention. More than one person said that their church had already accepted their quota but had just failed to send in their Declaration of Purpose. Maybe this is true of many more of our churches.

We should not ''fool around'' with an issue as important as this one. The history of our country is a glorious one and the most thrilling chapters have been written by the men and women of the churches who saw the needs of tomorrow and arose to meet them today. Statistics show that 40.16 per cent of the present colleges in the United States are directly church related. Also, 26.97 per cent of the colleges in the United States now privately endowed were established by the churches. This is evidence that the churches have been willing to accept the challenge, with a vision to the future. Elon College is presenting such a challenge to the churches of the Southern Convention. It is not enough that we glory in achievement of others, or other days. William Allen White may have sounded a fearful note but one that is fearfully true when he said, ''Unless those who believe in a Christian civilization are willing to sacrifice of their good hard-earned cash to educate Christian leaders, they will find in a few generations that their dream has vanished, that tyranny with its hard and fast ruthless rules of life will be substituted for the good life. It is not a question so much of church and preachers alone as it is of these and colleges that will make leaders who will create a world in which churches can thrive, leaders in all walks of life, and in all callings and prefessions.''

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials,, Liberty — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, JUNE 7, 1956 NUMBER 22

Commandments on the Conduct of Life

which, if Heeded, will prove the Stepping Stones to Success and Happiness.

By ROY C. HELFENSTEIN

1. Be slow to criticize others but daily give yourself "A Searching Once Over."
2. When tempted to speak words that would hurt, keep silent. If you cannot say something good about a person, say nothing.
3. Turn a deaf ear to all scandal and gossip.
4. Always be sympathetic—"Have a heart."
5. Be slow to judge others. Give everyone the benefit of a doubt.
6. Do not be suspiciously inclined.
7. Do not ignore or belittle anyone. Even the most lowly person may be "an angel in disguise."
8. Be friendly even to the unfriendly. Appreciation and not mere tolerance is what the world most needs. Who wants merely to be tolerated?
9. Be a promoter of harmony at all times and in all situations.
10. Be patient in time of disappointment. "Our disappointments are often God's appointments for our good."
11. Be industrious.
12. Develop a keen appreciation of everything that is good.
13. Be enthusiastic about your work and about life.
14. Be optimistic. "Pessimism is poison to both mind and body."
15. Believe that in every realm of human interest "The Best is yet to be."
16. Be dependable.
17. Always be "on time." Punctuality is essential in every line of work and in all man's relationships.
18. Be courageous. People who are cowardly never get far in life.
19. Never spend more than you make. Have a carefully worked-out personal budget that includes the indispensable item of "savings."
20. Prize the Truth above everything else,—the truth about yourself, about God and about life. Only the truth can make you free.
21. Believe in God. Learn about Him by practicing His presence. Faith in Him is life's greatest asset.

N-E-W-S B-R-I-E-F-S

Lois Cotten Scott Luke, daughter of Superintendent and Mrs. William T. Scott, of Elon College, N. C. will leave New York June 9th for Frankfurt, Germany, where she will join her husband, James A. Luke, who is stationed with the armed services there. Mrs. Luke graduated from Elon College with the class of 1956, while Mr. Luke graduated from the college with the class of 1955. They were married in Holt Memorial Chapel, Elon College, N. C., March 3, 1956. Mr. Luke is the son of Mr. and Mrs. I. H. Luke of Holland, Va.

There are still a few vacancies in the delegation of the Southerin Convention to the General Council meeting, Omaha, Nebraska, June 20-27. It is possible that you can be elected a delegate by your Conference if you would like to attend. If you are interested in attending the General Council, please notify Supt. Wm. T. Scott, Elon College, N. C.

The Congregational Library

Many ministers, laymen and church women find the summer is a good time to catch up on study and reading. Except for ten-day books, books may be kept throughout the summer. Also more copies may be requested. The library will be glad also to send a selection of books on any subject. Biographies are popular for summer reading. Subjects for a series of sermons are good for fall preparation, such as the parables, the ten commandments, the beatitudes, books of the Bible, how we got our Bible, denominations, Congregational history, etc., etc.

If in Boston during the Summer you are cordially invited to visit the Congregational Library at 14 Beacon Street.

Ministers Discuss Creative Opportunities

Meeting from early Monday afternoon, May 14 through luncheon on Wednesday, May 16, some 65 ministers of the Southern Convention shared in the 1956 Minister's Convocation held at the Conference Center at Moonelon. This was the first time for this group to use our own facilities at this new site. Presiding over the meeting this year was the Rev. George D. Alley, Pastor of the Suffolk Christian Church. Secretary for these sessions and for the preliminary planning was the Rev. Harvey L. Carnes, Pastor of the Franklin, Virginia Congregational Christian Church. The Rev. William J. Andes of Elon College Community Church served as Chaplain and meals and accommodations were supervised by the Rev. John S. Graves, Secretary for Christian Education of the Southern Convention. Highlights of the program included the following topics and leaders: The Fine Arts In Worship, Dr. Wofford C. Timmons, Southern Pines, N. C.; The Role of Religion In An Age of Crisis, George D. Alley, Suffolk, Virginia; Pastoral Opportunities, Olin B. Penleton, Norfolk, Virginia; Christian Education, Dr. W. E. Wisseman, Greensboro, N. C.; Churchmanship, Beverly Cosby, Lynchburg, Virginia; and Youth Work, Gaylord B. Noyce, Raleigh, N. C.

There were fraternal delegates present from the Southern Synod of the Evangelical and Reformed Church and the Convention of the South.

There were informal discussions of Convention activity and of the proposed union with the Evangelical and Reformed Church, and the group was addressed by Mr. Howard White, City Editor of the Burlington *Times-News* on the general subject of church publicity.

Officers elected for the 1957 Convocation were as follows: Chairman, Rev. John R. Lackey, 637 S. Sunset Ave., Winston-Salem, N. C.; Secretary, Rev. Wm. J. Andes, Elon College, N. C.; Treasurer, Rev. Wm. A. Rich, 1612 Buffalo St., Greensboro, N. C.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgement and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor .... J. T. Kernodle
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SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Conventon of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Treasurer's Report

FEBRUARY 20. 1955 TO JANUARY 7, 1956.

Receipts.

Fullers Chapel	$ 10.00	
High Point	9.00	
Union Ridge	16.50	
Beverly Hill	15.00	
Sale of banquet tickets	499.50	
Shallow Ford	5.50	
Union (Hunterdale)	10.00	
Pafftown	3.00	
Rally offering	144.35	
Palm Street	10.00	
Liberty	4.50	
Burlington, First	34.50	
Cypress	13.50	
Mayland	10.00	
Sale of material	8.00	
Eli Cole (Baileys Grove)	1.00	
Total		$ 794.35
Balance brought forward		251.29
Total receipts		$1,045.64

Disbursements.

Elon College	$499.50	
Rev. George Alley	25.00	
Dr. R. H. Potter	100.00	
J. Earl Daniely	45.00	
The Print Shop	8.50	
W. L. Cooper	16.06	
Missions Council	35.29	
Nat'l Laymens Fellowship	20.00	
W. L. Cooper	10.25	
Total Disbursements		$ 759.60
Balance		**$ 286.04**

Receipts for Moonelon.

Southern Pines	$ 8.95	
R. A. Hooper	5.00	
J. R. Vinson	5.00	
J. H. King	5.00	
Abner Fitch	5.00	
M. T. Inqua	5.00	
J. F. C. Ferrell	5.00	
G. A. Mahaly	5.00	
E. C. Stanfield	5.00	
W. T. Dunn	5.00	
H. B. Newman	500.00	
Liberty (W. N. C.)	25.00	
Richmond	10.00	
Antioch (E. Va.)	10.00	
Offering	38.94	
Zuni	10.00	
High Point	70.00	
Hunterdale	60.00	
Elon College	500.00	
Baileys Grove	10.00	
Liberty	25.00	
J. Earl Daniely	10.00	
Dendron	7.00	
Hight Point	30.00	
Spoons Chapel	25.00	
Randleman	50.00	
Albemarle	100.00	
Total		$1,534.89
Balance brough forward		208.89
Total		$1,743.78

Disbursements.

W. L. Cooper, Moonelon	1,593.78	
W. L. Cooper, Moonelon	10.00	
J. R. Foster, Moonelon	150.00	
Total		$1,733.78
Balance, Moonelon		10.00
Bal. General Fund		286.04
Balance on hand		296.04
Deposit Bank of Coleridge		292.04
Cash on hand		4.00
		$ 296.04

TREASURER'S REPORT

JANUARY 7 TO FEBRUARY 28, 1956.

Receipts.

Hunterdale, Moonelon	$ 50.00	
Offering	151.53	
Sale of material	25.55	
Sale of banquet tickets	448.50	
Total Receipts		$ 675.58
Balance brough forward		296.04
Total		$ 971.62

Disbursements.

Guilford Printing Co.	$341.50	
Elon College	448.50	
Elon College comp. tickets	7.50	
Rev. J. K. Kohler	50.00	
Rev. Odell Leonard	25.00	
W. B. Williams	43.85	
W. H. Baker	33.80	
National Council	11.00	
Total Disbursements		$ 961.13
Balance		10.47

Check to Marsh D. McLeland in the amount of $10.47 to transfer bank balance to the new treasurer of the Laymen's Fellowship of the Southern Convention.

S. H. PELL, *Secretary.*

Tithing: A Real Blessing

In all of our churches we have many wonderful, and fine Christian people. They are very fundamental about the great truths of the Bible that many of us hold dear to our hearts. They accept fully all that the Bible says about, the New Birth, the Blood of Christ, Repentence, Heaven, and Hell, and we thank God for them and these great truths. But let me remind you that in the same Book we have the teaching of tithing.

Perhaps you are saying, well tithing is not mentioned in the New Testament, and is only taught in the Old Testament. I will most heartily agree, but do you feel that the Lord expects less of us than He did His people of the Old Testament? I believe the tithe is a good beginning or a base for our giving, but the New Testament does not stop with just a tithe, II Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

There are many excuses being used for not tithing, but one commonly used and thought sincere by many people is: "I cannot give anything to the church, much less tithe, because I have no money and am even in debt." Is it not the truth in most instances that the average American Christian has spent not only his cash but most of his credit on himself? Yet they say they love the church, they love God, and the work.

Now what kind of business is the church in today? Well the correct answer should be, the soul winning business. If the members of our churches would tithe this great work could be carried on in a wonderful way, but because they don't, and many of our churches are resorting to other methods of finance. It makes the people of the world wonder what kind of business we really are in.

I came across this recently that expresses what I mean. "If the church puts on a rummage sale on Monday, they are in the junk business. If the put on a paid entertainment on Tuesday, they are in the theatre business. If they put on an oyster stew for profit on Wednesday, they are in the restaurant business. If they send their workers through the neighborhood with Jell-O on Thursday, they are in the grocery business. If the Women's Fellowship are making aprons for profit on Friday, they are in the dry goods business. If on Saturday workers are canvassing the businessmen of the community for some paid ad for the church, the church is in the advertising business."

How can people of the community ever find out just what business the church is in? How confused the public must be on Sunday when they come to this kind of church. May God help us to let the world know what kind of business our church is in.

There are many people who are saying, "Yes, I believe in tithing as a principle, and I try to give my tenth, but I do not wish to sign a pledge card." Now let us all be honest, is this attitude consistent? This same individual has no doubt signed contracts for new automobiles, furni-

(Continued on page 6.)

Editorial . . .

The 1956 General Council

The General Council of Congregational Christian Churches will be in session June 20-27, 1956, in Omaha, Nebraska, for the denomination's biennial meeting. The assemblies of the Council will be held in the Omaha Municipal Auditorium.

Interest will center around the final discussion and preparations for the proposed union of the Congregational Christian Churches with the Evangelical and Reformed Church, which is scheduled for June 25, 1957, in Cleveland, Ohio. When this union is effected the united body will be composed of more than two million members. The general name of the new organization will be the United Church of Christ.

Sixteen years have passed since the official discussions of union were begun. All that has been said and written about the merger would fill several books, which probably should never be written. In spite of all the difficulties that have been encountered, we believe that a real contribution has been made to the cause of church union, not only within the two denominations concerned but in Protestanism at large. Those of us who attended the recent session of the Southern Convention were richly blessed by the spirit and messages of the members of the Evangelical and Reformed Church who attended.

It is very important that the Southern Convention be well represented at Omaha. There is enthusiastic support of the union throughout our Convention, which should be in evidence at the Council. There are also other good and sufficient reasons why there should be a large delegation from the Souther Convention at Omaha. To attend a session of the General Council is a liberal education in the meaning of churchmanship.

In addition to the regular business of the General Council, the annual meetings of the American Board of Commissioners for Foreign Missions, the Board of Home Missions, the Council for Social Action and the Congregational Christian Service Committee will be held. Delegates to the General Council are voting members of these subsidiary organizations.

The Haystack Sesquicentennial celebration will be a feature at the Council. In 1806 a group of Williams College students, seeking refuge from a storm, dedicated their lives to Christian service on the foreign field. Out of this meeting grew the American Board of Commissioners for Foreign Missions, which is the oldest foreign missions society in America.

Attending a General Council meeting is an honor and a privilege, but it involves quite a bit of expense. Councils are often held where college dormitories are available for lodging delegates. At Omaha delegates will have to use hotels and motor courts which will increase the expense of those who attend. Some provision should be made for the organizations which elect delegates to share in the incidental expenses of their delegates.

Christian's Witness in the Modern World

A Christian's first responsibility is to bear witness to the love of God as it is revealed in Jesus Christ. The Christian who is not aware of that responsibility has not learned the nature of his calling. The real difficulty comes when the Christian considers how he can witness for Christ in the actual situations of daily life.

One bears witness for Christ when he accepts Christ as the Savior and Lord of his life. One bears witness for Christ when he stands before the altar of a church, dedicated to the service of Christ, and solemly promises to serve Christ by supporting the church with his time, talents, service and contributions of money.

The essential nature of Christianity is revealed in Christ's ministery on earth. Everything was decided, not by what he might want to do, but by what his Father wanted him to do. He believed that God loved all men; therefore he, Jesus, must love all men with a love like unto that of the Father. God had given Jesus the powers of heaven and earth, and Jesus shared that power that men might have life and have it more abundantly. Therein lies the way to bear witness for Christ.

A Christian bears winess through the corporate life of the church in which he holds membership. When the church is assembled to worship God, each true member of the church, whether present or absent, bears witness for Christ. When the minister preaches the Word of God from the pulpit, he witnesses not only for himself but for each member of the church.

A Christian witnesses for Christ through the corporate life of the denomination in which his church holds membership. The General Council scheduled to meet in Omaha June 20-27, will bear Christian witness not only for the more than a thousand delegates who will be there, but also for the more than a million and a quarter members who will not be present. Truly, we are all members one of another, and all of us belong to Christ whom we love and serve.

Elon College and Our Educational Program

By DR. JOHN R. KERNODLE
Elon College Alumni Orator — Commencement, 1956

Dr. Smith, President Jimmy Darden, officers of the Alumni Association, Mr. Jack Garber, president of the graduating class of 1956 of Elon College, alumni, and friends:

It is with mixed emotions that I stand before you tonight and talk on a subject quite near my heart. My life has been filled with pleasant and unexpected surprises, though likewise there has been travail and disappointment. Thanks to my parents, who believed in the Christian way of living; thanks to my wife, who has encouraged me to stay on the straight and narrow road, and thanks to the inspiration of the many teachers with whom I have had the opportunity to study. Each of them has been a stimulus for whatever I have achieved thus far. Yes, the stimuli have been many, but for them to be effective and permanent there must be available facilities such as those offered at Elon College.

A manufacturing plant requires a large quantity of physical material and equipment. The materials which compose the finished product are cemented together by the various techniques and methods to produce an entirely different end product. That is actually the situation in a college, and more specifically our college. We have wonderful physical equipment. Our tachers are among the best. The end result necessarily depends on the individual's ability and desires. Frankly, I am quite amazed sometimes that the product looks so good and acts so normal.

Why do we call ourselves Alumni and our college our Alma Mater? What significance does this really have for us? Why shouldn't we call this Mother's Day and be simple with our thoughts and expressions? Just a few weeks ago we celebrated on a national level Mother's Day. Many of you attended services in our churches, heard anthems sung in honor of our mothers, and heard the beautiful messages brought by our pastors. We who still have our mothers living perhaps dined with them and gave to them small tokens of appreciation. Yet each of us realizes that it is impossible to repay our mothers for the things they have done for us over the years. Yes, it has been a long trek since we started off as a small egg and are now mature individuals. Many hours of restless sleep, hard labor, and worried moments created an imprint on our parents that will be everlasting. In a similar fashion, we as children should also have embossed on our surfaces an imprint that will keep us ever mindful of the things they have done for us.

Now we have finished the road of higher education; that is, in most part. Some graduates will get further schooling, but many will stop at this level of education. This is true of the majority of alumni here tonight. What has been our effect on the college? At times our professors and the administrative officers have been quite perturbed about some of the activities that have occurred on this campus. At other times, they have been quite proud of the victories that our athletic teams have brought home and the honors our students have achieved. I am quite sure that they are most proud when they hear of their students going into other communities and states and returning home with reports of excellent conduct and good sportsmanship. In spite of the activities in which you have participated on this campus and the marked impression that you have made on the faculty, what they hear of your progress after you have left this campus is even more stimulating to their inner feelings and more gratifying to their work in connection with this institution.

Any successful educational program must begin with our young people. Norman Cousins writes: "Education fails unless the three R's at one end of the schools spectrunm lead ultimately to the four P's at the other: (1) preparation for earning, (2) preparation for living, (3) preparation of understanding, (4) preparation in the problems involved in the making of a better world." What has education accomplished on your part? Have you learned the three R's? Are you ready for the four P's? You have good prospects for earning the monetary benefits necessary for life, but have you been prepared for living? This question always interests me because I am one of those strong believers that a small denominational school will graduate alumni with a better understanding of living. The opportunities I have had to study in the greater universities and to hear the lectures of many great teachers in some of the larger urban areas emphasize in my mind the importance of religion in association with our educational programs.

Recently while I was talking with an Elon graduate, the following story was related. This doctor had had an opportunity to attend a lecture on the subject of relativity by our beloved Professor Hook. Later he attended a similar lecture on this subject by another great scientist in a neighboring state. As stated by this alumnus, it was much easier for him to understand the subject of relativity as it was correlated and discussed by Prof. Hook in connection with the first chapter of Genesis. When this alumnus heard this theory discussed later, the illustrations and descriptions were taken from concrete chemical and mathematical formulae. As the group left the latter lecture, there was an obvious difference in the facial expressions of the students for confusion was present and the explanation wasn't clear cut. To the group that mingled after class, this Elon alumnus told his story of how he first heard about relativity and its correlation with the book of Genesis. This helped to clarify the subject for the students. After discussing several other similar occurrences with me, he then said: "I am strongly in accord with the small denominational schools and their teachings."

Another phase of religious atmophere and a producer of permanent impressions on our alumni is that of chapel, church, and Sunday School services. Statements have been made that there is some dissension among the students in regards to required attendance. When young people are indoctrinated in Christian principles early in life, they usually will adhere to them through the years. Likewise, habits formed early continue indefinitely. Even Hitler and Stalin believed this. And since some of us do not elect voluntarily to form these habits, they often must be required. While we may rebel at the time, years later we are grateful to those who made us "toe the line."

The last two P's stand for preparation of understanding and for participation in the problems of our local community and in a larger sense "the

(Continued on page 8.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Sixty-Sixth Annual Commencement Exercises

The sixty-sixth annual commencement of Elon College closed Monday, May 28, 1956, at 12:30 o'clock p. m. The commencement exercises were attractive, appealing and effective. Dr. John Alexander Mackay, President of Princeton Theological Seminary, Princeton, New Jersey, preached the baccalaureate sermon at 11:30 o'clock on Sunday morning. Congressman Walter Judd spoke to the graduating class and one of the most enthusiastic audiences Monday at 10:30 o'clock. Music for all occasions was furnished by the Elon College choir.

One of the more significant services of the entire commencement program was the Alumni Banquet on Saturday night. This banquet was held in the social hall of the new McEwen Memorial Dining Hall. The room was beautifully decorated and arranged for the occasion. The meeting this year was in honor of Mrs. J. H. McEwen, her son and daughter in due recognition of the generous gift of the family toward the cost of the erection of this building. The orator for the occasion was Dr. John R. Kernodle of Burlington, North Carolina, and of the class of 1936. The address was most appropriate and to the point. The speaker did not deal in platitudes, but presented facts that had to do with a small church college, its needs and its contributions to our day and civilization. He issued an earnest appeal to our Elon College Alumni and friends to exercise their privileges and come to the assistance of our college. He paid a fitting tribute to the late J. H. McEwen and gave due recognition to the McEwen family for their generous act to Elon College. Elsewhere in this issue is given Dr. Kernodle's address. I trust that every reader of THE CHRISTIAN SUN may read this article.

* * * * *

Preamble of Dr. Smith's Report to the Board of Trustees of Elon College, May 28, 1956

The population of this county is increasing at an incredible rate. Birth rate is higher than in previous years. Large families are becoming numerous. Our standards of living, freedom of enterprise and the bounty of our land are attracting ambitious citizens the world over. People of the principal nations of the earth are clamoring for entrance. The population of our country bids fair to double within the next two decades.

This all sounds good. We are inclined to become enthusiastic, but it all presents problems. It complicates quite seriously our economic, political, social and religious life. To retain our freedoms, prosperity and peace, all of our citizens, native born and naturalized, must be informed; must be educated.

The importance of education, secondary and higher, is being emphasized in state legislatures, in the Congress of the United States and in church councils as never before. They tell us that by 1960 there will be 25 per cent more young people to go to college than today, and that by 1970 the number will be double what it is at present. Count the cost of equipment necessary to provide for the education of so many and the task becomes staggering.

Elon College cannot easily evade its responsibilities in these ever-widening opportunities and staggering tasks. Already we are increasing our equipment, and assuming greater responsibilities, but the end is not yet. We should now be erecting four dormitories instead of two and providing for six hundred boarding students instead of three hundred.

Right now, today, we are missing the opportunity of our time. Instead of trying to do the whole job ourselves, we should realize that this is a community and universal responsibility and form an organization and constitute committees to lay these responsibilities on the heart and conscience of every citizen directly or indirectly involved. Once more I dare to call attention to the necessity of employing a money raising agency, an organization with the "know how" to come to our assistance, organize our college constituency, give the proper publicity and inspire us—church, trustees, alumni, community and friends of the college — to contact every potential supporter of the college to do his share in this time of need.

The authorities of Alamance County should make an appraisal of the real worth of Elon College to the progress and edvelopment of the county's resources—human and material. There can be but little development of material resources without the development of human resources. At present we have enrolled in Elon College from Alamance County a total of 729 students—368 in the day school and 361 in the evening school. This is the number of students from Alamance Country out of a total enrollment of 1307. This is a little higher ratio than usual. However, all through the years about 50 per cent of the student body of Elon College has been from Alamance County. Could our county possibly have come to its present stage of culture and development without the contributions of Elon College or a similiar institution of higher learning? And yet an organized effort for assistance has not been launched in Alamance County for more than 20 years. We have recent multiple evidences of communitiess clamoring for colleges offering to subscribe large sums of money for the privilege of such an institution as we represent in its midst.

* * * * *

Apportionment Giving

Previously reported	$ 9,914.98
Eastern N. C. Conference:	
Pope's Chapel	$ 15.00
Raleigh	26.40
Eastern Va. Conference:	
Rosemont	$ 231.00
N. C. and Va. Conference:	
Apple's Chapel	$ 13.00
Virginia Valley Conference:	
Mt. Olivet (G)	$ 20.00
Palmyra	15.00
Winchester	10.00
Total	$ 330.40
Grand total	$10,245.38

TITHING.

(Continued from page 3.)

ture, and other utilities. Why not sign a contract, an agreement with God, and become a partner in the only thing that will last as long as eternity?

Our Convention is asking for 1,745 tithers by 1958 or five percent of our membership. May we count on you? Aside from winning souls to Jesus Christ, it is the greatest blessing in the life of a Chritian. I can fully recommend tithing to all our people, and I do so with a sincere prayer in my heart that you will do it. Give God a chance and see if He will not open the windows of Heaven to you.

R. EUGENE TALLY, *Chairman,*
Stewardship Committee.

Youth at Work in the Church

Rev. John S. Graves, *Editor,* Box 336, Elon College, N. C.

Mission Guests at Moonelon Camps this Summer

Miss Sumiko Nakamura of Kyoto, Japan, who will be with us in our Senior High Camp, June 10-16, is a senior at Shorter College, Rome, Ga., majoring in sociology.

Miss Nakamura was born in Kyoto, the famous beautiful and ancient capital of Japan, and spent most of her life there except for a brief preiod during World War II when she was working for the Press *Mainichi* in Osaka.

Miss Nakamura's family is over three hundred years old and well known in Kyoto because of its relation to the Imperial Household Office and the old traditional Buddhist temples as a merchant until World War II.

Miss Nakamura studied at Doshisha University which was founded by Joseph Neesima.

Despite the pious Buddhist atmosphere of her family she became a Christian during her school days. She states that she had never wanted to attend Doshisa and had she not failed the entrance eaxmination to the girl's public high school she might never have come to Doshisha and become a Christian. "I am very grateful to God for His guidance all the way through since that day of my failure in the entrance examination."

"In these days the continents are so vitally bound to each other that the welfare of one is the common good of all. If we fail in any area of the world to effect the Christian solution, we fail in all," says Miss Nellie M. Walker, Congregational Christian educator in Africa and China, who will be in our camps at Moonelon, July 7-August 11.

Miss Walker has been serving since 1935 in South Africa among the Bantu people. "Africans are people, not 'statistics'," she points out, "Bantu means 'People.' Too many have discovered that the Four Freedoms do not always include the African and they turn in their disappointment to Communism or the Moslem faith, both of which bid for adherants on the platform of 'no-color bar'."

Nellie Walker has had an amazing career, first as a teacher in the USA, then under the American Board of Foreign Missions in Shaowu, China, for nine years, and finally in South Africa where she taught first at Inanda Seminary for Girls and later at Adams College. She has not only been teaching Scripture and Scripture methods, but she has been college librarian and student counselor.

Born in Oregon, the granddaughter of missionaries to the American Indians, Miss Walker was educated at Pacific University.

* * * * *

Prayer by a Youth

(This prayer was offered at the Youth Week Service at the Church of Wide Fellowship, Southern Pines, N. C., by James Humphrey, Vice President of Pilgrim Fellowship.)

Almighty God, as we again come into thy Sanctuary, we are thankful that we are able to worship Thee in the beauty of Thy holy temple. Remember us, O Father, on this eve of Youth Week and help us to pay more particular attention to the many tasks and challenges that lie ahead. We pray thy special blessing on our schools. Help them to give us a sound education and, through organized athletics build our bodies so that we will be able to use them in Thy service. We pray too for our homes and families that play a major part in making us what we are.

We thank thee, Father, for the devotion that has kept religion alive in our history and led thy Church forward through the centuries. We give thanks for thy living Church, the men; the walls and pillars, the cour-foundation of which is the faith of age of human hearts; the buttresses, the good will that reaches out into the life of humanity; and the arcs that overtower its beauty and hold the Temple firm, the clasp of brothers hand in hand. Strengthen this bond of brotherhood and make us one with this vast family of believers who are united in the prupose of serving mankind.

We pray for those who are not among us because of death or sickness. Help them to endure patiently and let them center their minds upon thee and thy words of love and tenderness, and may their spirits walk in "green pastures, beside still waters." In their anxiety and restlessness, calm them and assure them help to triumph over suffering and to win their way back to health.

O, Father, we look out upon a world this morning that is cursed by hatreds. Millions stalk like shadows across the earth, homeless, hungry, and begging for the chance to live in peace. We know that our world is not right. With all the provisions of nature and the capacities of man's mind, there should be security for all. The cries of needy children are drowned out by drilling armies that strive to preserve the walls of separation among thy people. Wealth is squandered on mosters of war that breathe terror to humanity. Elist us, we pray, in a crusade to free the world from the curse of national hatreds and the tyranny of war. Help us to live as peace-makers, and demonstrate in our daily life the tolerance and co-operation upon which alone we can succeed in building the foundation of enduring peace.

O God, who has placed us in the majestic universe, help us, we pray thee, to become a Temple of the Spirit. If some wall or care has shut us off from the message of nature, give us a new vision of the beauty about us. If we have been too busy with trivial things to reach beyond petty thoughts of our purposes for us, forgive and change us.

If the prison gates of selfishness keep us from opening our minds to the demands of kindness, let us accept the Christian standards of helpfulness, and venture forth on the highway of service. If barriers like snobbery have risen between us and our daily companions, forgive us and free us from such enslavement. Break down these iron walls and barriers, O God, and free us from our past enemies through the transforming power of love. Remove these obstacles that have stood between us and the adventure of living, and set us in harmony with thee and our fellow men.

Teach us, O Father, a stronger faith in thee as a living power in our lives. This our prayer we offer in the name of Christ, our Lord. Amen.

GUILTY CONSCIENCE.

"Thus oft it haps that when within
They shrink at sense of secret sin,
A feather daunts the brave;
A fool's wild speech confounds the wise
And proudest princes veil their eyes
Before their meanest slave."

—*Walter Scott.*

OUR EDUCATIONAL PROGRAM.

(Continued from page 5.)

making of a better world." The ulimate success for your tenure on this earth will be based primarily on the manner in which your earnings and your way of living produce a good effect on the citizens of your community. Your obligations will be great in your community's educational and administrative programs, in the civic affairs of beauty, health and culture, and in your church activities wherever you may be. Thus it is the duty and the desire of those at Elon College to prepare you with a full understanding of these needs and to strongly urge your participation in their every part.

You, as a graduate of this institution, have received the three R's and the four P's. Now what are your responsibilities to your foster mother? If, at this moment, you have not already been stimulated to become a strong supporter and worker for your Alma Mater, may you leave this banquet tonight with a full heart and an open mind, and soon realize the breadth and depth of the obligation you owe to your college. May you always desire to retain a deep feeling in your heart for Elon.

The following remarks will illustrate to you the magnitude of our problems. There has been a gradual growth in the enrollment of the student body, in the number of professors on the faculty, in the increased cost of living, and in the cost of operation of this and other similar institutions. It is unnecessary for me to reveal the figures of increased living costs during the last three decades. However, the following figures will illustrate the increase in size of our college enrollment. In the fall of 1932, my freshman year, there was an enrollment of 240 members in the student body. In the spring of 1935, when I graduated, 33 members received their diplomas. This year there is a graduating class of 135 including both the August and May classes. This figure has been surpassed on one previous occasion in 1951 when a total of 176 graduated. This year 1,296 students have enrolled in both the day and night schools. The enrollment for 1957 may reach 1,500. This year there are approximately 340 campus students, and a minimum of 500 campus students is expected within the next two years. Yes, a 6-fold increase in enrollment during the last 20 years.

Two great factors are going to play on the stress and strain of the enrollment of colleges in future years. (1) There is an increased desire of high school graduates to obtain college education. For example, on a local level, last fall 58 per cent of the graduates of Burlington High School enrolled in a college. In 1946, the number was 44 per cent. (2) The population of the U. S. has grown by leaps and bounds. The expectancy for the end of this century seems astronomical, yet it well may be a reality. In this state alone we have averaged 110,000 births annually for the last 12 years. Therefore, it will be necessary to increase college facilities to take care of first, those desiring to obtain this further education, and second, the increased number because of population increase.

What are the plans for Elon College? What do you alumni want to do? A few years ago the Board of Trustees set a miximum enrollment for day students at 1,000. Are we going to maintain this number as aur maximum figures or do we as alumni want to cater to the increased desire of many high school graduates for further education? The colleges and universities throughout our nation are falling into one of these catagories. Of the first, they are raising admission standards and improving facilities to give better opportunities to the students.

There are now approximately 150,000 full-time teachers in the 1,855 American colleges and universities. Dr. Hillis of the U. S. Department of Health predicts that there will be a need for 330,000 by the year 1970, and that the college-age population will jump by 33 per cent in the next 10 years, by 63 per cent by 1970. Those two figures parallel the desire for education and the increase in population. His department likewise predicts 100 per cent increase in enrollment, reaching two and one-third million students within a 12-15 year period.

There was no secret about the fact that Elon College needed new dormitories and a new dining hall, and that approximately three-quarters of a million dollars was borrowed to obtain these new structures. The question in the minds of many is whether there should be additional monies borrowed and further increase in facilities made now. This year in the U. S. three quarters of a billion dollars has been spent on classrooms, libraries, field houses, dormitories and laboratories. Over twice as much has been spent as in any one year in the history of our country. Dr. Hillis and other educators feel that it will be necessary to double this outlay of expenditures if we are going to keep up with the demand for college education. You readily realize that the state supported institutions are enlarged and maintained with tax funds. Small private and denominational colleges do not have this financial consideration and must look to other sources for their need. No one realizes better than I that it will be impossible for you of the graduating class to leave this campus and immediately start contributing in a large way to the college. Likewise, no one better than I realizes the potentialities of your future, not only to gain in worldly goods but to create and stimulate interest in giving to a private enterprise such as our college. Now, what I mean by this statement is that while a good percentage of this graduating class will be teachers, another group will be in other professions, and still another group will be associated with large industries. During the last few months, several of the large corporations such as the Ford Foundation have seen fit to contribute to privately endowed and owned colleges throughout the country. Elon has likewise participated in grants from several other compaines; namely, the Palmolive Soap Co., Esso Fund, and Burlington Foundation. There are available in other organizations such as General Electric, Westinghouse and Dupont, the opportunities for you to mention the fact that Elon is a deserving school. In many of these corporations for every dollar that an alumnus contributes to his Alma Matter, the corporation will match it, and in some instances they will give double by giving a grant-in-aid along with your donation. Yes, this opens the avenue for you as one of the younger chldren of our foster Mother, Elon, to bring her to their attention when you are given the opportunity.

Another thing you can do is join the Alumni Association this weekend and continue to participate in its program throughout the coming years. Perhaps your worldly gains will never be sufficiently great to allow you to participate in a giving program of any sizeable amount, but your contact with people who are in that position may be more fruitful and beneficial to your Alma Mater than you now realize. A large per-

(Continued on page 10.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Ambassador in Bonds

Lesson XII—June 17, 1956.

Memory Selection: *Nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.* II Timothy 1:12.

Background Scripture: Acts 21:17-26:32.

Devotional Reading: II Tim. 1:8-14.

Here is one of the most dramatic scenes in the New Testament. Gathered together in a stately government building was a select group of men; the chief captains and principle men of the city, the governor of the province, Festus, and the king, Agrippa, and his wife Bernice, who came, says Luke, "with great pomp." It was a gathering of "big shots" in high military uniforms and royal costumes. They had been called together by Festus, at the request of Agrippa, to hear a prisoner, a Jew, who was the center of a great contention and controversy. This prisoner—he was Paul the apostle of course—had had charges brought against him, but they were so vague that Festus wanted a more specific indictment brought against him before he sent Paul to Rome to appear before Caesar. As he said "it seemed unreasonable to send a prisoner, and not withal to signify the crimes laid against him." So "this was it.' Paul was to be permitted to speak for himself.

Free, But In Chains; In Chains, But Free.

When Paul stood before Agrippa, the men stood in sharp contast. Here was Agrippa, dressed in royal apparel, haughty, powerful, wealthy, cynical, and corrupt. He was a king, he was a free man, free to do about what he pleased, after a fashion. And here was Paul, probably simply and even poorly dressed, not at all imposing in appearance, and if not bound in chains, at least a prisoner, closely guarded by soldiers. And yet who was really free? Agrippa was free, and yet in chains, bound by cynicism, immorality — his conduct with his sister was a matter of public scandal—boredom with life. He was tired, weak, disgusted, immoral, cynical. Paul, on the other hand was inspired, eager, fearless, enthusiastic, thrilled with life. "Iron bars do not a prison make." Many a man, though in prison, has been free all the while. And thousands of men and women, who are free to go and come as they please, are in chains to appetite and passion and prejudice. The only liberty that is worth while is the liberty which Christ gives. This was not a trial in the legal sense of the word. But if either of the actors in the drama had been on trial, it would have been Paul's accusers rather than Paul. There are so many points of reminder between this occasion and Christ's trail before Pilate. And here Paul is the victor as Christ was there.

The Prisoner Gets a Hearing.

Paul knew "how to win friends and influence people." He uses what might be called blarney, or soft soap, to get a hearing. He is quite smart in his approach. He tells Agrippa that he is quite happy that he had the chance to speak directly to him, especially since he knew that Agrippa was "an expert in all customs and questions among the Jews." He must have had his tongue in his cheek when he said this. At any rate, Agrippa was very much pleased and listened eagerly to what Paul had to say. On more than one occasion Paul showed that he knew how to get a hearing, that he knew how to make the proper contact in speaking.

The Prisoner Tells His Story.

In simple, straighforward words, Paul tells about his early life and background. Like Agrippa, he too, had been cynical and critical about everything that conflicted with the teachings of the ancient faith. Agrippa was familiar with these teachings—as the ruler over the Jews he had probably familarized himself with the general outline of the Jewish faith, in fact he was a Jew himself and had been taught them. The main difference between the two men was that Agrippa knew but did not care. To the one, Christ was a subject for speculation; to the other Christ was the object of devotion and consecration.

The climax of Paul's story comes when he tells of his conversion on the road to Damascus, and of the change that came into his life with this experience. So eloquently did he speak, and his words were charged with such emotional overtones that Festus cried with a loud voice, "Paul thou art beside yourself; much learning doth make the mad." "Ah, no," said Paul, "I am not mad . . . but speak forth the words of truth and soberness." There is perhaps nothing that kindles the fire in a man's heart quicker than to have him tell about a vital, personal experience with Christ.

The Prisoner is True to the Vision.

"Whereupon, O King Agrippa, I was not disobident to the heavenly vision." He did not mean that he had never made any mistakes, that he had achiever perfection, that he was a saint. But he did mean that he had never stopped trying. He had never lost sight of the ideal. He had persistently tried to make life conform to the ideal in Jesus Christ. What about you, King Agrippa? Did you have the fine vision of your youth? Did you plan big things? Were you inspired when you were young? What has happened? Has the fire burned down, or out? Has your inspiration turned into cynicism? Have you given up? Why did you give up? One wonders of questions like these flashed through Agrippa's mind when Paul said he had not been disobedient to the heavenly vision. And what about us? Have we lost our enthusiasm? Has the vision become blurred or dim? Has our enthusiasm turned to cynicism? Are we still building it according to the pattern that was shown us in the mount? It isn't falling that is bad; it even isn't failing that is bad. God does not judge us by episodes, but by our total living, by the manner in which we keep faith with the visions we have, the way we obey our highest which are our best moments.

The Prisoner Displays Heroism of a High Order.

It took courage, superb moral and spiritual courage, for Paul to say what he said. We see him here in heroic stand. Here is an underdog Jew, standing before the high tribunal of the land, bearing his witness to his faith, speaking in behalf of Christ, speaking words that like the sword of the Spirit pieced the inner secrets of his hearers, and brought them to judgement. And yet doing it in magnanimous spirit. "I would to God that all that hear me this day were altogether such as I am, except these bonds." Paul's hearty desire was that all men should be saved.

The Christian Orphanage

John G. Truitt, *Superintendent*

Dear Friends:

During the past two weeks we have received much smaller amounts for the orphanage than we actually need. In our May 24 report we showed a total received $481.65, and this week's report our total received is $284.36.

Our average cost per week is $1,057.77.

We wish to encourage our churches, Sunday schools and friends to remember the orphanage.

Out of the 38 churches in the Western N. C. Conference we heard from 10 during May; out of the 20 Virginia Valley churches we heard from 5; out of the 51 N. C. Va. Conference churches we heard from 22; out of the 48 Eastern N. C. Conference churches we heard from 16; and out of the 45 Eastern Virginia churches we heard from 13.

A little from each church each month would help to carry on the work at the orphanage. A homeless child in the care of the church is a blessing for a needy child and oppotunity for churches and friends to make the most lasting kind of investment.

This week all our children have had their annual booster shot against typhoid.

Next week the younger ones of them will be attending Vacation Bible School. After that they will begin their vacations for the summer. A few of them will be gone each week. Several of them are going to our own church camps. Many of them will visit in homes of their sponsors and friends for a week. For each child some type of vacation will be provided.

Matrons and house-mothers get two weeks vacation during the summer too. This necessitates the employing of a supply matron to take their places—one after another as only one regular matron is away at a time.

Two of our girls will become graduate nurses this summer. We are very proud of them: Ann Kinch and Helen Hughes. They have made fine records and are a credit to this home.

Please do not let us slip too far behind with the "summer slump." Just think of us and help make the 50th year a really successful one.

John G. Truitt,
Superintendent.

REPORT FOR MAY 30, 1956.
Sunday School Monthly Offerings.

Amount brought forward		$ 8,579.09
Eastern N. C. Conference:		
Amelia	$ 15.00	
Antioch	10.00	
Chapel Hill	22.00	
Fayetteville	3.00	
		50.00
N. C. and Va. Conference:		
Burlington, First	$ 78.81	
Tryon	46.00	
Union (Va.) S. S.	5.00	
		129.81
Western N. C. Conference:		
Albemarle	$ 17.92	
		17.92
Total		$ 197.73
Grand total		$ 8,776.82

Special Offerings.

Amount brought forward		$15,220.15
Beacon Ave. Cong. Christian Church, Columbus, Ga.	$ 8.41	
Pillsbury Mills, Inc., for Coupons	18.60	
Philathea Class, Suffolk Christian Church	5.00	
Mrs. Emma H. Chamberlin, Windsor, Conn.	7.00	
Hank's Chapel Missionary Society	17.00	
Welcome Class, So. Plainfield Friends Church of Sophia, N. C.	12.00	
Service Guild Circle, Palm St. Christian Church of Greensboro, N. C.	5.00	
Special Gifts	13.62	
		86.63
Grand total		$15,306.78
Total for the week		$ 284.36
Total for the year		$24,083.60

OUR EDUCATIONAL PROGRAM.

(Continued from page 8.)

centage of this graduating class will maintain its residence in Alamance County. Talk to your employers or your associates in business, and tell them of the benefit that this community is deriving from the college. Stimulate them, and if they are not already aware, sell them on the need of their support both spiritually and financially.

So far this talk has been primarily for the new members of the Alumni Association, the graduating class of 1956, whom we honor tonight. We of the former classes may not be doing the job that we should in regards to stimulating our employees, or associates and friends to participate in the great program of private enterprise, of repaying our school for the many things that she has meant to us and may mean to others. Perhaps you have done all you feel is necessary. Let me tell you that as long as there is an individual in our community that is not now contributing to our college, we still have an opportunity to obtain a friend both spiritually and financially. Many of you know of corporation members who could influence the board of their companies to give an annual donation to a cause such as Elon College. If so, talk to them. Likewise, as always there is an opportunity for legacy donations, not only by yourself, friends, and family, but by some of those with whom you are acquainted who have not yet decided to which place they will leave their estate.

Tonight this annual meeting is being held in a building which we dedi-

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name ....

Address ....

Southern Convention Reports

(EXHIBIT 3)

REPORT OF CONVENTION SUPERINTENDENT

I. THE STATE OF OUR CHURCHES AND MINISTRY:

Churches.—There are 203 churches in the Convention, three new ones being organized during the biennium: Bayside, Lynchburg, and Warwick.

Membership.—There were 35,759 members at the end of the 1954-55 Conference year, a gain of 870 over the 1952-53 figure (34,889), reported to the 1954 Convention. We believe the evangelistic emphasis of the Centennial Advance will reveal a greater growth at the end of 1956.

Sunday School Membership.—At the 1955 Conferences, 182 Sunday Schools reported 27,598 members (including 2,585 teachers and officers), a gain of 1,083 over the 1952-54 biennium. This is not an impressive gain in view of the large number of children in our country and our growing population. However, at least ten churches having Sunday Schools failed to give us a report on Sunday School enrollment. No work of our churches can be more productive for the work of Christ and His church than the Sunday Schools.

Recommendation.—That each church be urged to enroll as many in the Sunday School as there are members in the church.

Properties.—At the 1955 Conference sessions, 190 churches reported property value of $8,658,265, as against $7.040,639 reported at the 1954 session of the Convention, with 52 churches reporting a total indebtedness of $467,098.

During the 1954-56 biennium, in the Valley Conference, Bethel has completed its educational building, and Mount Lebanon has a new church edifice.

In the Eastern Virginia Conference, our newly organized Bayside Church (1954) has completed an attractive chapel and educational unit; Berea (Nansemond) has completed an educational and recreational building; Eure is now completing a new church edifice; Great Bridge has completed an educational addition; Holy Neck and Hopewell have erected educational units; Norfolk, First (organized 1846) has relocated and is now completing a beautiful new first unit building on a spacious new site in Princess Anne County, which is really in suburban Norfolk; Warwick (organized 1954) is about ready to begin construction on the first unit of their new plant; a new church site has been purchased on the Old Suffolk Boulevard, Portsmouth, where a new church will be organized and built to include members of our Elm Avenue Church.

In Eastern North Carolina, Bethlehem and Piney Plain Churches have erected new edifices. Chapel Hill is now erecting an educational building; Shallow Well has completed its educational unit.

In the Western North Carolina Conference, Bailey's Grove has constructed the first unit of a new plant, and Grace Chapel, Liberty, Pleasant Grove, and Pleasant Hill have erected educational and recreational buildings. Spoon's Chapel has just completed a new church building.

In the North Carolina and Virginia Conference, Beverly Hills has completed its new sanctuary, as have South Boston, Hendersonville, Salem Chapel, Tryon, and Union Ridge, while Lakeview, Graham, Hines' Chapel and Pleasant Grove have erected educational buildings.

Parsonages.—There are 80 parsonages in the Convention, a gain of six since the 1954 session. New homes for ministers have been privided during the past two years as follows.

Eastern Virginia.—Great Bridge, South Norfolk, Warwick, Waverly.

Eastern North Carolina.—Amelia, Fayetteville, Raleigh.

North Carolina and Virginia.—Apple's Chapel, Durham, Greensboro "First", New Lebanon, Reidsville, Zion.

The vast majority of our churches made substantial improvement to their property during the biennium, spending a total of $985,107 for new buildings, improvement on present buildings, or indebtedness.

Finances.—During the past two years, our churches raised a grand total of $2,815,044, giving $2,351,633 for local expenses, including operation, building and improvements, and $463,411 for missions and benevolences.

In the 1954-55 conference year, we contributed $245,872 or about $6.80 per member for missions and bevolences, as compared with about $5.00 per member in 1952-53; we contributed $1,250,218, or about $35 per member in 1954-55 for local expenses, as compared with about $32 per member in 1952-53.

The national Congregational Christian average per capita for missions and benevolences is approximately $6.42; for home expenses, $48.35.

In 1954-55, the average pastor's salary for "full time service" was $3,655, as compared with $3,119 for 1952-53. Our pastor's salary is still far below the national average of our Congregational Christian Churches, which exceeds $4,000.

Recommendation.—That local churches and yoked parishes having full time services of a pator be urged to pay a minimum salary of $4,000 plus parsonage.

In this Centennial year of the Convention, the following comparison of unofficial figures may be interesting to our people. In interpreting these figures, it should be borne in mind that there may be some variations due to more adequate reporting on the part of our churches within recent years and also the availability of more accurate figures. It has been only within recent years that any Summaries have been given, and often we find different designations, which make comparisons varey difficult. We do not vouch for their complete accuracy, but they may be regarded as indicative of trends in our developing Convention life:

Year	*Churches*	*Members*	*Pastors*	*S. S. Members*
1794	30	1,000	30	......
1862	103	6,345	69(?)	......
1893	157	14,591	103(?)	8,156
1900	155	13,770	75	8,276
1919	185	23,883	101(?)	16,494
1938	201	30,289	75	22,413
1945	198	31,641	79	19,368
1955	203	35,759	103	27,598

Year	*Miss.-Benev.*	*Home Exp.*	*Grand Total*	*Value*	*Parsonage*
1794	$	$	$........	$........	..
1862	......	......	....	....	..
1893	......	......	35,738	198,439	..
1900	3,683	17,526	21,625	197,050	..
1919	17,475	133.515	180,653	812,800	7(?)
1938	44,445	208,472	268,074	2,233,212	27
1945	103,742	364,435	485,898	2,617,472	44
1955	245,872	745,862	1,496,090	8,658,265	80

Our Ministry.—We have 140 ordained ministers in the Convention (129 elders and 11 with limited or "Conference" ordination). There are 23 licentiates and 20 candidates for the ministry (members of the Biblical Class). We have thirty young men in school preparing for the Christian ministry—16 in college at Elon, five in other colleges, and nine in seminary. A number of licentiates are being carried on our list, though they are neither in school nor devoting themselves to the ministry.

There are 16 vacant churches, requiring at least eight additional pastors not now available. Inadequate salaries are hindrances to filling these vacancies.

Eight of our churches are served by ministers of other denominations and without approval of Conference; hence, there churches are regarded as "vacant", according to our discipline. Within the last ten years, 25 churches have changed from part time to full time service, and during that time, ten new churches have been organized. This means that we need from 20 to 30 more pastors today than we needed ten years ago to care for approximately the same number of churches.

It is a great concern to us that we are not producing enough ministers to meet our needs About half of our present ordained ministers have come to us from outside the Convention, and many of these from other denominations. Let none interpret these facts to mean that the excellnt ministers coming from other denominations and other Congregational Christian Conferences are unappreciated. The fact is that we are not giving other denominations and other Congregational Christian Conferences a number of ministers equal to those we are receiving, simply because we are not recruiting them! Add this fact to the present shortage, and the inevitable retirement and disabilities, etc., and we are facing the dire need of recruiting at least 15 young men for the Christian ministry within the Conventon.

Recommendaton.—That we call upon our homes, churches and schools to engage in prayer and effort to recruit at least 30 candidates for the Christian ministry during the coming biennium.

Since the 1954 Convention, the following new ministers have come to our Convention from other denominations and other Congregational Christian Conferences: Jack T. Akin, B. R. Cosby, Frank R. Hamilton, W. M. Loy, William R. Meuller, Olin B. Pendleton, H. Raymond Phelts, Odell J. Powell, Lawell A. Smoot, Irving R. Stubbs.

The following ministers recruited by the Convention have returned to the Convention and are serving as pastors: W. Walter Hall, Ernest F. Brickhouse, William T. Scott, Jr., David W. Shepherd.

Johnson L. Griffin and Kenneth M Lindner continue their splendid services as Chaplains with the armed forces of our country.

Richard L. Jackson, Dwight O. Jackson, Ralph M. Galt, and W. M. Stevens have left the Convention to accept work in other conferences of our Congregational Christian Fellowship. Dr. S. C. Harrell has retired from the active pastorate but has continued to give his valued counsel, his mind and his talents as editor of *The Christian Sun* during the biennium.

We have been saddened by the death of three of our faithful ministers during the biennium: Dr. I. W. Johnson, Rev. B. H. Lowdermilk, and Rev. I. T. Underwood.

II. OUR AUXILIARIES, BOARDS, COMMITTIES, AND INSTITUTIONS:

Women's Work.—The Women of our Convention, united through the Women's Fellowship, continue to lead the way in service, in generous contributions to the missionary interests and for general improvement of the Christian quality of our lives and churches.

Laymen's Work.—The Laymen's Fellowship, taking as their project the development of the Moonelon Conference Center, give added strength to our developing work. Their emphasis—"better churchmen"—will add substantially to the strength and quality of our church life.

Youth Work.—Through the Board of Christian Education and the devoted labors of John S. Graves, our youth work in local churches, in Conferences and Convention, in summer conferences, and leadership training among our Sunday School leaders, we are happy to report splendid progress.

The Boards and Committees of the Convention are well organized and are faithful in discharging the responsibilities committed to them.

Elon College.—Our college continues to grow in usefulness. The added new building facilities give us as a church a new investment in the training of American youth. The Two and One-Half Million Dollar Campaign is making good progress. As a part of the Two and One-Half Million Dollar Campaign, the churches of the Convention are committed to raise $300,000 toward the erection of Virginia and Carolina Halls. It is evident that this campaign cannot be completed by December, 1956.

Recommendation.—That the Two and One-Half Million Dollar Campaign be extended to June 1, 1957.

The Christian Orphanage.—Our orphanage serves needy children by providing a Christian home for them. Let us not fail to give continued support to this worthy institution of our church.

III. THE CHRISTIAN SUN.

The Christian Sun, perhaps more than any other interest of our Church, has inspired the development of our people as a Church. Every interest of the Convention owes the inspiration for its beginning to our paper. It would spell tragedy and disaster to all causes to see *The Sun* "go down." Unless our paper is given more adequate support through subscriptions, the purpose of *The Sun* will be defeated. Church people should read *The Christian Sun* for the interpretation of the Convention, denomination, and the Christian cause throughout the world.

Recommendation.—That each church be requested to have at least 50 per cent of its families as subscribers to *The Christian Sun.*

IV. STEWARDSHIP, EVANGELISM, CHURCHMANSHIP, AND CHURCH EXTENSION.

The coming of Fred P. Register to the Convention staff as Secretary of Stewardship and Evangelism has already paid great dividends and fortells a great and good future. Our people are being awakened to a new sense of Christian stewardship and Christian witness. Devotion and education to vital Christian stewardship and Christian witness will solve most of our problems and will result in a vigorous and vital church.

While we have organized three new churches during the biennium and ten within the past ten years, we are not bearing our rightful share of responsibility to provide needed churches for our growing population. We are not keeping pace with the population growth in North Carolina and Virginia. Several of our churches are becoming weaker through population shifts. We must organize new churches in new areas or become weaker as a church.

Recommendation.—That we attempt to organize at least ten new churches in the Convention during the 1956-58 biennium.

V. CENTENNIAL BIENNIUM.

The two years ending December 31, 1956, have been set apart for special emphasis on Stewardship, Evangelism, and Christian Education. We believe that by the end of 1956, our records will show great advance made through this emphasis.

VI. THE UNION OF CONGREGATIONAL CHRISTIAN AND
EVANGELICAL AND REFORMED CHURCHES.

Before the Convention meets again, the uniting synod of THE UNITED CHURCH OF CHRIST will be held (Cleveland, June 25-27). We believe that this union the former Christian Church members of our Congregational Christian fellowship will be keeping faith with the founders of the Christian Church. The Christian Church was a "union" movement from the beginning and to further that purpose we came into being and united our life with our Congregational brethren. We believe that in the proposed union with our Evangelical and Reformed brethren we will be continuing in the march begun in 1794 toward the union of the followers of Christ—"that the world may believe." In this proposed union, our members, churches, Conferences and Convention will continue to enjoy all the rights and freedoms now possessed. Nothing in our church life will be changed except as we by our own free action will change it—name, belief, form of government, property, calling of ministers, or anything else now dear to us. The Evangelical and Reformed brethren are Christian people, and they cherish freedom also. Their forbearers came to America, as ours, to be free sons of God. Let us move with confidence and courage into this new venture toward a united Protestantism.

VII. RACE RELATIONS.

A great perplexing and pressing problem faces the South and the nation in race relations. Christians and the Church cannot just sit on the sidelines and wait. If they do, they will become impotent. Not in a hundred years have the emotoions of men been more affected. Something terrible is happening to White and Negro people of the South, where good and respected relations have been existing and growing for many years. I wish I had the wisdom to give the answer to this problem. Men do not have the answer, nor will they find it in themselves, but our Lord Jesus Christ has and is the answer. Let us stay close to Him, His spirit, His mind, and the Word of God. There we will find the answer, but we shall have to pray for courage to follow Him in all His ways, known or to be made known to us. Let none of us be swept away by irrational, unchristian attitudes, pressures or counter-pressures. Peace and understanding come only to men of good will. It has been alarming to see a growing tendency among some of our people to deny the Minister the right to speak his mind and heart as a Christian on this problem of human relations. Such reaction is not new. Men of old were denied the right to speak the words of God to them, and some had to die for their faith. However, with the right to speak goes the responsibility to be wise, prudent, and patient. The will of God is seldom found in actions motivated by political or heated emotions, nor by sectional bias, nor by self-righteousness on the part of those who have no problem. Let there be more light and less heat amongst us. Men who are motivated and led of Christ will solve their problems.

VIII. In Conclusion.

For ten years, you have honored me with responsibility as your Superintendent I have tried to fill to the best of my ability this responsible position. In the above report of activities, plans, etc., there have been few in which the Superintendent has not had a part, even if small. All honor for achievements I gladly give to our devoted pastors, officers and leaders. For failure, I assume a full share of responsibility. I have traveled more than 60,000 miles during the biennium in the interest of our work, working with local churches, pastors, boards, conferences, committees, institutions, ministerial students, and lay persons. Because of the shortage of ministers, a great amount of time has gone into counseling with churches regarding pastoral leadership and supplying their pulpits. We believe there is a good spirit of brotherhood and cooperation prevailing throughout the Convention. Our physical and financial assets have never been greater. "To whom much is given, much shall be required." The past ten years have been marked by unparalleled advances in finances and in building facilities. We are ready to move forward and it is our earnest hope that the coming biennium will be one of deeper spiritual devotion and more consecrated labor.

I have served our Convention through the General Council as a corresponding member of the Executive Committee, reprsenting the Conferences of the Southeast; I am serving as Chairman of the Committee on the Church in Town and Country for the Board of Home Missions. I am a member of the Executive Committee of the North Carolina and the Virginia Councils of Churches.

At the request of the General Council of Congregational Christian Churches, I have prepared a brief history of the Christian Church to be printed and distributed to our churches througout the United States, and because of the disability of Dr. Harrell, Editor of *The Christian Sun,* I have had to share considerable responsibility for the Convention Centennial issue of *The Christian Sun.* It has been a pleasure to work on the historical aspect of our great church, and it is my earnest hope that the observance of this Centennial year will mark the beginning of a vigorous Historical Society of the Southern Convention which can be preserved the great traditions of the Christian Church and of our Congregational Christian fellowship.

Greatful recognition should be given to the young ladies who serve our Convention in the Convention office. In devotion and service, Miss Edna M. Fitch serves as our bookkeeper and Assistant Treasurer; Miss Ruth Dunn serves as secretary for Mr. Graves and Mr. Register and also as literature consultant, and Mrs. W. J. Andes has served as part time office secretary. One not familiar with the demands upon the Convention office can have no adequate appreciation of the vast amount of correspondence and detailed work involved in the operation of the Convention, Boards, and committees, in addition to keeping *The Christian Sun* mailing list up to date.

William T. Scott, *Superintendent.*

(Exhibit 4)

TREASURER'S REPORT

Cash Receipts and Disbursements

January 1, 1954 - December 31, 1955

Fund	*Balance*	*Receipts*	*Disb'ments*	***Balance***
Convention Home Missions	$ 8,693.86	$ 79,962.26	$ 83,872.55	**$ 4,783.57**
Foreign Missions	2,695.25	58,925.47	60,580.91	**1,039.81**
Christian Orphanage	30.00	50,864.63	50,894.63	....
Elon College	21.15	42,106.98	42,105.88	22.25
Elon College Sustaining Fund		8,010.14	8,032.38	—22.25
Christian Education	3,664.58	16,342,79	15,522.74	4,484.63
Nat'l H. M. & Ministerial Relief	840.29	34,619.68	34,726.17	733.80
Christmas Fund		4,633.00	4,633.00	
Convention Fund	5,970.55	78,346.14	78,864.95	**5,451.74**
Per Capita Dues	80.65	8,853.02	8,933.67	
Board of Publications	789.68	29,780.23	28,603.81	**1,966.10**
Ministerial Scholarship	3,373.00	3,275.80	6,167.30	**481.50**
Other	—313.23	26,393.85	25,336.83	**743.79**
Insurance	201.52	17,351.96	17,068.24	485.24
Mission Bd. Admin. & Promotion	862.10	2,452.21	3,314.31	
Moonelon		46,913.28	47,104.16	—190.88
TOTALS	$26,909.40	$508,831.44	$515,761.54	**$19,979.30**

Soureces of Receipts

Chourches	$263,529.14
Sunday Schools	35,289.14
Woman's Board and Young People	44,824.08
Inter-Fund Rceipts	23,197,17
First Fed. S. & L. Asson.—Interest	787.50
Chistian Sun Subscriptions	11,889.13
Individuals and Miscellaneous	16,562.64
Board of Home Missions, New York	16,486.74
Laymen's Fellowship	2,596.28
Reimbursements, Miscellaneous	1,393.56
Payroll Taxes and Advances	3,173.03
Elon College	3,066.18
Christian Orphanage	3,588.26
S. S. Convention Dues and Conferences	7,738.16
Treasurer of the U. S.	30.00
Wachovia Bank & Trust Co., S. & E Parsonage	9,720.00
Wachovia Bank & Trust Co., Moonelon loan	29,152.19
First Fed. S. & L. Ass'n Moonelon loan	4,900.00
Bd. of Home Missions, New York, Loan for S. & E. parsonage	10,000.00
Bd. of Home Missions, New York, Loan for Norfolk, First	15,000.00
Bd. Home Missions, New York, Loan for Portsmouth, Elm Avenue	3,400.00
Laymen (Moonelon Building Fund)	1,000.00
C. M. A.—N. C. & Va. Conference	1,508.24
Total Receipts	$508,831.44

Walter L. Cooper, *Treasurer,*
Edna M. Fitch, *Asst. Treasurer.*

Cash Receipts and Disbursements—Convention Fund.

January 1, 1954-December 31, 1955

(For two year period)

Receipts

Balance January 1, 1954			$ 5,970.55
Apportionment:			
Churches	$41,557.52		
Sunday Schools	2,509.21		
		$44,066.73	
Bd. of Christian Education, subsidy		9,000.00	
Board of Home Missions, New York—			
Scholarship grant	75.00		
S. & E. parsonage loan	10,000.00		
		1,075.00	
Wachovia Bank & Trust Co., S. E., parsonage		9,720.00	
Stewardship and Evangelism		745.17	
Inter-Fund Receipts		852.08	
Miscellaneous		731.63	
Payroll taxes and advance		3,155.53	
			78,346.14
Total Receipts and Beginning Balance			$84,316.69

Disbursements

Superintendent's salary	$ 9,002.92	
Superintendent's travel	3,300.66	
Superintendent's utilities	1,089.97	
Superintendent's Social Security	84.00	
Christian Education Secretary's salary	5,893.33	
Stewardship and Evangelism Secretry's annuity	428.80	
Christian Education Secretary's rent	600.00	
Stewardship and Evangelism Secretary's salary	4,333.36	
Stewardship and Evangelism Secretary's rent	118.56	
Stewardship and Evangelism Secretary's travel	1,152.79	
Christian Education Secretary's travel	2,344.77	
Office salaries	11,150.18	
Office expense	5,255.41	
Superintendent's Home	3,223.98	
Meetings	1,398.40	
Payroll taxes and advance	3,175.11	
Stewardship and Evangelism parsonage	12,440.87	
Wachovia Bank & Trust Co., S. & E. parsonage loan repay.	10,000.00	
Bd. of Home Missions, New York, payment on S. & E. parsonage loan	246.66	
Annuities and bonds	1,314.47	
Stewardship and Evangelism expense	260.00	
Insurance Fund, staff	638.56	
S. E. Regional Meeting dues	300.00	
Rural Church Institute	265.02	
Sundry	847.13	
Total Disbursements		$78,864.95
Balance		$ 5,451.74

Walter L. Cooper, *Treasurer,*
Edna M. Fitch, *Asst. Treasurer.*

OWEN, HOGAN, McMILLIAN & HENDERSON
Certified Public Accountants
Burlington, N. C.

April 1, 1956

The Executive Board
Southern Convention of Congregational Christian Churches, Inc.
Elon College, North Carolina.

Gentlemen:

We have made an audit of the books and records of

SOUTHEN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES, Inc.

Elon College, North Carolina

for the years ended December 31, 1954 and December 31, 1955, and submit herewith our report, consisting of Cash Receipts and Disbursements Exhibits of the Southern Convention Fund, Convention Home Missions, National Home Missions and Ministerial Relief, Foreign Missions, Mssion Board Administrative and Promotion, other Funds, Christian Education, Board of Publications, Ministerial Scholarship, Moonelon, and a Bank Reconciliation Schedule of the Southern Convention.

In our opinion, the Cash Receipts and Disbursements statements correctly present the operating results of the Southern Convention of Congregational Christian Churches, Inc., for the years ended December 31, 1954 and December 31, 1955.

Respectfully submitted,

OWENS, HOGAN, McMILLIAN & HENDERSON,
Certified Public Accountants,
By Charles M. McMillan, C. P. A.

OUR EDUCATIONAL PROGRAM.

(Continued from page 10.)

cate to an alumnus of a small denominational school. In the summer of 1894, a boy was born to a farm family in Matthews, N. C. Obviously this young boy received the Christian guidance of his parents and had the opportunity to attend a small denominational college, Davidson, graduating from this school in 1914. The following year he spent at the University of North Carolina as a graduate student. During the next three years he was principal of Burlington High School, leaving that position to serve his country in World War I. Following his discharge he became superintendent of the Star Hosiery Mills in Spartenburg, S. C. Two years later he moved to Charlotte where he was treasurer of the Charlotte Knitting Company. In 1925 he organized a small mill which rapidly increased in size, and in 1940 merged with May Hosiery Mills to form the May-McEwen-Kaiser Co. Mr. James H. McEwen, better known by his friends as "Mac," became president of this organization, a position which he held until his death in 1946. This organization became one of the largest of its kind in the world. In addition to his activities with this corporation, he also become involved in several other textile mills and business enterprises. Because of his progress and ability to surge forward in the textile industry, his place of importance in this great field was recognized by the Southern Hosiery Manufacturers' Association when in 1940 he was elected their president. His biography continues to list innumerable positions that he held in various businesses, but I would like to skip over these and mention some things for which he was most outstanding and the positions he held in the civic an community affairs of Burlington and North Carolina. He was president of the Burlington Chamber of Commerce on several occasions, a member of the Burlington Community Foundation and the Elon College Foundation, a trustee of Elon College and of the Elon Christian Orphanage, treasurer of the Burlington City Library and the Alamance County Hospital board, and a member of the North Carolina Board of Correction and Training. He was a member of all the prominent hosiery organizations of our country, and belonged to the American Legion and the Kiwanis Club.

One of the outstanding contributions that he made to his church and which he performed so efficiently and capably was that of teacher of the Adult Men's Class. Unfortunately I did not have the opportunity to hear many of his lessons because of my absence from the community during the last decade of his life, but I have heard many of the class members tell of the spiritual direction given them and the ability he had to impress upon them the importance of living a Christian life every day. Yes, it is obvious that James Henry McEwen learned the three R's and practiced the four P's.

The qualities and abilities of this great man are so well outlined in the *PhiPsiCli* of 1947 which was dedicated to him, that I quote from that book: "Native North Craolinian, educator, manufacturer, community builder, Christian statesman and churchman. A man of unusual economic sense, he had an insight into industrial problems possessed by few and rarely, of ever, surpassed. By his genial spirit, unselfish attitude, and fair dealings he enriched the lives of his business associates and endeared himself to his community. He was so fair to labor that those who worked with him sought to carry out his wishes as if they were their own . . . Because of his interest in, devotion to, and vision for our college, we, the members of the class of 1947, take perculiar pelasure in dedicating the *PhiPsiCli,* our college annual, to his memory and enduring honor."

It is a distinct pleasure and honor to have with us tonight the family of this well-known and beloved industralist. Mrs. Iris Holt McEwen has also lived a life of dedication, serving well her community, church, orphanage, and college. She is active in the Women's Auxiliary, a teacher in the Sunday School, and a trustee of Elon College and of the Christian Ophanage. This family has seen fit to contribute substantially to the cost of construction of this dining hall. On the behalf of their husband and father a permanent memorium has been established. This long needed, beautifully decorated and furnished building is most fittingly named the J. H. McEwen Memorial Dining Hall.

As the last sentence of the annual dedication stated: "Because of his interest in, devotion to, and vision for our college," may I close with the hope that Elon College may have many such friends in the future, who will show interest in, devotion to, and vision for her.

Historical Society of the Southern Convention

The Historical Society of the Southern Convention was officially recognized at the recent session of the Southern Convention. It will be its purpose to preserve the shrines of the Congregational Christian Churches in our area, gather historical material, and maintain the Church History Room at Elon College. Charter membership in the Historical Society is $5, and the names of all charter members will be preserved in the Church History Room. Through the generosity of Mr. John T. Kernodle we have received a limited number of copies of the very valuable book, "Lives of Christian Ministers," P. J. Kernodle (1909). A free copy containing 408 pages will be given to all charter members of the Historical Society. If you would like to receive one of these books and become a charter member of the Historical Society fill out the membership card as shown below and mail it to the Southern Convention Office, Elon College, N. C., along with your check for $5. The charter membership list will close July 1st.

Wm. T. Scott.

HISTORICAL SOCIETY

of The Southern Convention of Congregational Christian Churches

ELON COLLEGE, NORTH CAROLINA

With gratitude for the faith of our Fathers, a heritage of great price freely given to us; with faith in the solid achievements yet to come through the Church and its wide and varied interests, I gladly become a member of the HISTORICAL SOCIETY of the Southern Convention, that the Christian faith and deeds of the past, present, and future may be preserved as a witness to our Lord and Savior Jesus Christ.

Name ....

Address ....

....

Local Church ....

"I saw and beheld a great multitude which no man could number."—Rev. 7:9:

The Spirit of Congregationalism

By GAIUS GLENN ATKINS

CONGREGATIONALISM, when one sees it in its entirety, has always been a means to an end: the right and duty of the church member to administer his own church business with a direct control; a minimum of ecclesiastical machinery; willing obidence to majority decisions; a disciplined respect for the right of the majority. Congregationalism believes this to be necessary to the liberty of a Christian man, and whatever else is built must be upon this foundation.

This liberty may be surrendered, but only for the sake of a larger and more inclusive liberty, since freedom is always cooperative and must always extend its corporate frontiers to maintain its central sanctities. Congregationalism began and continued with a new concepttion of authority of the Christian fellowship, in essence a spiritual democracy, and beneath this the conviction that the sources of this authority are the enduements and directions of the Holy Spirit, and that thus God comes into action through human meditation. This is to establish the church upon foundations which no tumult can overthrow and whose august sovereignties make hierarchies only incidents in a vaster process. Congregationalism made the church meeting house a throne room.

In it was, and is, a conception of "communion" immeriate, cooperative, vital, tenacious, and elastic. It is a direct sharing of undertakings and responsibilities, friendships and the fruits of the Spirit. Nothing in religious history is more moving than the covenants by which members of the early Congregational churches bound themselves together in the face of manifold perils, for the conduct of enterprises whose simplicity masked their splendor. The result, at its best, has been an immediacy of Christian fellowship whose tender beauty cannot be put into words.

The genesis and development of the fellowship principle has been modified and improved, but it has held true to its primary inspiration. The complusions of Congregationalism have always been rooted in free consent. They represent shared visions and shared undertakings. The result has been a fellowship of churches which has secured a community woven together of strong and countless filaments—no more sectarian than truth, goodness, and Christian discipleship are sectarian. Its halo has flickered often enough and those who care for it must recognize its limitations, but it has sought and served, far beyond its own immediate and particular interests, the realization of the Christian way in strategic human enterprises.

The "Congregational Way" possessed a power and principle which will always be asserted and realized in a free society. Its two key words are: "fellowship" and "free." "Fellowship" makes it Christian. "Free" makes it great. These are more precious than life, for without them life has lost its meaning and Christianity its mandate. Its history in its entirety is no more than the telling of how one communion among the great fellowship of Christian communions has conceived and served these freedoms and helped to make them, after its power and fashion, a priceless part of our inheritant.

From the Congregational Christian Historical Society **News Letter**, Spring, 1956.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials,, Liberty — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, JUNE 14, 1956 NUMBER 23

Father's Day

By ANDREW SLABEY

When Mother's Day comes around everybody observes it. Greeting cards swamp the mail. Presents are bought and given. The florists can scarcely supply the demand for white and red carnations. The preachers preach wonderful sermons about mothers. And the grateful daughters in the church put on special programs honoring mothers. That is all right. We would rather honor our good mothers than some ancient saints who never did anything for us.

But when Father's Day comes around hardly anybody notices it. Why not? Aren't the fathers entitled to any recognition or appreciation? Of course, they are. Especially if the fathers are good providers of daily bread for their families and live a good life. Years ago we used to sing a song:

> What's the matter with father? He's all right!
> What's the matter with father? His hair is white
> Though I am strong for the other sex,
> Father's the one who signs the checks.
> What's the matter with father? He's all right!

In the Bible, stories of fathers are more numerous than of mothers. Good fathers and bad fathers are held up as examples or warnings. There is the old priest, Eli, who neglected to bring up his sons in the right way, and so did Samuel.

See what King David had to suffer from his bad son, Absolom, who raised a revolution against him. But when the son was killed, the father cried over him in sorrow.

Jacob was good to his son, Joseph, and the boy repaid him a hundredfold; in fact, he saved his life from starvation, and brought him to security in a foreign land.

Christ loved to tell about fathers, and about our Heavenly Father.

"Honor thy father and thy mother" is the commandment. Yes, but we must aim to deserve that honor by the grace of God.

News from the Churches . . .

New Pastor at Liberty Vance

The Rev. and Mrs. Lowell A. Smoot began their ministry at Liberty Congregational Church, Vance County, N. C., Sunday, June 3, 1956. They come to North Carolina from Tennessee, where they had a very successful pastorate.

The Liberty Church and churches of the community gave Mr. and Mrs. Smoot a warm welcome, and an appreciative hearing. Representatives from three denominations and four churches united in giving the new minister and his wife a cordial reception.

Mr. B. M. Newman of Liberty recognized the visitors who were present, and Miss Pattie Lee Coghill of Fuller's Chapel introduced Mr. and Mrs. Smoot. Mr. Smoot used as the theme of his sermon, "Accomplishing the Impossible." The message invoked an enthusiastic response from the congregation.

Liberty Vance is a fine rural church, with a large membership, and an outstanding record for supporting the entire program of the Congregational Christian Churches. The people of the church are very happy to have again a resident minister in their midst.

Dr. and Mrs. W. W. Sloan of Elon College served the Liberty Church as supply during the period preceding the coming of Mr. and Mrs. Smoot.

* * * * *

Lebanon Church

The Young Adult Group of Lebanon Congregational Christian Church met Wednesday night, May 30, with Miss Nancy McSherry. The president, Mr. Maynard Wells, called the meeting to order by requesting everyone to repeat the class motto.

Mrs. Carlton Scott gave a most interesting program on, "We Need the Bible." Miss McSherry led the devotional service using Psalm 37. Minutes were read by the secretary, Mrs. Connie Collie, and approved.

The group was glad to report that the church lawn had been seeded, the grass growing nicely, and the walks to the church had been laid. This project had been completed by the group, and all bills paid. The group raised $115.50 toward the walks in two weeks. Thanks were expressed to other members of the church who had made contributions.

The group has accepted another project to raise $500 toward the church building found before Christmas, and is quite confident this goal will be reached.

At the close of the meeting the hostess served delicious refreshments which were enjoyed by all.

The 4-H Club members of Lebanon were in charge of the Sunday School assembly recently and gave an excellent program. It was good to see these young people using their talents for the work of the church. The topic was "Faith."

Miss Carolyn Lockhart is chairman of the 4-H Club. She conducted the program. Mrs. Carlton Scott, teacher of the Juniors, assisted in the preparation of the program.

Mrs. Ezra Stowe, *Reporter.*

* * * * *

Oak Level

The Oak Level Congregational Christian Church, Youngsville, N. C., conducted a Service of Dedication and held the Annual Home Coming Sunday, June 3, 1956. Oak Level has recently completed a building program which added to the church school facilities, and the entire building was redecorated.

The Rev. Elmore M. Powell, pastor of the church, used as the theme of his sermon: "Building the Church of Our Dreams," and led the Service of Dedication.

Luncheon was served on the church grounds. The history of Oak Level Congregational Christian Church was read at the afternoon service, and the congregation challenged to undertake larger things in the future.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgement and liberty of conscience is a privilege that should be accorded to and exercised by all.

EDITORAL STAFF

Editor ....S. C. Harrell
Managing Editor ....J. T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Laymen's Fellowship, J. E. Danieley; Woman's Work, Mrs. J. H. Booth, Jr.; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.
Board of Publications—W. W. Snyder, Chairman; S. T. Holland, Secretary; Clyde W. Fields, S. E. Madren, K. D. Register, W. L. Cooper, Treasurer, ex officio.
Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Conventon of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Missions at Home and Abroad

The Riggs Return from Vacation

Kilanjunai, P. O.,
via Salaigramam,
Ramnad Dist., S. India,
May 15, 1956.

Dear friends of the Southern Convention:

We are just down from our vacation in the hills, where we spent the month of April. We feel refreshed, and are looking forward eagerly to the new year ahead and a fresh start at the work here.

It seems a little strange to be reading in the letters and magazines from home about the newly arrived spring weather and approaching season of graduations and vacations in America. Our hot season here culminates in May instead of August, because India's great natural air-conditioning system, the monsoon wind, is switched on early in June. Here in Kilanjunai we are close to the coast and its sea breeze, so we think we have air-conditioning all year around. At the moment we will have to admit that its efficiency is not up to usual standards, at least in contrast to the San Francisco like weather of our Kodaikanal resort we have just come from. It was certainly impressive, however, despite the heat when we arrived back down here, to watch the children squeal in a continuous ecstasy of delight with their newly rediscovered toys and playmates. (It is also a tribute to Fran. who has managed to make our simple home such an attractive place for them that it beats all the enticements of the glamorous Kodai spot!)

Actually the heat here is still not as trying as, for exabple, the moist summer heat of Georgia where we were two years ago. It is a dry heat; and it is probably the dryness itself that worries us, rather than the warmth. We keep thinking about all the water we had last November, before December's flood literally washed it all away. Since then we have had no rain at all except for two meager thunder showers, and not much chance of any more for another four months. After all this period of drouth the ground is really parched, and the tiny drinking-water reservoirs in each village are shrinking away to nothing. The pond next to our house here in Kilanjunai still has some water in it; but the people are not drinking it because, for some reason, the fish that washed into it during the flood all died suddenly, leaving the water with a bad taste. So the villagers are digging holes in the sand at the edge of pond, and are even using the despised well water. What they—and we—will be doing in another month or so, when all these possible sources dry up or turn brackish, is anybody's guess.

What other changes do we have to look forward to this year, besides the drouth, which after all is not so very unusual in this country? In our household, we lost Katherine, one of our servant girls, who was suddenly reconciled with her husband just before we left Kodai. We are glad for her and her baby, of course. But we already miss her here, the house seeming strangely quiet without the sound of her constant humming and singing at her work. In her place we are trying out a local widow, whose son is one of Louis' best friends. We knew she was desperately poor, so we asked her to move into our household and sleep with our other servant girl. But when we told her to go and get her things, she did not move to comply. "I don't have anything," was her simple answer!

We are also losing our Kilanjunai pastor, who is being transferred, fortunately not far away. He came here soon after we did the first time, and we grew to have tremendous respect for his indefagitable energy. The picture of this sixty-year-old Indian, clerical robes flying in the wind, tearing around on his cycle, shuttling back and forth between his various village congregations, and never resting or saying no to anybody's request to do an errand or a favor, never ceased to make us marvel or leave us a bit breathless. His replacement has just arrived, a much younger man, but one who is said to be much more sedate and less energetic.

As for the prospects for the medical work, here, we do not yet have another doctor, or a house to put him in, or our new maternity ward, or quarters for the village health worker trainees we will be getting next winter. In India the trick is not to hold your breath too confidently for anything, no matter how sure it seems to be. A worse error, of course, is to become cynical and say that there will be no progress. (I used to despair of some of my chronic patients ever showing any clinical improvement; but being away for a month and then taking a fresh look at them shows how wrong I was to doubt!) The most noticeable improvement in the villagers around here now is the tremendous government work relief project of repair and biulding up of the irrigation tank bunds, which has given employment to thousands and will help ensure that the tanks will not lose their water again, next time we have a rain the size of last December's.

Another bit of outside help which caused a tremendous stir around here was the Christian student work camp group which stayed in our house last month while we were away and rebuilt a church in a nearby village which had been washed away by the flood. Of course the local congregation also contributed their voluntary unskilled labor; but since they were of outcast origin, everybody said that was to be expected. But the sight of educated college students out in the hot sun, getting their hands dirty in the same kind of work and for the benefit of these same humble village outcasts, was really an eye-opener. The boys were up every morning at 4:30, and after prayers and breakfast were off to work by six o'clock. They knocked off at noon, ate, bathed and relaxed till the cool of the late afternoon; then had Bible study and discussion groups, and finally moonlight song fests. Their leadership was entirely Indian, but one of our missionaries stayed and shared in the work the entire two weeks, and two others also took time out from their Kodai vacation and language study to make the trip out to Kilanjunai and visit the work camp.

And finally, speaking of volunteer help for outcastes, we have just had another visit from Mrs. James, the Bible woman, who will again be a part of the scene during this coming year. Widow of a pastor, with children grown up or away in boarding school, she has elected to devote the remainder of her life to work among the outcaste village Christians. This means that, despite her own high-caste background and educational advantages, she has chosen to identify herself completely with them, living in a mud hut in their midst and eating their same meager diet. Every day she walks thru the hot sun to one village after another, just to visit with them. She usually turns up here once a week or so, for a meal, a

(Continued on page 7.)

Editorial . . .

Can the Church Help the Alcoholic?

I Am an Alcoholic! is the title of an article appearing in **Advance**, issue of June 13, 1956. **Advance**, in case any of our readers do not know, is the National magazine of the Congregational Christian Churches. The author is a clergyman whose name is not given. "Here is the story of a clergyman afflicted with the loneliest illness know to humanity—a man on his way back from 'skid row' " appears at the top of the page.

The article should be read by everyone who is vitally concerned about the misfortunes of his fellowmen. The problem of alcoholism has reached alarming proportions in this country. There are about four million alcoholics in the United States, according to the latest estimates, and the number is steadily increasing.

An alcoholic is a person who has completely lost the power to resist the temptation to drink to excess. The more he drinks the more his system craves. His will is enfeebled to the point that no matter how hard he tries, there is nothing that he can do about it but to drink alcohol in whatever form he is able to get it.

Alcoholism is now classified as a disease; but medical science has not yet been able to determine the cause or causes, and no medicines have been discovered that will cure it. Much of the literature which is now being written takes the position that it is incurable. It, like tuberculosis, can only be arrested. The anonymous clergyman cites the case of a patient who did not touch alcohol for twelve years. He took one drink and was right back where he was when he began the struggle for sobriety.

Why do people drink alcoholic beverages? There are many factors involved in the answer to that question. The first answer that comes to mind is the idea that socially, it is the correct thing to do. The favorite note played up in liquor advertisements is that people of distinction drink fine liquors. Alcoholics are the finished products of social drinking.

Another reason why many people drink is that they are seeking a way of escape from the stresses and strain of modern life. There is no way of estimating the number of people who resort to drink because they have never learned how to live happily with themselves or with those around them. Drinking to forget their troubles they multiply them a hundred fold.

One of the things about which the alcoholic complains is the unutterable loneliness which envelops him. That is true without a doubt. It is also true that the alcoholic is one of the most difficult persons with whom to live that one can imagine.

As we seek to answer the question as to how the church may help the alcoholic, we should face the fact that the things which make him an alcoholic make helping him exceedingly difficult. The normal factor of the human will can no longer be counted upon. Alcohol destroys the normal functioning of both body and mind.

Alcoholics Anonymous has recognized that fact and planned a program of approach accordingly. Members of AA undertake to help the alcoholic only when help is sought by the patient himself. The church can not, we believe, render to the alcoholic the kind of help which Alcoholics Anonymous is giving. Alcoholics require a specialized type of care that neither the minister nor the average church member has the time or the training to give.

The church can and should be informed as to the magnitude and seriousness of the problem. The alcoholic feels that he is under the condemnation of the church. He needs pity, sympathy and love. That the church can give. "For God sent the Son into the world, not to condem the world, but that the world might be saved through him." The alcoholic is the church's opportunity to mediate the love of God to one who is already in hell.

Many of the states have taken over and administer the sale of alcoholic beverages. The state controlled ABC stores are operated at a profit. Out of these funds we should like to see provision made for hospital care for alcoholics. This morning's newspaper carried under Recorder's Court cases, "B . . . E. . . . J . . . ., drunkenness, (43rd time), 30 days on the roads, appealed, bond $200." Certainly that sort of thing poses a problem that churches should be concerned about.

Fifty years ago many of the churches waged a bitter fight to outlaw the legalized sale of liquor. State after state voted out the legalized sale of liquor. Amid the exigencies of World War I national prohibition was tried. There is no point now in going into the details of what happened to the "Noble Experiment."

So far as churches are concerned the inevitable conclusion seems to be that they must adopt a different approach to the problem of alcoholism. Alcoholic drinks are too easily made for the source of supply to be dried up. The approach must be made through the individual.

Churches and church members can do much to change the popular notion that it is a smart thing to drink. They can by precept, preaching and example, lead those with whom they have contact, to an awareness of the dangers that are involved in the use of alcohol as a beverage.

Youth Looks at the Church

A Sermon for Youth Sunday

By FAYE GORDON

In today's world, youth are very conscious of trying to find themselves. One of the best places in which to begin our search for the values most important in our lives is the Church.

God desires to claim every child as his own. The Church welcomes each new life into its fellowship. Every baby has untold possibilities of growth and Christian service. Parents have the duty to bring up their child in the Christian faith and the Christian way of life. In the Church we are in close fellowship with one another, and with all Christians in every land in every age who are united around one common table in one common faith.

Let us look first at our experience of the Church in worship. What greater calamity can fall upon a nation and its people than the loss of worship? When we go to Church we meet God face to face—reminders of Him are everywhere. We praise Him with our expressions of faith from our scripture reading, hymns, and prayers. This is an inspiration to each of us. Here we can forget everything that is seen and center our minds on His who is unseen and eternal. If we keep the appointment to be at Church—He will keep that appointment too. Nothing miraculous happens during the service but when you leave you return home with God a little more real to you than he was when you came, or than He would have been if you had stayed home to read the Sunday papers. We are better, stronger, more able to meet life well during the coming week.

It is desirable as we walk through the world of nature not to be blind to the miracles surrounding us and also that we not fail to acknowledge and thank God for all that is good and beautiful. But in prayer and worship we need the freedom from distraction and the opportunity for concentration provided by a solitary room where a man prays alone or by the Church where a congregation comes together to worship God. Here we put emphasis upon reading the Bible and the preaching of the gospel. This appeals to and instructs the minds of men as well as touching their emotions. But we must not think that because a sermon is poor you have wasted your time. We do not come to Church, or should not, primarily to listen to a man but to worship God. Worship has always been and will always be one of the most important things the Church does. Youth needs this too!

Secondly, consider those ways we become members of the Church. Each of us has the same responsibilities in the Church: we must keep in close and constant touch with the Church as a whole; and we must do our part in the Church, to keep it going.

Sometimes young people drift away from the Church, because they have lost interest momentarily, or go away to college, or take a job in another community. It is up to each of us to keep interest in the Church for young people as well as the adults.

There are many worthy ambitions which a young person may set for his or her life. Certainly, not least among these is this: "I will be a good member of the Church." To "live right" as a Christian is to live according to the will of God. When parents so live that their homes are centers of graciousness, kindness, and good will, their children usually reflect this spirit. They are then set free of narrow, selfish, and anti-social attitudes.

There are three stages in personal relationship in showing how dependence and independence go together: acquaintances confine their conversation to casual remarks; friends discuss deeper thoughts; intimate friends share inner hopes and fears. The closer the relationship the greater the freedom—and the greater the dependence. Nowhere is this creative union more fully expand them in the Christian life. A Christian is the freest person on earth. Nothing makes us more free than the presence in us of God's spirit.

Christian living comes from loyalty to God in Christ. Loyalty is increased by Christian living. Our Church is a human institution and the Church of Christ, being the living organism by which God builds the Kingtdom of Heaven. It is the means by which He reaches out to remake the society of His children.

Society needs remaking. Any community can bear witness to this if it will. Gambling, drinking, slum conditions, corrupt politics, and neglected young people are to be found in nearly every city and hamlet. It is up to you and me to redeem this needy world.

The Church is that fellowship of men and women in which God's spirit leads us to the conscious, eager acceptance of His will that all men shall be united in mutual love, righteousness, and service.

Yes, to be a good member of the Church we must all unite to seek ever richer communion with God, greater development of self, and larger opportunity to serve others. By every possible means we must seek to help people to know, trust, and serve God and one another.

This, then, is another way youth looks at the Church—as a fellowship of those who follow Christ, set in the midst of a warped and twisted society in order that men may come to know God better, may enrich their personal lives, and may serve others more completely. Through all Churches, God seeks to make the community life of men pure, holy, and loving. Deep down inside those of us who are true Christians know that God calls us to share in this great task of the Church. Christian life and action in and through the Church is the response of our souls to the love of God which sought and found us. So let us be — good members of the Church.

Now, applying this to everyday living, how does it work? Every real Christian is committed to full-time Christian service. It is the duty of a Christian to live by the law of love. This attitude should be toward both God and man. With all the wrong and evil things we have done, we could not love God unless He had first loved us and shown us what His love is like in Jesus Christ. We should practice this law of love in regard to ourselves. Certainly a Christian's responsibility is in a concern for himself, his health, efficiency, and general welfare.

We should practice this law toward the members of our own families. True Christianity means right relationship at home. Sometimes it is those nearest to us whom we treat worst.

We should show our love for our neighbor. The parable of the Good Samaritan clearly indicates that our neighbor is anyone who is near and whom we can help.

Naturally we would next be concerned with our community. Any

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

(The final words of President L. E. Smith to the class of 1956 are printed in THE CHRISTIAN SUN for the readers who were not present at graduation.)

The Class of 1956

I know that the word "challenge" is outmoded—worn threadbare in an attempt to inspire young people to throw their best, their all into the fight for a richer and better world. And yet what word in the English language could serve better to arouse you and inspire you as you face the world today? And what a world! torn with strife, blinded by materialism, deceived by superficial standards of moral goodness and lulled into spiritual complacency by a theology stripped of its eternal verities.

When you faced graduation from high school, you faced a challenge. When you entered college, the uncharted seas of information, latent in the minds of learned professors, hidden between the lids of myriads of books on library shelves and coming from the press daily awed you. When you came to final examinations for graduation, you faced a severe test. Now when you face today's world, your world, and the responsibility of changing that world—and changed it must be— you face a challenge—the greatest of your life, your entire existence.

Ignorance, the greatest barrier to human progress in its widest sense, must be banished. Greed and graft in individuals, communities and nations must be supplanted by compassion and generosity. Extreme nationalism must lose itself in the true philosophy of one world. Any nation or a group of nations, bent on world domination, must be deprived of the weapons of warfare and destruction making any possibility of triumph impossible. A cold, formal, worldly religion with only a mythical Christ and a church with symbols and rituals must be replaced with the reality of a crucified, risen Christ and the consciousness of the ever-presence of the living God with power to change men's lives and redeem a lost world.

This is your task, your mission, and what a challenge! You can never right the wrongs of the world by yourself, or of yourself, but God and you can work wonders. In Him are wisdom and power, might and majesty. Hide yourself in Him and your mission is plain; grace overflowing for you will be sufficient to meet any challenge in life.

Remember, the world is still waiting to see what God can do with a life that is given to Him without reserve. What a challenge! What a privilege!

L. E. SMITH.

* * * * *

Apportionment Giving

Previously reported	$10,245.38
Eastern N. C. Conference:	
New Elam	$ 13.00
Eastern Va. Conference:	
Oakland	$ 78.00
N. C. and Va. Conference:	
Greensboro, First	$ 56.63
Hopedale	55.00
Winston-Salem	47.00
South Boston	13.00
Hendersonville	38.00
Lynchburug	7.75
Western N. C. Conference:	
Seagrove	$ 7.50
Total	315.88
Grand total	$10,561.26

* * * * *

Burlington Foundation Donates $15,000 to Elon College Fund

The Burlington Foundation of Burlington Industries presented to Elon College yesterday the first of three $5,000 checks to be applied to the expansion program of the college.

Additional checks for $5,000 were pledged for 1957 and 1958 to complete a gift of $15,000 for the college. Yesterday's gift was designated for use in furnishing Virginia Hall, Elon's new dormitory for girls.

The gift was presented to President Leon E. Smith by a committee which included John Harden of Greensboro, vice president in charge of public relations for Burlington Industries; J. Hinton Rountree of Greensboro, head of the office of administration for the company; and John A. Boland, Jr., of Burlington, manager of the Burlington Industries' Decorative Fabrics Division.

Acting as spokesman for Burlington Industries, Harden declared that "Burlington Industries is happy to take part in the development program of Elon College. We are aware of the vital contribution which the college makes to our own people in Alamance County in particular and of its contribution to the state and to higher education in general. We are also proud of the place of leadership which a number of our Burlington Industries people occupy in the continued progress of the college."

This gift from Burlington Industries is applied toward completion of a gigantic two and one-half million dollar fund-raising campaign, which was launched by Elon College in 1946 to finance its expansion program. This amount was to be raised over a period of 10 years, concluding in December of 1956.

Reporting today upon the progress of that great campaign, Dr. Leon E. Smith stated that to date $1,850,000 has been secured in cash and pledges. This amount does not include a recent pledge of $125,700 from the Ford Foundation, nor does it include conditional pledges made by the church and by the trustees of the college that total $450,000. Neither does it include unsigned pledges that amount to $50,000 to $60,000.

At the recent session of the Southern Convention of Congregational Christian Churches, it was voted to extend the time to complete the campaign until December 31, 1957, and to add a minimum of $500,000 to the amount to be secured, making a total of $3 million. The convention also authorized the administration of the college and the executive committee of the board of trustees to employ a fund-raising agency to complete the campaign and to raise the additional $500,000 and more if necessary.

In announcing yesterday's gift from the Burlington Industries, President Smith stated that "yesterday morning at 10 o'clock, three representatives of Burlington Industries, John Harden, J. Hinton Rountree and John A. Boland, Jr., came to the campus for a personal inspection of our new buildings now in process of construction. Standing in front of the McEwen Memorial Dining Hall, Mr. Rountree handed me a check for $5,000 from Burlington Industries Foundation as a contribution to Elon College with the assurance that the Burlington Industries would contribute to Elon College additional gifts of $5,00 each in 1957 and 1958. The donation was without restrictions, but the donors expressed the hope that it might be used to pay for furnishings in Virginia Hall, a dormitory for girls. This is a most welcome contribution, and the purpose for which it is given is commendable indeed."

"In making this contribution, the

(Continued on page 15.)

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

Young People Conduct Service

On Sunday, June 3 the regular morning worship service was conducted in its entirety by the young people of the Suffolk Christian Church, in observance of Youth Sunday. Miss Marie Everett, retiring president of the Senior Youth Fellowship presided, gave the invocation and benediction and led the responsive reading. The morning prayer was read by Miss Patricia Jones and Mr. Duane Jubenville read the Scripture lesson from the Sermon on the Mount. Music for the service was provided by the Youth Choir, composed of some 35 members of the Junior Department of the Church School. The offertory solo, "Bless This House," was sung by Miss Martha Joyner, soparno. The climax of the service was an address entitled "Youth Looks at the Church," delivered by Miss Faye Gordon, outstanding youth leader in the Suffolk Christian Church and newly elected President of the Southern Convention Pilgrim Fellowship. With a representation from each of the departments of the Church School, Primary, Junior, Junior High and Senior High, together with the parents of these young people, made an exceedingly large congregation for this service.

Ushers were: Steve Johnson, Melton Dailey, Jimmy Caulk, Tommy Murphy, Shepherd Speight, Billy Felton, Beverly Burton, Bobby Speight.

Miss Faye Gordon's address appears on page five of this issue.

* * * * *

Ministerial Students and Religious Education Majors

Three of our Southern Convention Ministerial students graduated from seminary this June, or will graduate at the end of the summer from Duke Divinity School—G. Julius Rice, pastor of the Shallow Well Church, Sanford, N. C.; Max Vestal, postor of Pleasant Ridge and Spoon's Chapel Churches, Ramseur, N. C.; Madison Beverly Currin, Jr., Burlington, N. C.

A Warren Matthews, of Greensboro, N. C. and a graduate of Elon College, who graduated from Hartford Seminary a year ago, spent the current school year in graduate study at Harvard University, as winner of the William Thompson Fellowship and the Bennett Tyler prize of Hartford Seminary. He plans to study abroad next year.

Ministerial students groduating at Elon College on May 28th were: John P. Littiken, pastor of the Hines' Chapel Church, McLeansville, N. C., and William Curtis Young, of Durham. These two young men expect to enter Duke Divinity School this fall. Miss Margaret Johnston of our Tryon Church, graduated from Elon as a Religious Education major. Our heartiest congratulations to these young people!

Garland B. Bennett, pastor of our Zion Church, near Burlington, and a Junior at Elon, received the Monroe award at Elon, as the most improved student during the year.

We have a goodly number of ministerial students studying at Elon, though we should have a larger number entering the Freshman Class in the fall of 1956. The following students are enrolled in seminary: Duke Divinity School, Rosser Lee Clapp, Pastor of the Auburn and Garner Churches; Thomas W. Madren, Pastor of the Amelia and Plymouth Churches; Bill Simmons, Pastor of our Hank's Chapel Church. At Union Seminary, Richmond, James W. Madren, Pastor of our Hopewell Church, is a student. At Union Seminary, New York, are enrolled John G. Truitt, Jr., and J. Wright Williamson. At McCormick Seminary, Gilbert Marsh, formerly of Chapel Hill, is a student. Mrs, George A. Roberston, Jr. of Hopewell, Va , is a rising senior in Religious Education at the Assembly Training School, Richmond.

W. T. SCOTT.

A Church Member and a Tither for Twenty Years

I was converted at Pleasant Ridge Christian Church, near Ramseur, N. C., in October, 1936, and joined that church It has been almost twenty years ago since I joined the Pleasant Ridge Church and started setting aside a tenth of my income. I was convinced then as now that if I were going to do my best as a Christian, it would mean that I would need to return unto God a tenth of the money He permitted me to earn. I can truthfully say that tithing has been a wonderful experience for me.

I realize that if I and many others like me were to give our total income to the church and other charitable organizations, it would only be a drop in the bucket compared to what is needed in the world today. However, I feel that if all people in our churches would practice tithing our money troubles would be over and our churches could do a much better job of helping to build God's Kingdom here on earth. We as Christians would also have the consolation of knowing that we were giving our fair share to make our churches and our lives more effective.

I recommend the practice of tithing as an enriching experience for the tither and as a very effective and practical way of financing the work of the Kingdom.

HUBERT BEANE.

(Hubert Beane is a member of our Asheboro Church and Chairman of the Committee on Stewardship in the Western North Carolina Conference.)

THE RIGGS

(Continued from page 3.)

chance to cuddle our children, and to stock up on Bible pictures to pass out to her illiterate friends, whose only chance to know the Bible is thru these pictures. Perhaps she is not the stature of a Gandhi or Vinoba Bhave. But lives are being changed in the villages around here, because of her.

Best wishes—

ED RIGGS.

YOUTH LOOKS AT THE CHURCH

(Continued from page 5.)

needy area is a city's life should be our concern.

What should be our next concern but for our nation?—to take seriously the responsibility of citizenship.

Last, but not least, is our attitude toward the whole world—for us to work for missions and world peace.

I have said that young people today have great need of finding themselves. Through worship, in being good members of the Church, and in applying our faith in our everyday life, we can begin to move in the right direction. Perhaps all that I have said may be summed up in these words, from a hymn loved by young people everywhere:

Lord, we are able—our spirits are thine
Remold them—make us like Thee Divine
Thy guiding radiance above us shall
Be a beacon to God—to love and loyalty.

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Attention, Women Attending General Council!

There will be a "pre-session" for women at the General Council on Tuesday, June 19. The session will begin at 1:30 in the afternoon and will be held at the First Central Congregational Church, the host church for the General Council.

Sue Bark, our national president, says about this session: "These presession meetings will afford hundreds of our Congregational Christian Women an excellent and unusual opportunity to meet and hear from our Executive Secretary, our national officers and committee chairmen. The programs are designed to answer the question women are asking about our areas of work, Woman's Gift and Friendly Service."

There will be a six o'clock banquet at the Blackstone Hotel (across the street from the host church), where the evening session will also be held. Tickets for the dinner are $2.50 and requests for same, accompanied by check, should be sent to Mrs. Howard J. Platt, 309 S. 57th St., Omaha 3, Nebraska, right away.

These sessions are open to *all* women attending the General Council, whether women's society officers or not, whether delegates to the Council or not. So, if you are a woman attending the General Council, consider getting there a part of a day early so you can attend these special sessions for women.

Emily C. Lester.

* * * * *

Ione Catton Will Present Bible Study and Conduct Class on Program Planning at School of Missions

"The vision and ministry of the whole Christian fellowship will rise no higher than the vision and the ministry of the local church. Every smallest fellowship, therefore, must solemly face its obligations and opportunity and must join the onward march of the Christian World Mission," says Miss Ione Catton, D. R. E. of Chicago, Illinois, Secretary of Program in Missionary Education of the Congregational Christian Church, who will present the Bible Study material for next year at the School of Missions to be held at Elon College, Elon College, N. C., July 10-13, 1956.

Miss Catton has written a course of study and the necessary helps to the "Sermon on the Mount," which will be studied by the National Fellowship of Congregational Christian Women as well as by the Women of Evangelical and Reformed churches.

MISS IONE CATTON

member of Missions Council of Congregational Christian Churches, who will have prominent part in School of Missions at Elon College, July 10-13.

We are happy to report that Miss Catton will also conduct the Program Planning class which will be held in the afternoon sessions during the School of Missions.

Miss Catton is well qualified as she was educated at the University of Wisconsin, Boston University (M.A.) and Columbia University. She holds an honorary degree of Doctor of Religious Education from Olivet College, Olivet, Michigan.

With a rich and varied background of experience as a high school teacher, settlement house director, state director of religious education, and minister of religious education in the local church, she is now a member of the Missions Council of Congregational Christian Churches and works with conferences and churches in building programs in the field of missionary education. She is also doing a great deal of counselling and directing of workshops and teaching in Institutes and Schools of Missions.

Ione Catton has no middle name, but if she had it might well be "Enthusiasm" for she throws herself heart and soul into the job at hand and her thirst for information and ability to impart it to others is prodigious.

* * * * *

Open House at Parsonage in Warwick

The Women's Fellowship of the Congregational Christian Church in Warwick sponsored the Open House held in the parsonage on Sunday, May 27, from 3 to 5 p. m. This date marked the second anniversary of the first church service held in the Deer Park School in connection with the establishing of the Warwick Church.

During the two years 129 members have joined the church and there are 157 enrolled in the Church School. The church has had a full time pastor since the first of September, the Reverend A. Larson Granger, former pastor of the First Congregational Christian Church of Newport News, who organized the Warwick Church. Six lots have been purchased for the building site of the church, and plans have been drawn up and approved for the church plant. It is hoped that the construction of the first unit will be started soon.

The pastor and his family moved into the parsonage in January. This is a five room English brick veneer home with automatic washing machine, electric range, and ice box installed.

During the Open House many friends of the Newport News Church called as well as members and friends of the Warwick Church.

A color scheme of green and yellow was carried out by the committee on arrangements. The table was most attractive with its yellow cloth fringed in white, its silver candelabra with green candles, silver trays of cake cut in dainty diamonds, iced in green and yellow, large punch bowl of lime sherbert punch and dishes of mints and nuts.

The committee was composed of Mrs. A. L. Granger who weclomed guests; Mrs. J. O. Saunders, who was in charge of decorations; Mrs. A. T. Jarvis, Mrs. Marvin Sherrill, who poured; Mrs. E. L. Scott, in charge of cake; Miss Mary Lou Booth, Miss Connie Ward, who served the guests; and Mrs. Edith Bluvome, Mrs. George I. Serig, Mrs. John E. Kasperek, and Mrs. J. H. Booth, who served in the kitchen.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Continuing Mission of the Church

Lesson XII—June 24, 1956

Memory Selection: *Ge ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen.* Matt. 28:19-20.

Background Scripture: Acts 27-28.

Devotional Reading: Psalm 67.

The Curtain Falls.

We come to the closing act and scene in the play, "The Life of Paul." It has been a story of thrill-packed action and drama. This man had traveled thousands of miles, preached hundreds of sermons, wrote many books, healed many people, established many churches, converted many people, made many friends and perhaps just as many enemies, suffered persecution and hardship, and had many breath-taking experiences including several shipwrecks—he tells us about one in Acts 27—and finally had come to Rome. And there the final chapter is written, so far as the biblcal record is concerned, and the curtain falls on the scene with the man now grown old, a prisoner in "protective custody." To be sure Paul lived several years after the incidents recorded in today's lesson, but Luke tells us nothing about these years. Luke had set out to show how the gospel, beginning at Jerusalem, had gone first into Judea, and then Samaria, and then to the uttermost part of the earth. Having done that, he stops. We wish he had given us the story of the last years of Paul. But he did not, and that is that.

The Last Scene.

The last scene is laid in Rome. For a long time Paul had cherished the hope of visiting Rome. And he realized his hope—he came to Rome. But not as he had hoped and planned. For when, at long last he came to Rome, he came as a prisoner in chains. And he remained in chains, a prisoner, for the two years he was in Rome! It looked like a cruel stroke of fate. Many a man of lesser stature would have rebelled at the irony and the semming futility of the situation. But not Paul. If he could not preach and teach as a free man, he would preach and teach as a prisoner. If he could not get out and preach to people, he could preach to the people who came to him. Paul never overlooked a chance to speak to others about Christ. Thus it was that he spoke even to the soldiers who were chained to him throughout his long imprisonment, undoubtedly winning many of them to Christ, and through them reaching as he says in one of his letters, even those of Caesar's household. God's servant can be bound but God's Word cannot be bound. It is to be kept in mind, too, that several, perhaps at least four of Paul's letters were written while he was a prisoner in Rome. In some ways, the period of Paul's imprisonment, as the most fruitful years of his life. He was not the last man to use an imprisonment for the advancement of the Kingdom, John Bunyan, Martin Luther, and Martin Nienoeller being others of a kind.

The Lost Chance.

Paul was a tactful, considerate, sympathetic, fair-minded man. The first thing he did when he arrived in Rome was to call the leading Jews of the city together for a conference. He wanted to avoid doing anything that would embarass these leaders, or anything that might invoke the wrath of Rome upon them. Furthermore he wanted to get the facts from them, and to give them the facts, concerning his case. They had not heard from the Jews at Jerusalem, and knew nothing about the charges against him. They did tell him that "everywhere this sect is spoken against." Evidently Christianity was not very popular in Rome. But they professed an interest in the movement, and arranged a day on which Paul was to speak to them. They put in a full day—"he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."

As usual, there was division among the hearers. Some of the Jews believed, but many of them believed not. Paul was not surprised, but he was disappointed. His heart's desire was that Israel might be saved. But Israel had to receive the Word and accept Christ as the Messiah. And he plainly told the unbelieving Jews that "the salvation of God is sent unto the Gentiles, and that they will hear it." From henceforth the good news would be preached primarily to the Gentiles.

A Prison for a Pulpit.

"And Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Word soon got around about this strange fellow, who talked to the soldiers to whom he was chained, one after the other as the guard was changed. Many of these soldiers undoubtedly found the secret of the joy and peace of Christ as Savior, and they told others. And word got around outside the circle of the prison guard. It got out into the city, and folks came from day to day to hear this man preach and teach. What a man, what a man! Getting old, in prison, and in prison on illegal grounds, this valiant soul kept the fire burning within him, and by contagion warmed the hearts of others. If only somehow we modern ministers and teachers could catch something of his passion for the souls of men and the coming of the Kingdom of God.

The Unfinished Task.

The twenty-eighth chapter of the Acts of the Apostles marks the end of the Biblical account of the spread of the gospel, beginning at Jerusalem, and going to Rome. But there were still unwritten and unfinished tasks. The missionary enterprise was to go on through Europe, to England, then to America, and in turn to go again into the East and the isles of the sea. And the chapters are still being written and to be written. There is a need for missions today as great as ever. From Paul's hands the torch fell into the hands of others who in turn passed it on to others and to others and to us. It is up to us to pass it on to others, until the kingdoms of this world are to become the kingdoms of our Lord and of his Christ.

Based on "International Sunday School Lessons;" copyrighted 1956 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

You could not all be present for the service of the Lord's Supper conducted recently in the Holt Memorial Chapel, by our pastor, the Rev. W. J. Andes. How I wish you could have been there! Mr. Andes had met the children at the orphanage several times giving them instructions in what it means to be a Christian, and what it means to be a church member. This particular series of lessons culminated in the service of the Lord's Supper in our chapel. Every minute detail of it had been explained before the actual order of worship began.

There was quiet music, a call to worship, and an appropriate hymn, followed by a brief prayer, and a well prepared talk on the meaning and purpose of the service. The children were impressed and quiet as were we all. Then there was the special hymn. I was asked to come forward and assist in the service. I cannot believe anyone present will ever forget the impressiveness of that service.

The children had been seated so every other pew was empty. This arrangement was made in order that the 'deacons'—four of the older boys—might serve each child individually so that there would be no passing of the emblems from one to the other. Everything moved with utmost percision and the Spirit moved upon our hearts.

At the closing of the benediction the children moved out—back pews first—in quiet and reverence. Both grown-ups and children had truly worshiped. The service was brief but beautiful and inspiring.

We are looking forward to the third Sunday in June when the Holt Memorial Chapel will be dedicated, at 3:00 o'clock in the afternoon. We hope many friends of these children from all over our Convention will make this an occasion to visit the orphanage and share in the services of the afternoon.

The report this week is good and very much appreciated. We have been doing fine so far this golden anniversary year. We hope our churches and friends will see to it that we do not run behind during the summer. It is during the summer months that the monthly contributions mean so much to us.

Our children are well and happy and they send their greetings to you who are helping them to have a good chance in life.

JOHN G. TRUITT, *Supt.*

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REPORT FOR JUNE 6, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 8,776.82
Eastern N. C. Conference:		
Mt. Auburn S. S.	$ 5.76	
Pope's Chapel	18.00	
		23.76
Eastern Va. Conference:		
Bethlehem (N.), S. S.	$ 41.65	
Liberty Spring S. S.	10.00	
Rosemont	151.00	
Windsor S. S.	10.00	
		212.65
N. C. and Va. Conference:		
Apple's Chapel	$ 8.00	
Reidsville S. S.	66.00	
		74.00
Virginia Valley Conference:		
Mt. Olivet (G.), S. S.	$ 15.00	
Palmyra S. S.	15.00	
Timber Ridge S. S.	66.60	
Winchester S. S.	10.00	
		106.60
Total		$ 417.01
Grand total		$ 9,193.83

Special Offerings.

Amount brought forward		$15,306.78
Chester H. Roth Co., Inc. (dividend)	$ 35.83	
Jr. Baraca Class, Holy Neck Church	5.65	
New Hope Christian Ch., Roanoke, Ala.	5.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Wachovia Bank & Trust Co. (dividend)	45.00	
Mary Sue Brittle S. S. Class, Bethlehem (N.)	5.00	
A Friend	10.00	
In Memory of Milton Daniel	5.00	
In Memory of W. R. Gray	5.00	
In Memory of W. R. Gray	10.00	
In Memory of George W. Schreiner	5.00	
Special Gifts	354.08	
		495.56
Grand total		$15,802.34
Total for the week		$ 912.57
Total for the year		$24,996.17

"By the Children Instead of For the Children"

Children's Day was celebrated yesterday by the First Congregational Christian Church of Richmond in rather a unique manner. The Children's Division of the Sunday School had full charge of the Devotions' Program at a United Service at which all departments of the Sunday School assembled. Each Department, even to the Nursery, had a part in the Devotions' Service. A newly organized children's orchestra, of six pieces, was introduced for the first time and played two splendid numbers—The adult orchestra taking a vacation for the day.

At the morning Worship Service, in the Sanctuary, following the Sunday School period, the pastor, Dr. Roy C. Helfenstein, spoke on the subject,—"The Child in Our Midst," taking for his text Genesis 43:8,—"And Judah said to his father Jacob,—'Send the lad with us, ... I will be surety for him; of my hand shalt thou require him; and if I bring him not unto thee and set him before thee,

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address...

(Exhibit 6)

REPORT OF COMMITTEE ON FINANCE

The Finance Committee has considered carefully the obligations, the needs and the opportunities that are before us, as well as the ability of the churches to meet them. It is happy to present to you a financial program for the 1956-1958 biennium calling for an increase in our apportionment and "over-all" giving that represents a vigorous, but realizable challenge to our Christian Stewardship.

1. For the 1956-1958 biennium, effective the Conference Year 1956-1957, we recommend the following annual apportionments and budget. We further recommend that the Executive and Apportionment Committees of Conferences take necessary action to inform the churches of the proposed increases, if they are voted, in advance of the next sessions of the Conferences.

	Conferences	*Women*	*Specials*	*Totals*
Conv. Home Missions & Church Ext.	$ 20,000	$ 3,750	$10,000	$ 33,750
Christian Orphanage	20,000		25,000	45,000
Elon College	35,000			35,000
Christian Education	8,000			8,000
Convention Fund	31,000			31,000
Ministerial Scholarship	3,000			3,000
The Christian Sun	6,000			6,000
Per Capita Dues	7,000			7,000
Nat'l Home Missions & Minis. Relief	11,000	3,750		14,750
Foreign Missions	17,500	7,500	7,500	32,500
Totals	$158,500	$15,000	$42,500	$216,000

We recommend that the $158,500 be apportioned to the Conferences on the following basis, effective the Conference Year 1956-1957:

	V-Va	E-Va	E-NC	W-NC	NC-Va	Total
Convention Home Missions & Church Extension	$ 1,700	$ 7,400	$ 2,360	$ 1,700	$ 6,840	$ 20,000
Christian Orphanage	1,280	5,400	4,300	2,020	7,000	20,000
Elon College	2,240	12,953	4,900	2,660	12,247	35,000
Christian Education	595	2,875	1,145	695	2,690	8,000
Convention Fund	2,300	10,675	4,370	3,100	10,555	31,000
Ministerial Scholarship	200	1,025	480	300	995	3,000
The Christian Sun	425	2,100	795	600	2,080	6,000
Per Capita Dues	532	2,373	1,183	805	2,107	7,000
National Home Missions & Ministerial Relief	935	4,070	1,300	935	3,760	11,000
Foreign Missions	1,320	6,030	2,280	1,570	6,300	17,500
Totals	$11,527	$54,901	$23,113	$14,385	$54,574	$158,500

We recommend an Annual Operating Budget of $35,200.00 for the Convention Office, effective January 1, 1957, to be administered by the Executive Board of the Convention

Proposed sources of income:

Convention Fund	$30,000.00
Board of Christian Education	5,200.00
	$35,200.00

It is recommended that from this budget payment be made to the Board of Pastoral Supply and, if the need exists, for the operation of the Church History Room, the total of the two not to exceed $1,000.00.

3. We recommend that the Boards and Institutions pay the amounts specified for *The Christian Sun* (Elon College, $1,100; Christian Orphanage, $1,500; Mission Board, $1,400) in monthly installments; and that appropriations from Boards and Institutions begin January 1, 1957, and run through the fiscal year ending December 31, 1958.

4. Elon College. The total amount raised through the apportionment for Elon College during the past biennium exceeded the total raised through the previous apportionment plus the Sustaining Fund. Nevertheless the apportionment for the college was not paid in full. We urge the Churches to raise the $35,000.00 apportionment for the college in full.

On the early morning of April 5 South Dormitory (old Publishing House) was destroyed by fire. The loss seems to be complete. The amount of insurance has not yet been determined, though it was supposed to be covered completely. This building accomodated 48 boys. These students have been crowded in other rooms and on the third floor of the Religious Education building, which is bad. Some provision must be made for additional rooming space for boys other than Carolina Hall, the new dormitory. There are possibilities of temporary arrangements, but these arrangements would cost money which, in the long run, would be a loss. Many of the trustees of the College are of the opinion that another dormitory for men, comparable to Carolina Hall, should be erected at the earliest possible date. This would entail expense of approximately $235,000, but will contribute to the total building program.

In view of this pressing emergency, we make the following recommendations:

a. That the $2,500,000 Campaign be completed by June 1, 1957, included in which is $300,000 directed by the Convention and assumed by the churches.

b. That Elon College be given permission to conduct a campaign, to be completed by December 31, 1957, among the general public, particularly among foundations and corporations, Alamance County, and among individuals. Contributions from individuals of Congregational Christian Churches, upon their election, will be credited to the $300,000 church campaign for Carolina and Virginia Halls.

The Conferences of the Convention voted to participate in the campaign to raise $150,000.00 in the North Carolina Conferences for the erection of Carolina Hall and $150,000.00 in the Conferences of Virginia Hall. The Conferences and Churches are urged to participate more fully in this effort that the $2.500,000.00 campaign for Elon College may be completed by June 1, 1957.

5. The Christian Orphanage. In addition to the annual apportionment of $20,000.00 we recommend that the Convention authorize the Orphanage to raise an "Authorized Special" of $25,000.00 for current operations during the Orphanage Period. We recommend that gifts to the "Authorized Special" from churches, organizations, and individuals within the Convention be channeled through the Southern Convention Office and credited to the churches in a special column of The Annual. We recommend that this "Authorized Special" be a ceiling on special funds to be raised from the church constituency of the Convention for curren operations.

We recommend that the Convention authorize the Christian Orphanage to raise $20,000.00 per year from non-Convention sources for current operations and building rehabilitation purposes.

We further recommend that the Convention authorize the Christian Orphanage, at its own initiative, to conduct a campaign to raise $150,000 for capital improvements and invested funds, $75,000 to be solicited among the constituency of the Southern Convention and $75,000 from foundations, organizations and individuals outside the Southern Convention Constituency, said campaign to begin not earlier than January 1, 1958, and to conclude not later than December 31, 1960.

6. The Mission Board. The increase in the apportionment for Foreign Missions, an increase of $5,000, we think is justified both by the need existing in the world today and by the expressed desire of many local churches that we expand our giving to Foreign Missions.

We recommend an annual "Authorized Special" for Foreign Missions of $7,500 to be channeled through the Convention Office and credited to the churches in The Annual. In addition we recommend that the Mission Bard be authorized to seek an additional $10,000 for starting new churches within the bounds of the Convention. The Board should seek to secure these funds through the Christian Missionary Associations of the Conferences, Church Building Clubs, and other available channels.

It is to be noted that the Women's Fellowship contributes annually $3,750 to Convention Home Missions and Church Extension, $3,750 to National Home Missions and Ministerial Relief and $7,500 to Foreign Missions.

We urge those churches that have not paid their Church Building Loan Fund Pledges in full to continue payments until they have done so.

7. The Board of Christian Education. The Board now has additional financial responsibility through the program at Moonelon and for the work with college students, which accounts for the increase of $2,000 in the apportionment.

We recommend that the Board be authorized to seek gifts from individuals during July and August.

8. We commend to the churches the practice of receiving a special offering for Missions at Easter, a special offering for Christian Education on Children's Day, a special Christmas offering for Ministerial Relief and a special college offering for Elon College either during the College Period or on College Sunday.

We recommend the continuance of the plan by which churches receive offerings through the Sunday School and other organizations for apportionment by regular monthly offerings for Missions and the Orphanage, and the Fifth Sunday offering for Elon College where such is needed. But we recommend to all churches the plan of raising their Missions and Benevolent funds through a budget, supported by the Every Member Canvass. Whatever the plan used, we urge that when one apportionment item has been raised in full monies collected be used to pay other apportionment items.

We commend to the churches the practice of sending contributions to the Convention Office with the request that they be distributed proportionately to all apportionment items.

9. We recommend that the Christian Orphanage, the Mission Board and Elon College be authorized to make appeals for contributions each during period designated as follows: Elon College—May, June, September, October and on Christian College Sunday; Christian Orphanage—November and December; Mission Board—January, February, March and April. The Boards and Institutions should rafrain from making appeals to churches, Sunday schools and auxiliaries for material or financial gifts at other times than those designated.

10. We recommend that churches, Sunday schools, organizations and individuals be urged to send all gifts for apportionment and/or "Authorized Specials" through the Convention Office and that such gifts be credited to their churches; and that each local church be furnished by the Convention Office with quarterly reports of all funds sent from that local church for Convention enterprises, together with the balances due on apportionment items. When the total for an "Authorized Special" has been reached the fact should be noted and the board or Institution concerned should discontinue additional appeals.

When gifts for "Authorized Specials" are made directly to a board or institution by churches, Sunday schools, organizations and individuals from the churches they should be recorded and notice should be sent monthly to the Convention Office of such gifts that they may be reported in THE ANNUAL. Such gifts should also be reported throught *The Christian Sun.*

12. The budget for the Board of Publications will be found in that Board's report, and it is recommended that it be adopted.

13. The Convention Office and Treasurer of the Convention have submitted regular statements of the accounts to the Executive Board. These financial records have been audited by Owen, Hogan, McMillan & Henderson, C.P.A, Burlington. We recommend that the financial report of the Convention Office and the Treasurer be approved as audited.

14. We urge those churches having the benefit of special services on the part of the Secretary of Stewardship and Evangelism or the Secretary for Christian Education to follow the practice of making a special contribution for the work. In case of the former all such contributions will be applied to the debt on the home erected for his use, and owned by the Convention.

Respectfully sumbitted,

JAMES H. LIGHTBOURNE, JR., *Chairman,*
I. L. MCDOWELL, S. H. PELL,
S. H. BASNIGHT, WALTER L. COOPER,
I. H. VICKERY, H. S. HARDCASTLE,
G. D. COLCLOUGH, MRS. W. E. WISSEMAN.

(EXHIBIT 14)

REPORT OF THE BOARD OF CHRISTIAN EDUCATION

The Board of Christian Education, as elected by this Convention in 1954, has endeavored to serve the churches of the Convention to the best of its ability. The members of this Board have spent much time in prayer, thought, time, and energy that their witness might be worthy of the high calling which has been placed in them. In initiating and carrying out its mission the Board has endeavored to formulate a plan which looks far beyond the present—which looks beyond program materials—to lead all Godward. Much that has been dreamed and planned has not been realized. So be it, the following is submitted by this Board of its work during this biennium.

Miss Pattie Lee Coghill resigned in the summer of 1954 as Educational Secretary. This Board would commend Miss Coghill for her years of faithful and devoted service to this Convention and for her dedicated life which has so masterfully, but humbly, taught us the Way of the Master.

In December, 1954, Rev. John S. Graves assumed the duties with the Convention as Secretary of Christian Education and Youth Work. He has served in this capacity until the present time. He has also served as Executive Secretary of the Board of Christian Education.

SECRETARY OF CHRISTIAN EDUCATION AND YOUTH WORK.

Each day of my service in this capacity as your servant has brought great thrill and inspiration. I am deeply gratful to each of the churches of the Southern Convention for the privilege which has been mine and which has been made possible by you. By token of my service among you I am involved in all those tasks which fall in the area of the Board of Christian Education. My work can, then, be best reported by reporting on these areas.

LEADERSHIP EDUCATION.

Much time has been spent during the past eighteen months in this field. There has been an effort to have the Secretary go into the local church and meet with the church school staff in training and conference, preferable for a period of three days. There has been value in meeting in the local situation and determining how best we might be more effective in our teaching ministry. From January, 1955, through April, 1956, the Board has sponsored sixty Leadership Training Schools. Some of these have been in small areas including more than one church. In these instances it has endeavored to have churches with similar situations. In these schools approximately ninety-one churches have participated. Leadership Schools have been held in all five Conferences. Book displays have been available at many schools and free literature has been often given.

ELON COLLEGE.

Elon College is our own Church College. Through her doors come and go young people of all denominations—and some of no affiliation. Through Elon College we seek to do our part in the total program of higher education and also furnish a Christian atmosphere for higher Christian Education.

Due recognition and honor should go to the President, Dr. L. E. Smith, as he completes his twenty-fifth year of service to the Church as president of our College. Neither time nor effort has been spared by Dr. Smith in his seeking to make of Elon College a great Christian institution.

Dr. Smith will present to this Convention further information on Elon College Let each church make an all-out effort to assist in the present campaign to build the new buildings there and to bring forth a greater Elon College to meet the overwhelming task of tomorrow.

PILGRIM FELLOWSHIP.

During the biennium our youth program has moved ahead. During the past year there have been seven new groups organized. In March of 1955 a State Rally was held for the Virginia Pilgrim Fellowship in Richmond, Va., and another for the North Carolina Pilgrim Fellowship was held at Elon College, N. C. In April of this year the biennial meeting of the Pilgrim Fellowship was held in Suffolk, Va. Conference Rallies have been held in all Confernces at least once a year. In some Conferences these meeting are held each fifth Sunday. The Executive Secretary has attended many planning meetings in conjunction with the youth work. A program packet for the young people was initiated by the Women's Fellowship and was made available for all groups desiring it. In addition to this program materials for senior and Junior high groups have been made possible through the Convention Office. A national project, "Work Day for Christ," is increasingly being observed by our young people. The project for the young people has been the Conference Center, Moonelon. Beginning January 1, 1955, the Young People have given $1,918.55 to this project. Delegates were sent to the National Pilgrim Fellowship Council in New Haven, Conn. This year it has been voted to send six delegates to this National Council which will meet at Doane College, Crete, Nebraska. The Southern Convention Pilgrim Fellowship Officers, elected at the Suffolk meeting are: Miss Faye Gordon, President; Miss Margaret Walker, Vice President; Miss Martha Brittle, Secretary; Mr. Bill Johnson, Treasurer; Mr. William Joyner, Faith Commission; Miss Babbara Jean Pierce, Fellowship Commission; Mr. A. C. Penny, Action Commission.

UNITED STUDENT FELLOWSHIP.

The work among the young people from our churches who are attending college has not been as successful as desired. There has been active work with our students at Elon College, Duke University, University of North Carolina, Woman's College, State College, and Catawba College. At the National Student Assembly at Elmhurst, Ill., in August we had fourteen students from North Carolina attending. There was a Spiritual Life Retreat for Students at Bricks last year. Severeal area meetings have been held by the studnts. This area of the work needs a great deal of attention. The Board is deeply appreciative of the work being done by Rev. W. J. Andes, Rev. W. T. Scott, Jr., Rev. Gaylord Noyce, Mrs. W. E. Wisseman, Rev. R. L. Jackson, and Mr. Carl Stoltonberg for the fine work they have done in the realm of student work on the campuses of these schools. At this Convention we shall hear from Rev. Gaylord Noyce relative to the task of the minister and the college campus, and Mr. William Joyner relative to what the student can expect of the church while he is in college.

STUDENT SUMMER SERVICE.

The Board of Christian Education, with aid from the Board of Home Missions, has for some years had within our area young people of college and seminary training who have served primarily in the fields of vacation church schools and summer camps. Last year there were eight young people who served in this capacity. For the coming summer there will be five such persons on the staff. These young persons give selflessly in service to our churches. If financial status allowed we could use many more such persons. The demand for their service far exceeds our ability to grant such requests.

VACATION CHURCH SCHOOLS.

Our churches are increasingly realiziig the importance of the vacation school. It is a marvelous opportunity for the church to do some long-time instruction in Christian education. Lists of suggested materials were sent to all churches last year and will be again this year. The greatest venture in this area has been done by the Palm Street Congregational Christian Church in Greensboro, N. C. The church envisioned the tremendous opportunity which vacation affords for religious instruction. With such vision this church initiated and carried through a nine weeks vacation church school. The school ran from 9:00 a. m. until 4:00 p. m., five days per week. So important did the church believe this to be that they voted one-tenth of the church budget for this purpose. From facts available this is the most inclusive school that has ever been undertaken by any church in our denomination. It is hoped that more of our churches will take advantage of this opportunity.

MOONELON.

The Southern Convention Conference Center has become a reality! Such a center has long been the dream of many. The Center has become the responsibility of the Board of Christian Education, by action of the Executive Board of the Convention. The Laymen's Fellowship assumed the responsibility of financing the building program for the Center. The facilities are most adequate. The Board is most grateful for the responsibility accepted by the men of the church. Program and operation is the task of the Board. Last summer only three camps were scheduled at the Center due to uncertainity of date of completion. In addition to the three camps held at the Center last year over 2,000 persons used the facilities. Each week-end during the fall the Center was used by church groups for retreats and camps. It has been used many times this spring and each week-end until camp time has been requested. The schedule for this summer plans for thirteen weeks of camps of various types. Several new camps will be inaugurated during this summer. The Board is grateful to Mr. and Mrs. W. W. Sellers of Burlington for making this property available, to the Laymen's Fellowship for so adequately providing for the facilities, to Dr. W. T. Scott and Dr. H. E. Robinson, and the many others whose prayers and energies have played so large a part in making this dream come true.

The Conference Center is now supervised by a Board of Managers under the Board of Christian Education. This Board of Managers was organized on April 14, 1956. Serving on the Board are: Mr. W. P. Mahan, chairman, Mr. R. V. Powell, Mr. S. H. Pell, Mr. T N. Daughtry, Mr. W. B. Williams, Mr. N. C. Monroe, Mrs. R. E. Britton, Rev. H. V. Harman and Rev. John S. Graves.

SUNDAY SCHOOL CONVENTIONS.

During this biennium Sunday School Conventions have been held in all Conferences of the Convention. In most of the conferences, superintendents meetings have been held during the winter. The Executive Sceretary has been in on the planning of these meetings. There has been a desire to co-ordinate the work of these five Conventions. Last year it was possible to co-ordinate the program of four Conventions.

AUDIO-VISUAL EDUCATION.

The use of audio-visual means in teaching is steadily increasing. The Southern Convention Office has a respectable library of audi-visual materials. A listing of the materials available from the office has been made available for all churches. We are fortunate to have secured the services of Miss Ruth Dunn, who joined the staff last year, as consultant on materials and audio-visual aids. There is no charge made to churches for the use of these teaching aids. They may be secured by writing to Miss Dunn, Elon College, N. C.

MISSIONARY EDUCATION.

This Board has endeavored to work with the Mission Board of the Southern Convention in this area. Through the use of materials and visual aids much has been encouraged and sent to local groups. At all camps and conferences missionary personnel has been present through arrangement of the Board of Home Missions. Much has been suggested through the use of the mission study books selected by the women of the church.

YOUR BOARD OF CHRISTIAN EDUCATION.

The Board through its executive secretary has striven to work closely with the Women's Fellowship and the Laymen's Fellowship in co-ordinating the total work of the church. National leaders in the area of Leadership Training, Youth, and Student Work have been brought into the area to implement the work. Participation has been taken in the North Carolina and Virginia Councils of Churches, and the N. C. C. C. A. Project, "The Use and Understanding of the Bible." The Executive Secretary has for three summers directed the Practice School, at Franklinton at Bricks, at request of the Board of Home Missions. The Board has had five meetings since the last meeting of the Convention. (The financial report of the Board follows this report.)

The Board would recommend: That

1.—Each Conference set up through its Board of Christian Education a leadership training group which will hold local or area conferences for each church year.

2.—Each Conference set up church school material preview committees who can function once each quarter.

3.—A youth group be organized in each church.

4.—Each church initiate a Board of Christian Education and/or Workers Conference. That each such group evaluate its local school and formulate its purpose and function on a long range plan.

5.—Each church school encourage the use of its text book, the Bible, by every member in every session.

Each conference encourage the use of the facilities and program of our Conference Center, Moonelon, as a center of Christian training.

7.—Each church have its high school youth visit Elon College, our College, and that all our youth be encouraged to select Elon for Christian higher education.

8.—Each church furnish to each minister serving college students a list of its youth attending the institutions.

9.—Each church reach out and bring into its fellowship the unchurched in the area.

Wm. J. Andes, *Chairman*,
John S. Graves, *Executive Secretary*.

* * * * *

(Exhibit 21)

REPORT OF THE SECRETARY OF STEWARDSHIP AND EVANGELISM.

I began my work as Secretary of Stewardship and Evangelism on December 1, 1954. This report, therefore, covers a sixteen month period only.

I was confronted with securing a home for my family. We purchased a lot on East College Avenue, one half block from both the High School and College, and constructed a brick-veneer three bedroom home. We moved into this home on March 19, 1955. The total cost of lot, construction of home, landscaping, etc., was $12,595.42. We borrowed $10,000 from the Church Building Loan Fund and are repaying this monthly over a ten year period out of the budgetary provision for the Secretary's rent. The balance is being carried as a deficit in the Convention Fund and is being eliminated by the love offerings for the Secretary's services. In 1955, these amounted to $745.17. Nine years from now the Southern Convention will own an additional home valued conservately at $15,000.00.

It was necessary that I do all the purchasing of materials, subcontracting of the labor and general supervision because of the limited amount of money available. This consumed a lot of time for the first three months.

The Statistical Report.

I have visited 114 churches, preached 110 sermons, given 202 addresses and lectures, held 56 group conferences, had personal conferences with 124 lay persons and 114 ministers. I have traveled by car 15,940 miles.

Work In Local Churches.

I have counseled with 20 committees from local churches, preached in 12 series of evangelistic services, directed two programs of Lay Visitation Evangelism, directed 11 Every Member Canvasses and two canvasses for building funds only. I have spent all or the greater portion of a week in 27 of our churches.

General Promotional Work.

The Every Church Visitation was conducted in June and July, 1955. There were 25 teams (inluding 100 persons) who visited 177 of our churches. The purpose of this was to give information on our Mission Work and to show how the local church had been supporting it. This visitation was well received by 3,911 local leaders. We must acknowledge, in fairness to the Missions Council, that much of the material for this canvass was produced under most difficult circumstances. This was a pilot project and it is receiving commendation all over our nation. All who participated are to be congratulated.

The Every Member Canvass Clinics were conducted in cooperation with the Stewardship Committees of the Conferences. There were 11 held. There were 101 of our churches represented at these, 68 of our ministers present and a total attendance of 420. The number of clinics and the response to them has also attracted national recognition. The Stewardship Committees are to be commended. The Evangelical and Reformed Church shared in two of these.

There was very little general promotion done in the field of evangelism in 1955. We did stress the Church Attendance Crusade. The reason for this was: first, I did not have any specific plans and, second, there was not time for adequate planning. I have given top priority to planning for evangelism since the fall of 1955.

Evangelism Workshops were conducted in each of the five Conferences in February, 1956. Dr. Aaron N. Meckel of St. Petersburg, Florida, and our own Dr. W. C. Timmons of Southern Pines, North Carolina, were the chief leaders. There were 560 persons who attended these, 85 of whom were ministers, and 122 churches were represented.

Simultaneous Evangelistic Services were held in North Carolina, March 4-11, 1956, and in Virginia, March 18-25, 1956. There were 95 churches participating in these services, a total of 151 ministers working and a grand total attendance of 38,691.

National Meetings and Other Work.

I have attended the *Midwinter Meetings of the Missions Council* for the past two years. These have been most helpful. I attended the meeting of the National Commission on Missionary Education for two years. This has provided an inside view of the whole program of missionary education plus an acquaintance with all available and future materials.

I gave a series of lectures on Stewardship at Franklinton Center-at-Bricks, January 2-6, 1956. This was a real experience for me. I will speak at the North Carolina State Conference and conduct an Eevery Member Canvass Clinic for two of our Negro Churches this fall.

I was the guest preacher in the Religious Emphasis Week Services in the High School at Henderson, North Carolina, March 12-16, 1956.

The Future.

Our greatest need in the realm of Stewardship is to correct the erroneous idea that, "Securing funds for the work of Christ is a necessary evil." It is a God-given opportunity. No church or Christian can afford to miss it. We need better methods in many of our churches, too. We hope to meet these needs through Clinics and through Stewardship Institutes in local churches, with or without outside leadership.

Our greatest need in the realm of *Missions* is to correct the erroneous idea that, "We give as little to Missions as we can and still be respectable." The Christian Church lives to give. It has no other purpose for existing. Our God-given task is the evangelization of the world. We had one church last year that gave as much "For Others" as "For Ourselves." We should have ten by 1958. We obviously need to get to the individual church member more information on our Mission Work. We hope to meet these needs through the program of Christian Stewardship suggested above and through another Convention-wide Every Church Visitation, May 1-June 30, 1957.

Our greatest need in the realm of *Evangelism* is for an awareness, on the part of every Christian, that evangelism is the first and most important work of the church. We need programs and methods, but our desperate need is a burning passion to win men to Christ and the Church. We hope to meet these needs by a program of evangelism, which will include workshops and some form of cooperative program in each conference.

Our programs of Stewardship, Missions and Evengelism can be radically changed any time we desire.

It has been a rich experience to visit in so many of our churches. I am indeed grateful for the opportunity you have given me.

Respectfully submitted,
Fred P. Register.

Joint Vacation Bible School

United Church and First Congregational Church of Raleigh have implemented the Southern Convention's wish to foster closer relations with the Convention of the South on the local level by conducting a joint Vacation Bible School for the second year.

One hundred and ten children were enrolled, about half from each racial group. A significant number of the children were from families in the community not identified with either church, who wished the inter-racial experience for their children.

The theme chosen was a missions Study of Asia. Students or travellers from Asian countries visited the school each day.

The school was a combination study and day camp experience for six full days, June 4 through 9. Mornings were spent at the church in class sessions, followed by a hot lunch.

For the afternoons, children were taken to the country day camp of a church member for swimming, crafts, nature study, sports, and a closing worship period. Mrs. Jean Libeau of United Church was director of the school.

"BY THE CHILDREN"

(Continued from page 10.)

then let me bear the blame forever'." The pastor stated that the text expresses the unavoidable responsibility shared by the Home, the School, the Church and Society at large toward childhood and youth.

The Junior Choir, of more than 25 splendid voices, under the direction of Mrs. Virginia Dofflemyer, sang two beautiful anthems as the Special Music for the service, thus giving the Adult Choir a holiday.

Another Children's Day feature of the Morning Worship Service was the Christening of a little girl from one of the church homes during the preliminary part of the service.

And following the sermon, the pastor baptized by immersion in the Church baptistry two boys and three girls of the Intermediate Department of the Sunday School. Earlier in the day, the pastor baptized a boy from the Senior Department of the Sunday School by sprinkling at a private service. Thus, the basic teaching of Christian denomination on the question of candidates for baptism having the privilege of deciding which mode of baptism shall be administered, was put into definite practice at the same service.

Beginning the third Sunday in June, and continuing until the second Sunday in September this church will, again this year as was done last year, have a Unified Service each Sunday morning, — Sunday School for the Children's Division, meeting in the Educational Building from 10 a. m. to 11 a. m., and public worship service in the Sanctuary at the same hour.

Public worship will begin each Sunday at 10 a. m. Guest speakers from Union Seminary will bring the sermon each Sunday during the summer vacation. The service will close within the hour. There will be no 11 o'clock service during the summer. The congregation at a recent called meeting voted unanimously in favor of this plan which proved so popular last summer.

Mrs. Blanche Cofer.

ELON COLLEGE

(Continued from page 6.)

resources of a great industrial organization and the wholesome influence of the personnel of that company was put back of Elon College and its campaign. Elon College is an institution of higher learning which has for its program and purpose the development of Christian character through the orderly process of Christian higher education. The college stands for intellectual thoroughness in higher education, but at the same time it recognizes the futility of training the mind and leaving it to be guided by a faithless and wicked heart."

"I want to assure Burlington Industries that they have made a contribution to an institution that stands for the best in education, liberal and scientific, saturated with the belief in and obedience to Him whose we are and Whom we serve.

"Representing Elon College, the Board of Trustees, the faculty, the students and patrons, I wish to express to Dr. Spencer Love, the founder and head of a most unusual industry, and to the entire personnel of that organization our great appreciation for this magnificent gift. I wish also to assure them of Elon College's faithful cooperation in their constant efforts to improve the lives and living conditions of our people. May God continue to bless and prosper this great company in all its efforts and undertakings that are in keeping with its high principles and noble purposes."

(Reprint from the *Burlington Times-News* of June 8, 1956)

Historical Society of the Southern Convention

The Historical Society of the Southern Convention was officially recognized at the recent session of the Southern Convention. It will be its purpose to preserve the shrines of the Congregational Christian Churches in our area, gather historical material, and maintain the Church History Room at Elon College. Charter membership in the Historical Society is $5, and the names of all charter members will be preserved in the Church History Room. Through the generosity of Mr. John T. Kernodle we have received a limited number of copies of the very valuable book, "Lives of Christian Ministers," P. J. Kernodle (1909). A free copy containing 408 pages will be given to all charter members of the Historical Society. If you would like to receive one of these books and become a charter member of the Historical Society fill out the membership card as shown below and mail it to the Southern Convention Office, Elon College, N. C., along with your check for $5. The charter membership list will close July 1st.

Wm. T. Scott.

HISTORICAL SOCIETY

of The Southern Convention of Congregational Christian Churches

ELON COLLEGE, NORTH CAROLINA

With gratitude for the faith of our Fathers, a heritage of great price freely given to us; with faith in the solid achievements yet to come through the Church and its wide and varied interests, I gladly become a member of the HISTORICAL SOCIETY of the Southern Convention, that the Christian faith and deeds of the past, present, and future may be preserved as a witness to our Lord and Savior Jesus Christ.

Name ....

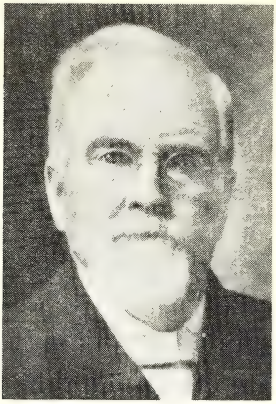
Address ....

....

Local Church ....

"I saw and beheld a great multitude which no man could number."—Rev. 7:9:

Rev. J. W. Wellons "Uncle Wellons" 1826-1927



REV. J. W. WELLONS

Rev. J. W. Wellons, D. D., a grand and good old man of the Christian Church and faith, quietly and serenely passed into the spirit realm at 10:45 A. M., Friday, June 10th, 1927. He was one of the most unusual personalities of the Southern Convention history. At the time of his going, he had spent on earth *one hundred and one years, five months, and ten days.* There was seemingly no disease or ailment of any part of his body that carried him away. The infirmities of age gradually sapped his strength, and his vital powers slowly, but steadily and calmly became exhausted, and he went triumphantly to his eternal rest.

Born in Sussex County, Virginia, January 1, 1826, and having in his eleventh year given his heart to God, he gave the strength and energy of his long life to the service of his Lord. For *three-quarters of a century,* he preached the Word to thousands who were helped and blessed by his life and messages. He joined Barrett's Christian Church shortly after he accepted Christ as his Savior, and in the year 1854, he joined the North Carolina and Virginia Conference as a candidate for the Christian ministry. He was ordained in 1856 at Hank's Chapel, Chatham County, North Carolina, and for many years served that and other churches in that section. Following the Civil War, at the reqquest of Negro members of the Christian Church, "Uncle Wellons" assisted in the organization of Christian Churches, Conferences, and the Afro-Christian Convention. He assisted in the establishment of Franklinton Christian College, and he was an honored and trusted friend and counselor of the Negro Christians. He lived for many years at Franklinton, North Carolina, and served in that vicinity, later moving to Durham, where he labored as pastor of the Church in that city. With the closing of his pastorate at Durham, he came to Elon College to live, where he was a favorite of students, faculty, and the community. According to his records, he had seen as a result of his labors more than 7,000 profess faith in Christ, and these were won to his Savior not because his sermons were eloquent, but because his life was eloquent and he spoke always in terms of the Christ whom he preached and whom he lived.

Uncle Wellons, in a sense, never grew old. He was optimistic under all circumstances and progressive under all conditions. He served Elon College as a trustee from its founding until the day of his death, and he loved the College as he loved the Church, and contributed to its welfare and growth through all its years by his wise counsel, his singleness of devotion, and his constant and earnest prayers. On the day he celebrated his one hundredth anniversary, he preached in the Elon College Chapel to a great audience a sermon that was most remarkable in its preparation, delivery and power. It is given to few men to live as long as Uncle Wellons lived and few in the Southern Convention have been so much beloved, so highly esteemed, and so widely known.

At his funeral, held at the Elon College Church, President W. A. Harper read his funeral oration, prepared by Uncle Wellons himself in his ninety-third year. It was a funeral oration which challenged comparison with such famous utterances as that of Mark Anthony over Caesar's dead body and adding to its excellence was the faith and certainity of the "home going" of Uncle Wellons. It will be rememberd that Uncle Wellons was the younger brother of Dr. W. B. Wellons, distinguished minister, first president of the Convention, and Editor of THE CHRISTIAN SUN for many years.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRIST[illegible]URCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All T[illegible]harity

Miss Lila Newman 3-1-58

VOLUME CVIII RICHMOND, VA., THURSDAY, JUNE 21, 1956 NUMBER 24

New Parsonage for Eutaw Community Church

This commodious parsonage which has recently been completed by the Eutaw Community Church of Fayetteville, North Carolina, is located at 1910 Lyon Road. There are seven rooms, two baths and full basement. We congratulate Rev. Carl Wallace and his family upon their nice new home.

N-E-W-S B-R-I-E-F-S

The Rev. and Mrs. William A. Grissom of Windsor, Virginia, announce the birth of a daughter, Judith Kay, born May 30, 1956. Congratulations to the Grissoms.

Dr. Gaius Glenn Atkins, 88, died at Bethlehem, Pa., April 5. 1956. Dr. Atkins was an outstanding Congregational preacher, teacher and writer. For fourteen years he wrote the annual Fellowship of Prayer, used by so many churches of the Southern Convention during the Lenten season. His beautiful Christian spirit is reflected in his writings. Among them was *The Spirit of Congregationalism* which THE CHRISTIAN SUN carried on its back page recently.

In a personal letter to the Managing Editor Rev. Millard Stevens asks that we "please run a little note in THE SUN stating that Mrs. Stevens is doing very well in her recovery from the May 10 heart attack." He says that she is still in the hospital, but expects to be able to come home sometime this week. He adds: "We have received so many cards and letters from the Southern Convention area that I cannot begin to answer them, but we de appreciate all of them as well as several bunches of flowers which have come from Norfolk."

Dr. Hoskins Becomes Minister of the General Council

Rev. Fred Hoskins, minister of the First Congregational Church, Oak Park, Illinois, was elected Minister of the General Council of the Congregational Christian Churches at the opening session of the General Council on Wednesday of this week.

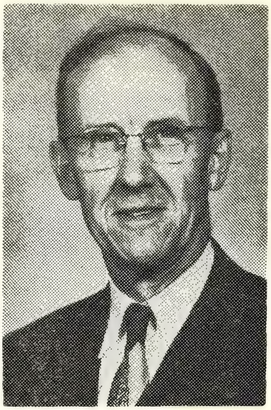
Dr. Hoskins was nominated last February to his new post in which he succeeds Rev. Dr. Douglas Horton, Dean of Harvard University Divinity School. Dr. Hoskins has been minister of the Oak Park church since 1950. Prior to that he served as pastor of Plymouth Congregational Church, Des Moines, Iowa, United Congregational Church, Bridgeport, Connecticut, and Central Christian Church, Jacksonville, Illinois. He is a graduate of Illinois College and Yale University Divinity School.

Dr. Hoskins, in his new post, will be responsible for carrying out any plans for union voted by the 1,200 delegates to the General Council.

Pastor Resignes to Become Editor

Dr. F. C. Lester has tendered his resignation as pastor of Congregational Christian Church, Asheboro, N. C., in order to assume the editorship of THE CHRISTIAN SUN, the 112 year-old weekly newspaper of the Southern Congregational Christian Church.

Although Dr. Lester will become editor of the denominational paper on July 1 he will continue his pastorate here until August 31. His successor will be selected by the deacons and deaconesses of the local church.



DR. F. C. LESTER

In addition to his editorial duties, Dr. Lester also will serve as curator of the Church History Room at Elon College and as historian of the Southern Convention.

Dr. Lester announced that he will

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgement and liberty of conscience is a privilege that should be accorded to and exercised by all.

EDITORAL STAFF

Editor ....S. C. Harrell
Managing Editor ....J. T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Laymen's Fellowship, J. E. Danieley; Woman's Work, Mrs. J. H. Booth, Jr.; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.
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Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

SUBSCRIPTION RATES

One Year $3.00
Two Years 5.00

Published by the Board of Publications of The Southern Conventon of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $..............., for which please send The Christian Sun
( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:
To .... Church ....
Address ....
( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.
My Name .... Church ....
Address ....

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Impressions of Moonelon

My first impression of Moonelon came two years ago, in 1954, when Johnny Graves took me on a short tour of the grounds acquired, in 1951 by the Southern Convention through the graciousness and foresight of the W. W. Sellers family. As I remember the scene at that time, there were only the farm house, the smaller cabin, the lake, the swimming pool, twenty acres of trees and brush and rocks—and unlimited possibilities.

Now, two years later, it is good to see that some of the possibilities are being realized. The tour today includes a visit to the large dining hall with its great stone fireplace and adequate space for many different kinds of indoor recreational activities. The visitor will also want to see the living quarters, laid out in "motel" style with lots of sleeping space and modern toilet and bath facilities. Some of the trees and brush have been cleared away to provide for a ball field and a volley ball court. Gravel has been spread on the roads and paths; physical improvements are visible on every side.

Certainly there is still much to be done in the way of providing adequate physical facilities. The swimming pool needs some attention; a lot of work is necessary to make the lake the kind of lovely setting it ought to be; more buildings are needed. But these things, and more, will be accomplished in good time, as more and more people catch a glimpse of the possibilitits at Moonelon. As long as there are concerned young people like the ones who last year, in work camp sessions, gave their time and effort in a labor of love to clear cut brush, and create a lovely vesper spot; as long as the lay people and the ministers of the Southern Convention are willing to give their time and talents and treasure to the building of a Conference Center which will serve all people, the necessary work will be done.

The physical impression of Moonelon is one that can be grasped by anyone who takes a few minutes to pay a visit and look around, but there is much more about Moonelon that impresses this writer. However, to gain this deeper impression, one must do more than just visit; he must live at Moonelon for a number of days in the company and fellowship of others who are seeking to understand the implications of the Christian faith and to apply them, in a vital dynamic way, to the everyday situations of life. The physical facilities are justified and made worthwhile only as they exist to further the possibilities of creative Christian work and play and worship and study: and it is my impression, after several days of living at Moonelon, that these things do happen and will continue to happen. Each individual takes something to Moonelon out of his past experience, and each receives something there which enriches and strengthens his life for the years ahead.

Bob Knowles.

NOTICE!

The Christian Sun for June 28, 1956 will be published. The issue of July 5 will be omitted. This change is made by the Board of Publications because of changes in connection with the printing. All announcements and other matter which should be included before July 12, should be mailed at once.

* * * * *

Payment Due On Moonelon

Dear Fellow Laymen:

The next payment on Moonelon is due July 1, 1956, and there is on hand only about four hundred dollars so far. This small amount should be a challenge to the Laymen's groups of the Southern Convention. This is the third payment and it could be the first payment that the Laymen have made entirely by themselves. We have not been able to make a complete payment without temporary borrowing at each of the first two payments

Your Finance Committee has prepared a quota system at your instruction. It is based on interest, willingness and ability and it represents amounts that do not constitute a burden on any one group. It takes time to publicize a quota system and this one could not be put into operation in time to meet our July payment. However, all payments made now will credit to the quota to be presented to your group. Some of the churches have promised to advance money towards the July payment and the quota, but their help alone will not be enough. *Your help* in *your church* is needed before June 30.

This is the third payment! It could be the first that the Laymen have done alone—and it could be the first that we have failed to meet—the answer is in the hands of each and every Layman!

Russell V. Powell,
Chairman.

The Mystery and Miracle of Tithing

We consider ourselves typical of the many couples of our church who have learned the mystery and miracle as well as the pleasure of tithing. The pleasure comes in the knowledge that we are obeying the commandment of Jesus in returning to God one-tenth of all that comes into the storehouse. The mystery is the manner in which all who try the practice of the tithe thereafter become reverent and sincere in their testimony of it, persuading others to "give it a try."

The miracle, of course, is the mercenary viewpoint; in giving one-tenth of all that God so graciously bestows, we find our budget makes better and more successful use of the nine-tenths left for our own. We were fortunate to learn this lesson at an early age; now, after many years of the practice of tithing, we no longer consider it "giving" one-tenth to God's Kingdom, but returning to Him a share of what He has "given" to us.

Mr. and Mrs. J. L. Lassiter, Jr.,
First Cong. Cristian Church,
Henderson, N. C.

1946—A manufacturer in Tuscaloosa, Alabama, places a $10 bill in an envelope and sends it to CARE with a note: "Please use enclosed money for food for any family you desire." He repeats this every day for the next six years.

Ed. Note: The Rev. Robert A. Knowles, who is spending a week at Moonelon as a teacher, counselor and recreational leader of our Senior High Camp, is secretary of Junior High work of our National Division of Christian Education with headquarters in Boston, Mass. Mr. Knowles is a native of Massachusetts and has married one of our "southern bells," the former Miss Helen Cobb of Burlington, N. C. They have two children; Debbie, 4, and David, 2. The young people are enjoying very much this week the fellowship with Mr. Knowles.

Editorial . . .

Christian Education for Adults

Every church in the Southern Convention, if it has a semblance of life, has a Sunday school. Some of them are excellent, some only fair, and some are doing a very inadequate job. All of them could be strengthened and improved.

The adult department in the average church school gets the least thoughtful study and probably offers the greatest possibility of improvement of any department in the church school. Why this is the case raises some interesting questions. It the present program the best that is possible? Have those who are responsible for the church school concluded that the adults know what is best for them? Or, have they concluded that the adults had best be left alone, lest they become disgruntled and quit?

Most adult classes use the International Sunday School lessons. They have used them for years. Many Sunday school addicts would probably feel that to suggest a change would be sacrilegious. The International Sunday School lessons have served a useful purpose in the development of the church school. The question is, do they constitute an adequate program for training adults to live a Christian life in this modern age?

Many adult church school classes have become a sort of social club under religious auspices. The teacher has become a lecturer who uses the assigned lesson for the day as his theme. In all too many cases class preparation is done exclusively by the teacher; and not always by him. Teachers have been heard to begin by saying they have not had time to study the lesson, and then proceed with a general discussion of a personal "pet subject."

The tragedy of modern Protestantism is that so many church members are spiritually illiterate. The Bible is a closed book so far as they are individually concerned. They know about the Ten Commandments, the Sermon on the Mount, and the Golden Rule. Beyond that their knowledge is limited to vague generalities. They have never been grounded in the basic doctrines of the Christian faith.

The absolute authority of the scriptures was one of the fundamental points of the Reformation, and has always been so recognized by Protestantism. It is the only authority recognized as final by Congregational Christian churches. Therefore, if the individual does not know the teachings of the Bible, he has no guide by which to live. This places a responsibility, both upon the individual member and upon the churches, which cannot be ignored.

The Congregational Christian Churches have never formulated a creed nor set up doctrinal standards as requirements for church membership. That does not mean that our church schools should ignore the creeds. They offer an excellent approach to the problem of providing more adequate Christian education for adults.

The Apostle's Creed is the earliest and one of the best known that has come down to us. The early church faced the task of teaching Christianity to masses of people who knew nothing about it. Many of those taugh could not read, and manuscripts were not available to those who could read. The Apostle's Creed is a comprehensive statement of the basic teachings of the gospel in the most concise form. It can readily be committed to memory. A thorough study of the Apostle's Creed could introduce an adult class to the wide field of Christian doctrine.

A good church member ought to have some general knowledge of church history. Many church members spend their entire lives in the church which they joined in their youth. They may assume that all churches are more or less like the one with which they are so well acquainted. Many do not know the history of the denomination of which they are a part.

The Congregational Christian Churches are doing their most inspiring work outside the communities in which the churches are located. Our Christian World Mission is the designation of this larger work. The women of our churches are much better informed about this work than the men. Why not plan for a quarter of the church school year to be devoted to our Christian World Mission by the adult classes?

Congregational Christian Churches are pioneers in the field of Christian Social Action. Many of our churches have a committee on Social Action; but as yet very little has been done on the local level. Our church membership needs to be informed of the responsibility for and the possibilities of the good which can be accomplished in the social and political realm. There is no better place in which to begin than the adult department of our church schools.

This editorial can only suggest that there are untried possibilities in the field of Christian education for adults. Certainly those who are responsible for the program of the church school should give the matter serious consideration as the program for the coming year is being planned.

News from the Churches . . .

Dedication at Damascus

The annual Homecoming Day will be observed at Damascus Congregational Christian Church, Orange Co., N. C., July 8. The dedication of the recently completed Sunday school addition to the church will be the main feature of the morning service. The Rev. J. E. McCauley will bring the dedicatory address. The Rev. O. D. Poythress dedicatory solo, and the Rev. Leary Poythress the dedicatory prayer. Damascus feels proud to claim these three men as its boys who have gone out and proclaimed God's Word through the years. Our pastor the Rev. E. M. Powell will also have a part in the morning service.

Lunch will be served at the noon hour and every one is cordially invited to come and share the great day of fellowship.

The afternoon service will feature special music and short talks from former pastors.

The following is a list of former pastors dating back to 1920. The list is in order of their service.

The Revs: B. J. Howard, John Carden*, Guy H. Veasey, Carl Brady, B. J. Howard**, W. J. Andes, R. T. Grissom, W. A. Grissom, E. M. Carter, R. G. Ritchie, G. C. Crutchfield, J. R. Hailey, Wm. Rich, and E. M. Powell.

The Rev. J. E. McCauley will be the evangelist the following week for the annual revival.

* * * * *

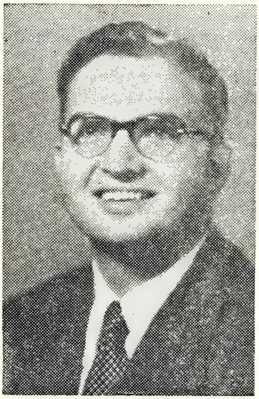
The Rev. Harvey L. Carnes to Go to Chapel Hill

The Rev. Harvey L. Carnes has accepted the pastorate of the United Congregational Christian Church of Chapel Hill, North Carolina. Mr. Carnes has been pastor of Franklin and Johnson's Grove Churches of the Eastern Virginia Conference since April 1, 1953. He will move to Chapel Hill August 1st.

Mr. Carnes is a native of Kentucky. He was graduated from Asbury College in 1945 and received the B. D. Degree from Asbury Theological Seminary in 1948. Before coming to Franklin, Va., he held pastorates in Massachusetts and Florida.

Since coming to the Southern Convention, Mr. Carnes has been active in the general work of the Convention, serving as program chairman of the Eastern Virginia Ministers' Association and is a member of the Convention Mission Board. He has also been active in community service.

Mrs. Carnes is a native of North Carolina, Miss Rebecca Bingham of Greensboro, before their marriage in 1946. They have three children: Deborah Deane, 6; Harvey Larabee, Jr., 3; and Emily Lois, 2.



REV. HARVEY L. CARNES

Mrs. Carnes specalized in church music and high school choral work. She sang in the choir and directed three children's choirs in the Franklin church.

Mr. and Mrs. Carnes will have a splendid opportunity to work with students in Chapel Hill. The Congregational Christian and Evangelical and Reformed Fellowship of the University meets in the United Church.

* * * * *

The Elon College Community Church Welcomes Visitors

During the summer many of our church people visit Elon College, The Christian Orphanage at Elon College, and Moonelon Summer Conference grounds, one-half mile from Elon College, and the offices of the Southern Convention in the Library Building of Elon College. The Elon College Community Church also would welcome you to its services any time that you can be present.

Services of worship are held each Sunday at 11 a. m., in Whitley Auditorium on the Elon College Campus. The writer will be in the pulpit most of the summer, except for a few weeks of vacation. When he is away other ministers will be present to lead the service. In this great auditorium, the Community Church choir will be bringing outstanding church music under the direction of Mrs. T. H. Machintosh and with Prof. Wayne Moore at the organ.

Each Sunday there will be a Children's Message by the minister or some children's worker. The hymns of the church that have uplifted mankind for centuries will be sung. In case, you have pre-school children, they may be made happy in the Parish House, located at the corner of Haggard and Williamson Sts. or near the stop-light at the College.

Sunday school is held each Sunday morning at 10 o'clock. Stop at the Parish House and someone there will be glad to show you to the proper classroom. Of course, some of the classrooms are located on the 3rd floor of Mooney Building on the College campus, but the person at the Parish House will be glad to take you there.

If you are in Elon College about 6 p. m. on Sunday evening, you will find the Senior High young people gathering at the Parish House and then the Junior High young people will gather at 7 p. m.

If you are around during the week, the writer will be found in "The Pastor's Office" in Mooney Building, 2nd floor, or at the parsonage next door to the Parish House.

Last week, the Elon College Community Church had its Vacation Church school, enrolling over 130 children. Last Sunday was Children's Day. The children's program in the Parish House at 10 a. m., packed in some 240 people and the worship service in Whitley Auditorium at 11 o'clock had approximately the same number.

The Elon College Community Church will be here when you come this way. Worship with us and share with us your Christian fellowship.

W. J. Andes, *Minister*.

1952—In Iowa, in a town so small that it does not appear even on good-sized maps, a 10-year-old boy, doomed by cancer, reads about the plight of children in war-stricken South Korea, takes $10 accumulated from small gifts people have given him and asks his father to order CARE food for "Korean kids." (It is almost the last act of his life—he dies a week later.)

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*Deceased.

**Served the church twice.

Youth at Work in the Church

Rev. John S. Graves, *Editor,* Box 336, Elon College, N. C.

Young People of Oakland and Berea Churches Display Outstanding Ability

Woodrow Wilson High School is the central High School of the city of Portsmouth and of the surrounding area. It has an enrollment of over fifteen hundred students. Berea Congregational Christian Church of Driver is a small church of about 200 members. And yet from this small rural church there has come the valedictorian of the class of '56, George W. Cornell, and the president-elect of the Student Council for 56-57, Lad Daniels. The church feels honored that these two fine young men, members of the Sunday school, the Youth Fellowship, and the church have won these personal honors, in a large city school.

George is the son of Mr. and Mrs. George M. Cornell, faithful and fruitful members of the Church. His average for the high school course was 97.4. He is also a member of the Ecrivon Society, a fellowship of creative writers; is president of the Pan-American Club; and the winner of a DuPont Honor Scholarship, awarded on the basis of scholarship and character. He has served for several years on the Board of Ushers of the church, and has taken an active part in the Youth Fellowship. He is a young man of exceptional ability and of great promise, and of Christian character.

''Lad'' is the son of Mr. and Mrs. Lowery Daniels, also fine members of Berea. He has made an excellent record of Scouting, having won both the rank of Eagle Scout, and the God and Country Award. He has also served as president of the Order of the Arrow, a high ranking Scout organization. He has been elected president of the Student Council of Wilson High for the year 56-57. Lad is president of the Hi-Y Club, and is also delegate to Boy's State, which will be held at V. P. I. this summer. He is a member of the varsity baseball team at Wilson. Like George, he is a faithful and useful member of the Berea Church and a fine Christian young man.

As if this were not enough to make glad the heart of a pastor, young people from the Oakland Church have also won honors as members of this year's graduating class from Chuckatuck High School. Frank Staylor, a member of the Church and of the Youth Fellowship, is the valedictorian of the Class of '56, and Barbara Underwood, likewise a member of the Church and the Youth Fellowship is salutatorian of the same class. Frank, who is the son of Mr. and Mrs. Willie Staylor of Chuckatuck has not only made a high average during his high school career, but he has taken an active part in athletics and extra-curricular activities. He is planning to enter V. P. I. in the fall to take courses leading to a degree in Aeronautical Engineering. Those who know Frank feel sure that with his character and his ability, he will give a good account of himself in the days to come.

Barbara Uuderwood, or ''Bobby'' as she is called, is the daughter of Mr. and Mrs. M. M. Underwood, who like Mr. and Mrs. Staylor, are faithful members of Oakland. She is salutatorian of the class, missing being the valedictorian by the barest margin. Like Frank, in addition to maintaining a very high grade throughout her scholastic career, she has taken part in many extra-curricular activities in the school. She has been awarded letters as cheer leader and as a member of the basketball team, and she has taken part in many school activities. Bobby has been especilly active and fruitful in Youth Fellowship. She plans to enter the Obici School of Nursing in the fall. With her fine personality and her consecreated spirit, she will make a splendid nurse indeed.

In addition to the young folks from Oakland mentioned above, the following young people from our church will also graduate with the Class of '56: Celia Rae Wagner, Angie Ann Eley, Doris Evelyn Coleman, Alexandria Winslow, Jean Estill and Mary Jane Russell. This is a group of fine young people. of character and ability, all of whom have been regular attendants of Sunday school, and members of Youth Fellowship, as well as members of the church. The church is proud of them, and wishes them good luck and godspeed in their careers in the years to come.

In addition to these young people who are members of the Graduating Class, Joseph Snead from Berea is also a member.

* * * * *

National Pilgrim Fellowship Visitor at Moonelon Camps

James F. Morrison, of Stockton, California, will be the National P. F. Visitor at our camps at Moonelon, July 22-August 10. He was born in Grinnell, Iowa and lived in Iowa until he was ten years old and then moved to Stockton, California.

Jim is an Alfred P. Sloan Scholarship student in his Freshman year at Stanford University, Cal. He is majoring in History and International Relations. He has served as a state leader of Pilgrim Fellowship as well as the editor of the state conference Pilgrim Fellowship paper. He has been a delegate to the Pomona and Yale National Councils of Pilgrim Fellowship. He is presently a regional representative of National Pilgrim Fellowship. In fulfilling this responsibility he shared in the program planning for the coming National Council at Doane College, Crete, Nebraska, June 28 to July 5. He has also, as regional representative, had the responsibility of sharing national plans and programs for his region and has fulfilled this responsibility with real skill.

Jim's hobbies are: reading, book collecting, stamp and coin collecting, psychological, sociological, and political (especially in the field of International Relations) research, writing, and speaking.

Last summer he spent two weeks on a slum study tour of New York, Boston, Chicago and Washington, D. C. He has served as a counselor in summer camps, worked on road crews, was secretary of the San Joaquin County Safety Council, and Deputy Assessor for the City of Stockton.

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Delegates to National Council

The delegates from the Southern Convention to the National Council of Pilgrim Fellowship, Doane College, Crete, Nebraska, June 28 to July 5 are: Miss Faye Gordon, Suffolk, Va., president of the Southern Convention P. F.; Miss Carolyn Overby, Hunterdale, Franklin, Va., president of the Eastern Virginia P. F.; Mr. Louis Wilkins, Elon College, N. C. and Lennig, Va., president of the N. C. and Va. P. F.; A. C. Penny, Clayton, N. C., action chairman for Eastern North Carolina and the Southern Convention P. F.; Billy

(Continued on page 14.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Student Awards at Elon College

A number of awards in the form of tuition and work scholarships are given to students when they enter Elon College. The students' high school records, scholastic and otherwise, together with their needs, must justify such awards. Awards at the end of the college year are becoming more usual at Elon College. For instance, the Student Legislature established cash awards based primarily on scholastic achievements. These awards range from $10 to $25 to each student meeting conditions. Awards are limited to two individuals in the same bracket.

The Monroe Awards. Mr. W. L. Monroe, an alumnus of the college, of Atlanta, Georgia, forwards the college each year $100 in cash, $50 to be awarded to that young lady and $50 to that young man enrolled in Elon College who, in the judgement of the faculty, has made the greatest advancement along all lines of any students enrolled in Elon College. These in reality, are personality awards and are open to any student—freshman, sophomore, junior or senior. No student selected is supposed to know anything about it until the awards are presented as a part of the commencement program on graduation day. The fortunate young lady this year was Miss Joyce Sophronia Perry of Siler City, North Carolina, a young lady with poise, dignity and promise as a student. She will be a senior next year. Reverend Garland Baxter Bennett was the fortunate young man. Mr. Bennett is from Greensboro, North Carolina, and will be a member of the senior class next year. He is pastor of Zion Church, a new organization out from Burlington.

Mr. Monroe is to be congratulated on this expressed interest in Elon College and encouraging development of students on the campus along all lines.

The Shackley Award. Dr. George Hiram Shackley of St. Petersburg, Florida, was awarded the honorary degree of Dr. of Music at commencement. Dr. Shackley was so impressed with the commencement program, particularly the performances of the Elon College singers and the grade of work that is being done in Elon College's Music Department, that he is establishing two awards of $50 each, the winners to be announced at commencement. These awards are to be given, first, to the student making the most marked improvement in piano and second, the the student making the most marked improvement in organ. These awards, I am sure, will stimulate scholarship in these two departments in our curriculum.

Again, we express appreciation to the Student Legislature, to Mr. Monroe and to Dr. Shackley for these awards aimed at the improvement of scholarship and the development of personality of students enrolled in Elon College.

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Elon Summer School

Since 1933, Elon College has been conducting a year-around program of education for students seeking to earn credits for graduation. The summer school began in a very small way. That is, with a small enrollment and a limited faculty. When summer school was begun at the college, the regular college year was operated on the semester system. For a number of years, and at present, the school is operated on the quarter system—four quarters in each college year.

Enrollment in the summer quarter has kept pace proportionately with enrollment in the regular college period. Summer school started out with fewer than one hundred students. The enrollment has increased to four hundred and fifty-six for the current session. This is approximately one hundred more than were enrolled in the summer of 1955. After all, four hundred and fifty-six is a very excellent student body. In fact, when summer school was first launched, we did not have an enrollment of four hundred students in the regular session. A faculty for summer school has necessarily increased in keeping with student enrollment.

In conducting a year-around curriculum, Elon College feels that it is not only affording its students an opportunity for continuous study making graduation possible in three years instead of four, but that it is using its physical plant and facilities more nearly to its fullest extent. Then, too, it affords faculty members who care an opportunity to work continuously, which means greater financial income for them year after year.

As enrollment increases, more instructional facilities will be needed. Plans are already in the making to use our facilities not only during the morning and evening hours, but during afternoon periods. Industrialists have learned to serve more people and to earn greater income by using their facilities around the clock. The same thing is true with the physical plant and instructional facilities in a college. Money invested in educational institutions should be made to earn as investments do in manufacturing or commercial enterprises.

Elon College appreciates the co-operation of the trustees, faculty and patrons in its ever-widening program of instruction for young men and young woment seeking to prepare themselves for happier and more productive living.

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Apportionment Giving

Year after year the continuous support of our college by our church demonstrates the wisdom of the apportionment plan for the support of Convention causes and church institutions. For years and years, this plan for the support of Elon Colltge has been in operation. The local church feels a pride in meeting the askings of the Convention through the conferences. To fail to pay conference apportionments means that somewhere along the lines the local church has failed to measure up to the expectations of the Convention, which is really our local churches in co-operation through our Convention.

It is interesting to note the number of churches that send in contributions each week. It sometimes happens that only two conferences are represented in the total giving for the support of the colltge. This particular report includes a church, or churches, in all five conferences. These contributions total $466.60, which is very good for the first month of summer.

The custom of apportioning to each local church is, in the judgment of the Apportionment Committee, its share in the support of our college. It is interesting as well as helpful. It offers to every church the judgment of the constituted committee as to what is should give for the support of its college. Then, too, in addition to providing the church with the amount it should give, it outilnes for that church how it may secure funds

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Bishop Rodriguez, Outstanding Philippine Leader to Speak at School of Missions

Dr. Proculo Arreza Rodriguez of Dumaguete, Philippine Islands, one of the outstanding Protestant leaders of his land, a bishop of the United Church of Christ in the Philippines, and a Christian educator, will speak at the School of Missions at Elon College, July 10 to 13, 1956. He will present the foreign mission theme, ''Southeast Asia.''

Dr. Rodriguez, who is a member of the faculty of the College of Theology at Sillman University in Dumaguete, his alma mater, is a versatile interpreter of the Gospel. Not only has he done highly successful work as a rural pastor and later as superintendent of three conferences, but at the seminary he trains young Filipino pastors for the same type of service.

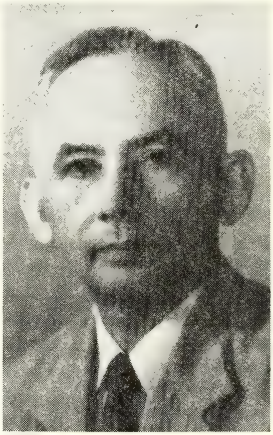
A leader in literacy and translation work, in rural cooperatives and in church supervision, Dr. Rodrigues, as a bishop of the United Church, exercises much the same supervision of churches and carries on much the same responsibilities as a Congregational Christian state superintendent.

His territory is on Mindanao, one of the largest of the islands with an area of 36,537 square miles. This is still frontier country, very fertile, and since the close of World War II it has been called the ''Bread Basket'' of the Philippines. Into this island come thousands of homesteaders flooding in from the north and finding hope for the future for themselves and their families as they farm the new land. Among these are hundreds of the once Communist Huk families established by the government under the program set up by President Magsaysay.

Starting out in a small country church for which he gave up the position of secretary of the Sunday School Union of the Philippines, Dr. Rodriguez was soon asked to be a field worker among new churches on Mindanao. His deep interest in the rural areas resulted in the establishment of Consumers' Cooperatives and a Farmers' Institute at Bolingsong, which has now become a high school.

A man of charm, modesty and deep convictions, Dr. Rodriguez through the years has traveled widely in his work visiting small pioneer churches and bringing much needed encouragement to lonely Filipino pastors.

Because of his character and ability he was made a delegate from the Philippines to the Jerusalem meeting of the International Missionary Council in 1928 and to the Madras meeting in 1938. In 1939 he came to America as a member of an International Seminar set up by the General Council of Congregational Christian Churches. This brought together picked Christian leaders from India, China, Japan, Celyon, the Philippines and other lands.



BISHOP PROCULO A. RODRIGUEZ

Dr. Rodriguez was born in Surigas. His parents died when he was a small boy and an uncle helped him to finish intermediate and high school. Then he worked his way through college and seminary. In 1951 his alma mater, Sillman University, conferred on him the degree of doctor of divinity, the first such degree given by the university.

Besides being graduated from the Silliman University and Union Theological Seminary in Manila, Dr. Rodriguez has done graduate work at Yale University and Drew Theological Seminary.

A key to his life may well be summed up in the reply that Dr. Rodriguez gave twenty years ago when he was asked for a biographical sketch. He said, ''My life is not important enough to write about, I have only a sense of gratitude to God, a sense of great need and a clear call.''

* * * * *

Thursday, July 12, to Be Get Acquainted Day at School of Missions

Thursday will be Get-Acquainted Day at the school of Missions with the Evangelical and Reformed women as our guests. They are invited to all sessions of the school but particularly to be with us on Thursday, when Miss Susie Allen will be hostess.

At the evening session the Rev. L. A. Carpenter of the Burlington Evangelical and Reformed Church will bring the message and will assist Dr. Henry E. Robinson of the First Congregational Christian Church of Burlington at the Communion service. They represent two ministers working side by side in the community.

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Attention Minister's Wives!!

It has been suggested by the president of the Southern Convention Women's Fellowship that a retreat for minister's wives be held at Moonelon, July 17 thru 19. Total cost of stay at Moonlon only $5.00!

This is a real bargain even though the swimmng pool cannot be used at this time. The fact that the pool has to be drained accounts for the fact that here is one week this summer when Moonelon is not being used. If you are interested in the Minister's Wives Retreat please let Mrs. Lester know.

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North Carolina Spring Rallies Highly Successful

The six spring rallies of the North Carolina Women's Fellowhip, held April 9-16, were highly successful and well attended, having a total registration of over 521 present and oferings received for missions in Ceylon of $206.59.

Registration for the Raleigh-Henderson Distrct Rally at Henderson, First Church was 110 and offiering, $44.76, with 19 societies represented. Present at that rally was Mrs. W. B. Cope, fraternal E. and R. delegate of Raleigh, N. C., who brought greetings from her denomination.

Registration at tht Sandford District Rally at Turner's Chapel was 75, and the offering was $22.70. There were 10 societies represented.

Registration at the Asheboro District at Pleasant Grove, N. C., Church was 72 and offering $19.21. Thirteen societies were represented and the E. and R. denomination was represented by Mrs. Lawrence Leonard of Asheboro as fraternal delegate.

There were 85 present at the Burlington District Rally at Mt. Zion Church, and the offering amounted to $40.19. Fifteen societies were represented.

One hundred were present at the Greensboro District Rally held at New Lebanon Church, and the offering was $46.58. Sixteen societies were represented.

Registration at the Halifax District Rally at Pleasant Grove, Virginia, Church was 79 with all nine societies in the District represented. Offering amounted to $33.15.

The Rally Planning Committee, which began work in November, was composed of Mrs. R. M. Cline, Chairman, Mrs. J. C. Newell, and Mrs. R. L. Jackson. Efforts were made this year to utilize as many women as possible in the day's program in an effort to develop better leadership among the women.

The thanks of the N. C. women go out in deep gratitude to Miss Susie Allen, who attended five rallies, guiding the "caravan" of speakers and resource leaders, handling literature orders, bringing greetings, serving as resource person for the afternoon discussion group "How Should We Study the Bible?" and helping in every way possible. Thanks also go to Mrs. Julius Rice, who served as resource person at five rallies for the discussion group, "What Makes a Family Christian?" Leaving two children and a critically ill father at home to render this service.

Rev. Fred Register attended all six rallies, giving valuable guidance in the group, "Is it Your Money?" as did Miss Lucy Clark, featured speaker on "Christ at Work in Ceylon."

Ably serving as resource persons on "What Makes a Family Christian?" and "How We Should Study the Bible" at the Halifax Rally were Mrs. D. W. Shepherd, Mrs. Frank Tuck, and the Rev. Carl Key.

The seven district superintendents gave yeoman service in publicity, preparation, and execution of the program. An interesting feature of each rally was a district map prepared by the superintendent showing the locations of organized and potential societies.

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Fran Riggs Writes

May 15, 1956.

Dear Friends:

Yesterday Kilanjunai enjoyed a day of real excitement. The nurse in our hospital was having a house dedication for her newly built home. They always invite to these occasions huge crowds of people, whom they feed. There must have been at least two hundred at the nurse's home. All of the invited guests are supposed to bring gifts, and each gift is duly recorded in a book. Then when the donor has a wedding, funeral, or house warming, the people he gave a certain amount to are supposed to give exactly the same amount back. They have so many celebrations and occasions that they have to keep careful records. If you were to flaunt this system you would make enemies universally. It's a banking system which is terrible and insidious. If you give a person a large sum, that makes that person indebted to you till he has in some way returned the gift. As my servants said, there is no love involved. But it is a way of paying for the newly built house or the wedding or whatever it is. Of course when we give, we are completely outside the system. They know we won't be expecting anything from them.

In all such Indian celebrations in the cities they have a huge loudspeaker that goes day and night, filling the air with a terrific roar of native music. In this case, they were very nice, and turned if off during eating and sleeping hours, which we certainly appreciated. The loudspeakers are turned up to the volume of a football loudspeaker, so that everyone can hear. If you happen to live next to a celebration, you can hardly talk. This part of Indian life, by the way, is less understood by Americans living here than almost any other phase. People who will eat Indian food, sleep Indian fashion, and try to absorb the rest of Indian life, rebel at the loudspeakers and turn in bitter complaints to the police. Usually we are spared these irritations because we have no electricity here. It is only the fairly well-to-do that can hire a battery loudspeaker for the occasion.

As a substitute course of music, we have a record player here in the house, and I have been buying Indian music for the local children. They do have some really singable tunes. It reminds me a lot of American jazz, with lots of simple rhythm, and simple melodies repeated over and over. They make beautiful drums, that have low and lovely tones.

I am having a tree house made for the children. It looks like a high tree, and I hope I won't be sorry. Tree houses can be lots of fun tho'.

Cordially yours,

FRAN RIGGS.

Christian Rural Overseas Program

The North Carolina Office of the Christian Rural Overseas Program has received renewal of its operating license for 1956. The announcement came from the office of Dr. Ellen Winston, State Superintendent of Public Welfare, Raleigh, under whose supervision CROP is permitted to operate each year. An operating license is granted after a careful survey is made of the use of commodities and funds received in past years and of the intended use in 1956. This applies both to the state program and the national program as administered through Church World Service, parent agency of CROP.

North Carolina CROP, now engaged in its eight commodity campaign year, is the Christian outreach program (overseas) of the Town and Country Commission of the North Carolina Council of Churches, with headquarters in Durham. The state goal for 1956 is $60,000. The national goal for the eighteen organized states is $1,200,000. Approximately one-third of 1956 receipts is earmarked for distribution of surplus dairy products and grains provided without charge by the United States government. The remainder will provide other than surplus foods to round out more balanced diets than surplus foods alone would provide for some of the millions of hungry orphans, widows, refugees, and aged persons of the world. Among the twenty or more countries receiving CROP foods are India, Japan, Formosa, Korea, Italy, and Greece.

1949 — Arthur Gamble, Philadelphia Quaker, sent by CARE to serve as Mission Chief in Poland, insists on making his contribution by living at a level no higher than that of the people he helps (although as an American he could have eaten well). Malnutrition leads to tuberculosis and on April 6, 1949, Arthur Gamble dies.

Colclough-Mann

Mr. and Mrs. George D. Colclough of Elon College announce the engagement of their daughter, Mary Sue, to Philip R. Mann, son of Mr. and Mrs. G. C. Mann of Cypress Chapel, Virginia. Miss Colclough and Mr. Mann plan to be married in August.

Miss Colclough graduated from Elon College in 1955, and during the past year she has taught in the public school at Elon College. She is a member of the Delta Upsilon Kappa Sorority. During her senior year she was editor of the Elon College yearbook, as well as May Queen. She was also selected for the national collegiate "Who's Who" for 1955. While a student at Elon College, Miss Colclough studied piano and voice.

Mr. Mann graduated from Elon College in 1954, and was a fellowship instructor and student at Clemson College during 1954-55. In the fall of 1955 he entered the University of Virginia Medical College at Charlottesville, Virginia. Mr. Mann was a member of the Kappa Si Nu Fraternity and active in other college activities.

APPORTIONMENT GIVING.

(Continued from page 7.)

for this important and essential institution of ours. And still, further, it provides the college with an expectancy of definite amounts week after week and month after month throughout the entire year.

It means much to have money coming in to help meet bills that must be paid on or before the first of each month. The college is always grateful for the generous support of our churches.

Previously reported	$10,561.26
Eastern N. C. Conference:	
Hope Mills	$ 5.75
Eastern Va. Conference:	
Cypress Chapel	$ 120.00
Shelton Memorial	5.00
Warwick	48.00
N. C. and Va. Conference:	
Belew Creek	$ 8.00
Durham	213.85
Mebane	7.00
Western N. C. Conference:	
Pleasant Grove	$ 35.00
Virginia Valley Conference:	
Concord	$ 24.00
Total	$ 466.00
Grand total	$11,027.86

* * * * *

Declaration of Purpose

In this country of ours when vacations are becoming more and more important, there is a tendency of all of us to allow a feeling of "let down" over all of us along most all lines of endeavor during the sumer months. A half century and less ago, rural churches looked forward to the summer months as the season for real progress and growth. July and August were considered as "revival" months, when practically every church had what they call "protracted meetings." These meetings usually ran for a solid week in which the gospel was preached and the conversion of sinners was earnestly sought.

At the moment, however, we seem to be getting away from the old time programs and are beginning to anticipate vacations instead of seasons of activity and aggressiveness for the coming of the Kingdom. It certainly seems that our churches are on vacation so far as forwarding to the Convention office or to the College their Declarations of Purpose signed. Please remember, co-laborer, in the cause of regheousness that your act signifying that your intention to give support to the college would lend great encouragement to those who bear the responsibilities.

Carolina Hall—Declarations:

Name of Church	Amount
Eastern N. C. Conference:	
Auburn	$ 759.50
Beginning Nov., 56; 5 years.	
Antioch	451.50
Beginning April, 56; 5 years.	
Damascus	465.50
Beginning Jan., 57; 5 years.	
Hayes Chapel	362.25
Beginning Nov., 56; 5 years.	
New Hope	1,048.25
Beginning 1956.	
Hope Mills	414.75
Beginning Jan., 57; 5 years.	
Eutaw Community	595.00
Beginning Jan., 56; 5 yeari.	
Bethlehem	294.00
Beginning 1956; 5 years.	
Clayton Christian	600.00
Beginning Jan., 57.	
Henderson, First	2,308.00
Beginning 1956; 5 years.	
Mt. Auburn	1,120.00
Beginning Jan., 56; 5 years.	
Martha's Chapel	297.00
Beginning 1956.	
Church of Wide Fellowship	2,289.00
Beginning Jan., 57; 5 years.	
Beluah	1,137.50
Moore Union	392.00
Beginning July, 56; 5 years.	
Wake Chapel	4,079.25
Youngsville Christian	300.00
Total	$16,913.50
N. C. and Va. Conference:	
Pfafftown	$ 463.75
Beginning Jan., 56; 5 years.	
United	1,459.50
Beginning Oct., 56; 5 years.	
Lakeview	218.75
Lebanon	939.75
Beginning Jan., 58; 10 years.	
Beverly Hills	886.00
Beginning Nov., 56; 5 years.	
Monticello	822.50
Beginning Aug., 56; 5 years.	
Belews Creek	834.75
Beginning 1956; 5 years.	
Zion	175.00
Beginning Jan., 1956; 5 years.	
Burlington, First	10,000.00
Beginning Nov., 56; 5 years.	
Church of the Covenant	175.00
Beginning Oct., 56; 5 years.	
Shallow Ford	1,800.00
Beginning Oct., 56; 18 years.	
Salem Chapel	740.00
Beginning Jan., 57; 5 years.	
Mt. Zion	1,000.00
Beginning Jan., 56; 10 years.	
Center	281.75
Beginning Sept., 56; 5 years.	
Bethel	1,034.25
Beginning Jan., 1956; 5 years.	
Greensboro, First	5,887.00
Beginning Oct., 56; 1956.	
Union	1,500.00
Beginning Nov., 57; 10 years.	
Personal	500.00
Haw River	1,534.75
Beginning 1957; 5 years.	
Hebron	300.00
Beginning 1956; 10 years.	
Total	$30,552.75

Virginia Hall—Declarations:

Eastern Va. Conference:	
Windsor	$ 2,841.00
Beginning Oct., 56; 5 years.	
Union	2,019.00
Beginning Jan., 56; 5 years.	
Suffolk Christian	10,000.00
Beginning Oct., 1956; 5 years.	
Total	$14,860.00
Virginia Valley Conference:	
Antioch	$ 900.00
Beginning Jan., 57; 5 years.	
Bethel	912.00
Beginning 1956; 10 years.	
Ingram	1,748.25
Beginning Jan., 57; 8 years.	
Total	$ 3,560.25
Total pledged for Carolina Hall	$47,466.25
Total pledged, Virginia Hall	$18,420.25

Carolina Hall—Payments:

N. C. and Va. Conference:		
Zion	$ 5.84	
Bethel	202.00	
Mt. Zion	331.00	
Monticello	35.00	
New Hope	27.53	
Pfafftown	10.00	
		$ 611.37
Eastern N. C. Conference:		
Wake Chapel	$500.00	
		$ 500.00
Total payments, Carolina Hall		$ 1,111.37

Virginia Hall—Payments:

Virginia Valley Conference:		
Bethlehem	$ 75.00	
Bethel	18.02	
		$ 93.02
Eastern Va. Conference:		
Franklin	$500.00	
Johnson's Grove	205.00	
		$ 705.00
Total payments, Virginia Hall		$ 798.02

Ecumenical Institute Is Held at Lake Junaluska

God marches on. This was realized anew when representatives of numerous denominations from every state in the southeast met at Lake Junaluska from June 3 to 8. The occasion was the first Ecumenical Institute sponsored by the southern office of the National Council of Churches.

Leaders, both denominational and interdenominational, met for fellowship across state, church and racial lines. Learning to know and understand each other led to cooperation. An earnest attempt to discover God's will in various phases of the church's program caused people to forget their petty differences.

Intensive Bible study was an important part of the institute. Dr. J. Carter Swain of the Department of English Bible of the National Council of Churches conducted a daily Bible study for the entire group, analyzing the letter to the Ephesians. Each afternoon, in connection with the workshop on the Use and Understanding of the Bible, Dr. Swain lectured on the gospel according to Luke. A part of the morning session of the same workshop was used by Dr. W. H. Brownlee of Duke Divinity School in a study of themes running through the Bible. Several representatives of the American Bible Society also contributed to the institutes program.

Other workshops that stimulated a search for the Christian attitude were: Christian Missions; Christian Education; Public Education and Religion; Peace Education and Action; and Racial and Cultural Relations.

Our own denomination made a definite contribution to the institute. Dr. Henry Smith Leiper of our Missions Council was the best known speaker. He lectured on the history, organization and accomplishments of both the World Council of Churches and the National Council.

Alabama and Georgia were well represented. The Rev. Carl R. Key of Durham directed the workshop on the Use and Understanding of the Bible. A "board of directors" was elected to hear and act upon reports from various workshops, and recommendations for future institutes. Two of the five members were Dr. and Mrs. W. W. Sloan of Elon College. Dr. Sloan was elected chairman.

While state council of churches conventions have proved extremely valuable, this more inclusive and more intense fellowship has much greater potentialities. Those attending urged that a similar institute be held next summer at probably the same place and corresponding time. Recommendations for next year's institute included a hymn festival to be participated in by near-by choirs, and an increased amount of Bible study for the entire group.

Dr. W. W. Sloan.

Ministry to Migrants Program

As the tide of those who follow the crops began to pour into North Carolina recently, Christian workers from the N. C. Council of Churches were there to welcome it. For the sixth consecutive year the Council has launched its summer ministry to migrants. The annual program began with planning meetings by representative citizens of the communities involved, Aurora, Columbia, and Elizabeth City, with the Rev. F. C. Staton, the Rev. Donald Wagner, and the Rev. Donald Pryor serving as the respective chairmen. A day of careful training of the staff followed under the direction of Mrs. Monica Owen, of the Division of Home Missions of the National Council of Churches. Staff workers who were trained and are now at work are the Rev. James Banks, Chaplain of Elizabeth City Teachers' College, Elizabeth City; Mr. Carey Johnson, student at Elizabeth City Teachers' College, Weeksville; Rev. Frederick Terry, Divinity School student at Shaw University, Raleigh; and Mrs. Frederick Terry, teacher in Charlotte City Schools.

The Council's ministry to migrants consists of of pastoral visitation and counseling, conducting of religious worship, recreation, Vacation Bible schools, and referral to government and church agencies when needed. Efforts are focussed on developing a higher sense of moral values, a sense of personal worth, a desire for useful knowledge, and a sense of at homeness in the community. Marked results are reported in lowered crime, more responsible workmanship, fewer health hazards, and improved community relationships.

"The Harvester" is in use for the second year. This is the Council's Chevrolet station wagon, so named as one of a fleet of 27 such wagons serving migrants throughout the nation. North Carolina's Harvester is this year fully equipped for the first time with portable organ, projector, screen, pulic address system, record player, screen, film, and records.

USAF Liquor Regulations

The death of six marine recruits on a night march into the swamps at Parris sland has folcused national attention on the dire need for Defense Department regulations banning alcoholic beverages from military bases. The marines died on April 8 following the orders of a staff sergeant who had been drinking on the base frequently during the day.

The marine sergeant who ordered the march had reportedly obtained the liquor on base. Present Defense Department regulations permit sale of liquor on military bases, under certain conditions, in spite of a law which has been on the statute books since 1901.

The 1901 law stated that "The sale of or dealing in beer, wine or intoxicating liquors by any person in any post exchange or canteen or army transport or upon any premis used for military purposes by the United States is prohibited." The law further stated that the Secretary of War (Defense) is directed to put these provisions into full force and effect.

In 1951 an amandment was passed giving the Secretary of Defense authority to issue regulations with regard to the sale of liquor on military bases. Since the 1901 law was not voided, it is presumed that the regulations were to be in accord with that law.

When regulations were issued, however, they allowed: the sale of beer in servicemen's lounges and post exchanges, the sale of liquor in officers' and non-commissioned officers' clubs and package store sales on bases more than ten miles from an off-base package liquor store.

The Parris Island tragedy resulted from the mixing of liquor with the potential hazards of military training. It would have been avoided if regulations prohibited the sale of liquor on military bases. Similar tragedies are possible everywhere, in all branches of the Armed Services as long as the Defense Department regulations remain unchanged.

All too often issues of this nature are allowed to pass without an active challenge from those who might well be expected to exert every effort to bring about a change for the better. —*Action.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Nine Letters of Encouragement

LESSON I—JULY 1, 1956.

MEMORY SELECTION: *Contend for the faith, which was once delivered unto the saints.* Jude 3.

BACKGROUND SCRIPTURE: Luke 9:28-36; Hebrews 13:9, 18-25; I Peter 1:1-2; 2:19-25; II Peter 1:1-2, 15-18; Jude 3:17-25.

DEVOTIONAL READING: Psalm 20.

We begin today a series of lessons on faith and encouragement. They are taken from nine of the New Testament letters or books. Today's lesson might well be called "How to Live as a Christian in an unChristian World." That is what we have to learn. This is a good world, but it is not a world that makes it easy to live as a Christian. That is, if we take Christ seriously and follow him closely. We need all the help we can get. Today's lesson gives suggestions as to some of the ideals on this Christian life, and some of the sources of power to live it. The printed text comes from Peter, and from Jude, the latter a brother of Jesus himself. Both men write out of their experience, and hence their words carry weight.

Deserved Suffering.

"If when ye are buffeted for your faults, ye take it patiently, what glory is it?" Peter says that there are two kinds of suffering, deserved, and undeserved, that for which we are responsible and that for which we are not responsible. He says that if a man is punished for a wrong he has committed, or a transgression for which he is responsible, he has no right to whine or complain—he is getting what he deserved. If a man steals and is caught, he ought to take his medicine like a man. But there are many people who blame others for things that have happened to them, who whine and complain and rebel when the inevitable effect follows the wrong deed or sin. There is no point in strutting your stuff, or putting on a show, under such circumstances.

Undeserved. Suffering.

"For this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully . . . but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." If we do well, and suffer for it—well that is different. A man does deserve credit under those circumstances. Here is a man who believes that war is wrong and who will not bear arms. The government puts him in jail for the duration. That fellow deserves credit. Here is a man who has been wronged and who patiently refuses to "get even" or to harbor a grduge, or to give "tit for tat." Here is a man who is struck and does not strike back. That man shows the spirit of Christ who even on the Cross prayed for his enemies. That spirit is acceptable to God and pleasing to him.

Now all this was new teaching in the Roman world of Peter's day. Rome was symbolized by the iron fist. It is strange doctrine even in our world. We still rely on force, on retaliation, on law. But Peter reminds his friends, that Christians are called to a new way life. "For even hereunto were we called; because Christ also suffered for us, leaving us an example, that we should follow in his steps." Who, when he was reviled, reviled not again; but committed himself to him that judgeth righteously." In simple faith in God, he kept his peace, and refused to allow hatred or the spirit of retaliation or vengeance to have any place in his life.

And as is always the case in the New Testament writings, Peter emphasized the fact that what happened on the Cross had relevancy for us. "Christ bare in his own body our sins upon the Cross, and by his stripes we were healed." He who had no sin took upon himself our sins, that we should be justified by faith, and that we should live unto righteousness.

Contending for the Faith.

"I . . . exhort you that ye should earnestly contend for the faith, which was once delivered unto the saints." This does not mean that religion is static. The teachings of Jesus are final, complete, delivered once and for all to the saints. There is no other gospel and there can never be another gospel. But new occasions teach new duties. Times change. Situations change. Life changes. And the implications of the gospel must always be applied to new situations. But eternal principles of the gospel can be applied to new situations and adapted to new occasions. That is the perpetual challege to the church. It is one thing to apply the gospel to life in a rural community; it is quite another to apply it in the complex life of a city. The old time religion may have been good enough for our fathers and grandfathers, and is is still good enough for us, but it has to find new applications to our modern way of life. Jude is saying that this faith once delivered to the saints must be defended, and defended not only from enemies without, but from enemies within the church.

Keeping Ourselves in the Love of God.

"Keeping ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Never mind what others do. Never mind those who scoff. We are to walk in Christ's way. We are to keep our eyes on the Cross. We are to trust in his promises. We are to walk in his way of love. This is a hard saying. Only God's grace can help us to walk in this way.

Keep from Falling

Jude gives us the beautiful benediction so often heard in the closing moments of worship in many of the Churches. "Now unto him that is able to keep you from falling, and to present you faultless before his presence of his glory with exceeding joy, to the only wise God our Father, be glory and majesty, dominion and power, both now and forever more. Amen." Our God is able to deliver us.

The Secret of It All.

The secret of it all was to be found in the simple sturdy faith of these men, who believed in the goodness and power of God, who trusted in him and committed themselves unto him, and who found that he was able to do exceeding aboundantly above all that they asked or thought.

Based on "International Sunday School Lessons;" copyrighted 1956 by Division of Christian Education, National Council of the Churches in the U. S. A.

1948—The men of a U. S. Navy destroyer take up a collection among themselves and order many CARE packages sent to Europe because, in the ports they touched there, they saw "the misery and suffering being endured by the children and aged in wartorn countries."

Have You Read?

"How a Small Church Can Have Good Christian Education"

By Virgil E. Foster

At last — practical, tested suggestions that answer the objection often heard by religious educators: "Those are fine ideas for large churches, but ours is a small church."

Here is a book that shows how to have a maximum program with minimum space and personnel—a guide book that will be helpful in any church, small or large, rural or urban.

Among the important problems to which Virgil Foster gives specific down-to-earth attention are:

- how to have a graded church school with more departments than rooms
- how to adapt or develop special equipment for crowded conditions
- how to develop good leaders in the one or two room church through educational teachers' councils.
- how to plan a vital youth program, significant in any church large or small
- how to make use of the church building during the week
- how to set up and use a library
- how to have a true experience of worship in a small Sunday school
- how the family and church can work together in fostering Christian education

Packed with many actual examples of what small churches have done in facing these challenges, *How a Small Church Can Have Good Christian Education* fills a tremendous need and will be a staple item in the religious education field for many years to come.

The author: Virgil E. Foster is editor of the *International Journal of Religious Education* and spent many years in small churches, both rural and urban. From 1946 to 1950 he was Director of Religious Education of the Congregational Christian Conference of Iowa.

This book should be on the immediate reading list of all ministers of small churches, either in the county or city; and also church school teachers in the small church, directors of religious education, and denominational executives.

The price is $2.00 at denominational book stores.

Delegates to the General Council at Omaha, Nebraska

(List Incomplete)

Ministers—

Akin, Rev. Jack T., Great Bridge Sta., Rt. 3, Norfolk, Va., EVA.

Alley, Rev. George D., Suffolk Christian Church, Suffolk, Va., EVA.

Andes, Rev. Wm. J., Elon College, N. C., NCVA.

Hamilton, Rev. Frank R., 201 W. 33rd St., Norfolk, Va., EVA.

Koon, Rev. Clyde O., Box 394, Burlington, N. C., NCVA.

Presnell, Rev. L. M., Liberty, N. C., WNC.

Robinson, Rev. H. E., 415 S. Church St., Burlington, N. C., NCVA.

Scott, Supt. Wm. T., Elon College, N. C., Southern Convention.

Snyder, Rev. W. W., 721 N. Church St., Burlington, N. C., NCVA.

Timmons, Rev. W. C., Southern Pines, N. C., ENC.

Wallace, Rev. Carl E., 1910 Lyon Rd., Fayetteville, N. C., ENC.

Lay Delegates—

Akin, Mrs. Jack T., Great Bridge Sta., Rt. 3, Norfolk, Va., EVA.

Breske, Mr. Edward P., 1638 Mt. Vernon Ave., Petersburg, Va., EVA.

Garren, Mr. M. T., 1817 Rolling Rd., Greensboro, N. C., NCVA.

Lester, Mrs. F. C., 840 Sunset Ave., Asheboro, N. C., WNC.

McAdams, Mr. J. Mark, Elon College, N. C., NCVA.

Monroe, Mr. N. C., Box 2617, Greensboro, N. C., NCVA.

Pell, Mrs. S. H., Route 1, Ramseur, N. C., WNC.

Shoffner, Mr. Cyrus, Liberty, N. C., WNC.

Washburn, Mr. Jas. E., Jr., 708 St. George Rd., Raleigh, N. C., ENC.

Delegates-at-Large

Ministers—

Lester, Rev. F. C., 840 Sunset Avenue, Ashboro, N. C., WNC.

Wisseman, Rev. W. E., 400 Radiance Dr., Greensboro, N. C., NCVA.

Others planning to attend the council are:

Dollar. Dr. Jesse H., 2308 Roanoke Ave., Newport News, Va.

Long, Mr. and Mrs. J. W., Route 7, Burlington, N. C.

Smith, President L. E., Elon College, N. C.

"THE LIVING WORD"

"Strain at a Gnat"

Number Thirteen of a Series

By Dr. Luther A. Weigle.

The expression "strain at a gnat" (Matthew 23:24 KJ) is not a proper translation of the Greek text, which means "strain out a gnat." This verse was correctly translated by Tyndale and all other sixteenth-century English versions, and has been correctly translated by the revised versions. The King James Version stands alone in this error.

How did it happen? That is an unsolved mystery. Bishop Lightfoot and Archbishop Trench were convinced that the "at" was a printer's error, and not the fault of the King James translators. "We have here," wrote Trench, "an unnoticed, and thus uncorrected, error of the press; which yet, having been once allowed to pass, yielded, or seemed to yield, some sort of sense, and thus did not provoke and challenge correction, as one making sheer nonsense would have done." Most scholars agree with this opinion, on the grounds that it is hard to conceive that a group of scholars as competent as the King James translators could have made so egregious a mistranslation.

On the other hand the Oxford English Dictionary gives evidence, from quotations dated 1583 and 1594, that the translators in 1611 may have adopted a phrase that was already current. Its meaning would be "strain (a liquid) at (the sight of) a gnat," If so, the phrase "strain at a gnat" probably was first used colloquially, in oral speech. It certainly did not come from the Bible translations current from 1580 to 1611—the Bishop's Bible, the Geneva Bible, or the Rheims New Testament.

Whatever its origin, "strain at a gnat" is not a sound translation of Matthew 23:24, and has led to much misunderstanding. As an English idiom "strain at" may mean to balk or scruple at, or it may mean to strive hard for. See the Oxford English Dictionary, under the verb *Strain*, sections 14e, 19 and 21; also Webster's New International Dictionary.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Yes, it is true that Mrs. Annie Johnson is blind. However, you would not think it from her appearance and jolly conversation. She remembered seeing me in Sanford, N. C., three years ago, she said. Learnng that I dabbled in verse she had given a volume of her own beautiful poetry. We sat across the table last week at luncheon meeting in the Alamance Hotel in Burlington. She wanted to give me something for some child at the orphanage she said. And asked whether I would take it over the table or under it. I thought it would be more fun to take it from under the table, especially that she had asked such a question. Maybe it is a toy or perhaps a book of her own beautiful peotry. She reached under the table and handed me a $10.00 bill!

I appreciated my own good eyes all the better, and felt sort of ashamed that I had not made better use of them. How often we take our time, talents and opportunities lightly. Here was a lady making a living, but more important she was living a good and inspiring life.

Again there is a little lady in Washington, D. C. She does not have a very well paying job, but while she was eating lunch one day she told her two fellow-workers how she was rearranging her small vacation budget so she could send $15.00 to the orphanage in order that a littlt boy there might attend a summer church camp for a week. It made a good conversation piece. And it earned $10.00 additional, $5.00 from each of her friends, to help another child have a happy vacation. I tell you, so many people can do such nice things.

For instance, again, the First Congregational Christian Church in Durham, N. C., brought baskets and baskets and boxes and baskets of food and many automobile loads of people to the Orphanage at 5:30 June 9 and had supper with the orphanage family. They furnished iced Pepsi-Cola for everybody. They loaded the tables in the dining room with fried chicken (this is a preacher writing this) and the best of the best kinds of food. They asked me to return thanks to God for his goodness. Following the thanks the orphanage children were served first and then all the others of us. After we had eaten a plenty—too much—they packed up the remainder and it was more than enough for Sunday dinner, served the following day. They made us feel good by the many kind things they said about the children. I wish we could tell them how much their visit meant to us. Incidentally there were two Bill Scotts in the Durham group. Only one of them favored the efficient and genial superintendent of the Southern Convention, but both of them had a big part in making the occasion a happy one.

Thank you, everybody, for helping us. We need very much your help during the summer.

JOHN G. TRUITT, *Supt.*

REPORT FOR JUNE 13, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 9,193.83
Eastern N. C. Conference:		
Morrisville	$ 7.73	
New Elam	10.00	
Wake Chapel	48.12	
		65.85
Eastern Va. Conference:		
Norfolk, Bay View, S. S.	$ 8.69	
Oakland	15.00	
Union (So.)	10.00	
		33.69
N. C. and Va. Conference:		
Greensboro, First	$ 58.14	
Hopedale	42.00	
Mebane	5.00	
Hendersonville	22.00	
Lynchburg	6.00	
South Boston	7.00	
		140.14
Western N. C. Conference:		
Seagrove	$ 5.50	
Zion	30.00	
		35.50
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
		2.00
Total		$ 277.18
Grand Total		$ 9,471.01

Special Offerings.

Amount brought forward		$15,802.34
Mrs. Annie Johnson, Burlington, N. C.	$ 10.00	
Moore Union Ch., special	31.50	
Mr. & Mrs. Thomas W. Cates, Burlington, N. C. to send a child to camp	15.00	
Women's Christian Fellowship, First Church, Hendersonville, N. C.	5.00	
Begonia S. S., Disputanta, Va.	10.00	
Cong. Christian Ch., Durham, N. C.	8.00	
Mrs. Madeline Rollins, Washington, D. C. to send a child to camp .	25.00	
Capt. Marion & Inez Harrell, Holland, Va. to send a child to camp ..	21.00	
In Memory of W. R. Gray	5.00	
In Memory of Milton Daniels	5.00	
Special gifts	174.43	
		309.93
Grand total		$16,112.27
Total for the week		$ 587.11
Total for the year		$25,583.28

YOUTH AT WORK IN THE CHURCH.

(Continued from page 6.)

Johnson, Asheboro, N. C., treasurer of the Southern Convention P. F. and vice-president of the Western North Carolina P. F.; and the Rev. John S. Graves, secretary of Christian Education and Youth Work of the Southern Convention.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

In Memoriam

LARRICK.

Mrs Retta Oates Larrick, 81, mother of the late Roy A. Larrick, died April 28, 1956, in the Kenilworth Nursing Home, following several weeks of illness. She was born in Hampshire County, West Virginia, January 15, 1875.

The deceased was the widow of the late David Lee Larrick. She is survived by one son, Albert Larrick of Winchester; two daughters: Mrs. Grace Dinkle of Winchester, and Mrs. Nellie Cline of Petersburg, West Virginia; six grandchildren; and seven great-grandchildren.

Mrs. Larrick was a loyal member of the Congregational Christian Church, Winchester, Virginia, for many years and up to the time of her death. "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

ROBERT A. WHITTEN,
Pastor.

MILES.

Mrs. Ida Saunders Miles, age 81, widow of the late Robert S. Miles, died at the home of her son in Burlington, N. C., April 14, 1956. She had been in declining health for several years.

Mrs. Miles had been a faithful and loyal member of the Concord Christian Church since girlhood, and contributed of her time and talents to the service of the church. She had been church organist and sang well, especially alto, and was also a teacher in the church school. She was willing to help in any activities of the church.

She was a kind neighbor, and a good and loving wife and mother. All of her four children are members of the Christian church.

In loving remembrance of Sister Miles, we, the members of the Concord Christian Church, submit the following resolutions.

1. That her example as a good neighbor, and a devoted wife, mother and sister, be an inspiration to us.
2. That her loyalty and devotion to the church through the years, and the generous use of her talents for the work of Christ inspire us to be more consecrated.
3. That the memory and influence of her long, useful and unselfish Christian life prove a benediction to her family.
4. That a copy of these resolutions be sent to the family, a copy be sent to **The Christian Sun** for publication, and a copy entered on our church records.

Mrs. H. P. TERRELL,
Mrs. JOHN P. UNDERWOOD,
Committee.

Similar resolutions were adopted by the Women's Fellowship of the Concord Church.

HALL.

We, the members of the Women's Fellowship of Rosemont Congregational Christian Church, South Norfolk, Va., wish to pay tribute to one of our faithful and beloved members, Mrs. Gussie Hall, who passed away March 27, 1956.

To know her was to love her. Her life is a challenge to us to live beter and to serve God faithfully in our daily walk of life. In expressing our sympathy we do hereby offer the following resolutions:

First, That we feel deeply the loss of one so rich in faith and love for her fellowman.

Second, That we keep in our hearts and experess in our living the principles of Christ that were so apparent in her own life.

Third, That we express our heartfelt sympathy to her family, and pray God's richest blessings upon them.

Fourth, That a copy of these resolutions be sent to her sister, a copy be placed in the minutes of the Women's Fellowship, and a copy sent to **The Christian Sun** for publication.

Mrs. B. M. HERBERT,
Mrs. H. R. MORRISON, Sr.

PASTOR BECOMES EDITOR.

(Continued from page 2.)

continue to reside in Asheboro and will conduct his new duties from his home here. The editorial offices of the newspaper will be maintained in Asheboro and the newspaper may be published here.

On July 1, Dr. Lester will round out ten years as pastor of the Asheboro church which has grown in that time from 62 members to a present congregation of 205. When Dr. Lester became pastor here the church was seven years old. It met at Park Street School, but owned a building lot, a parsonage and had a building fund of some $4,000.

The present church and additional property for future needs has been valued at between $75,000 and $100,000 and has an indebtedness of only $2,000. During the ten years money raised for the operating budget has totaled approximately $100,000.

Dr. Lester helped organize and is one of the charter members of the Asheboro Civitan Club.

It will be the second time that Dr. Lester has served as editor of THE CHRISTIAN SUN, which has a circulation of some 2,700 in Virginia and North Carolina. Some years ago he served as editor for a four year period.

Befor coming to Asheboro, Dr. Lester was superintendent of the Southern Convention of the Congregational Christian Church, with headquarters in Elon College.

He is a graduate of Elon, where he earned an A.B. degree. He received a B.D. degree from Yale University and a doctor of divinity from Defiance College in Ohio.—*Asheboro News of June 9.*

1956—Americans continue to help the needy of the free world through "CARE."

Historical Society of the Southern Convention

The Historical Society of the Southern Convention was officially recognized at the recent session of the Southern Convention. It will be its purpose to preserve the shrines of the Congregational Christian Churches in our area, gather historical material, and maintain the Church History Room at Elon College. Charter membership in the Historical Society is $5, and the names of all charter members will be preserved in the Church History Room. Through the generosity of Mr. John T. Kernodle we have received a limited number of copies of the very valuable book, "Lives of Christian Ministers," P. J. Kernodle (1909). A free copy containing 408 pages will be given to all charter members of the Historical Society. If you would like to receive one of these books and become a charter member of the Historical Society fill out the membership card as shown below and mail it to the Southern Convention Office, Elon College, N. C., along with your check for $5.

The Board of Directors of the Historical Society met recently and have voted to extend the charter membership to December 31, 1956, such membership good for the period ending December 31, 1957.

WM. T. SCOTT.

HISTORICAL SOCIETY

of The Southern Convention of Congregational Christian Churches

ELON COLLEGE, NORTH CAROLINA

With gratitude for the faith of our Fathers, a heritage of great price freely given to us; with faith in the solid achievements yet to come through the Church and its wide and varied interests, I gladly become a member of the HISTORICAL SOCIETY of the Southern Convention, that the Christian faith and deeds of the past, present, and future may be preserved as a witness to our Lord and Savior Jesus Christ.

Name ....

Address ....

....

Local Church ....

"I saw and beheld a great multitude which no man could number."—Rev. 7:9:

Education in Congregational Christian Churches

(Excerpts from an Article in Advance)

By HARRY THOMAS STOCK

The Christian nuture of each new generation is one of the essential ministries within the program of every local church. This includes instruction regarding the Christian heritage and mission; it also involves step-by-step initiation into the fellowship of the Christian community and guidance in the habits of participation in the church's work.

The Sunday church school and the youth fellowship are the two major media through which most churches carry on their Christian teaching. From thirty to sixty hours a year of added educational experience is provided by churches that conduct vacation church schools.

The most significant development at this time, however, is a dawning recognition of the once generally accepted axiom that much of the most effective basic Christian teaching may and indeed should take place within the home. Beginning there in the earliest years of life, the church's educational ministry continues side by side with the home for persons of all ages.

Church-school enrollment in our Congregational Christian fellowship has increased from 489,677 in 1944 to 743,532 in 1954. Most of the schools are graded and the trend is toward a two-year departmentalization. Better work is possible, it has been found, when first- and second-graders constitute the primary department, third- and fourth-graders the lower junior department and fifth- and sixth-graders the junior department.

Our regular summer conferences for young people began in 1920 and are held in widely separated areas. At present, more than two hundred camps, conferences and schools are maintained. These conferences, once started, brought about very quickly a new unity among the youth of our churches. The national Pilgrim Fellowship was organized as an almost inevitable result.

Christian education, we believe, is primarily and necessarily a local responsibility. It succeeds or fails to the extent that people of a church devote their minds and energies to Christian teaching. But few, if any, churches can develop adequate church-school programs without some reliance upon outside resources, therefore, the churches have added educational specialists to the staff of most of the state conferences upon whose skills they may rely in case of need.

Every church, of course, selects its own church-school materials. Yet, because of a growing understanding in our fellowship that Christian education is concerned with the faith and mission not only of a particular church in its local setting but of each local church in fellowship with other churches of the same communion or "family," a large percentage of Congregational Christian churches uses curricular materials prepared specifically for our whole constituency.

From the days of the early Puritan settlement of New England and through the many successive stages of westward migration and expansion, our forebearers established schools and colleges. Today, twenty-five colleges are related to the Board of Home Missions. Each of these church-related institutions, like every local church, is autonomous. Each of them is non-sectarian in its service to the students it enrolls. But these colleges cherish their Congregational Christian heritage, affirm and unswerving Christian purpose and maintain their relationship to our Congregational Christian fellowship.

The Board of Home Missions helps to give reality to the partnership between the churches and the colleges, [but] because the board has no fund or endowment for general higher education purposes, its annual grants each year to our church-related colleges [except those supported by the American Missionary Association] must be discouragingly samll.

The importance of this project may be guaged in part by glancing at some figures. It is estimated that there are 50,000 Congregational Christian students in the United States, although the majority of these are not enrolled in our own church-related colleges. In at least three hundred college or university communities where we are represented by local churches, there are enough of our own young people to constitute a student parish. These students, away from home through one of the most crucial periods of their lives, continue to be of immediate concern to the churches in which they were nurtured in childhood and youth. Yet the only way in which these churches can effectively continue their ministry to their young people at school is through the larger fellowship—either denominational or interdenominational. This they do through a specialized campus ministry at over sixty institutions of higher learning. Our Congregational Christian state conferences and our Board of Home Missions help finance these projects.

College Library
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CVIII RICHMOND, VA., THURSDAY, JUNE 28, 1956 NUMBER 25

Elon College Library
X

Music Plays an Important Part in the Worship Service of the Church

Seated at the organ console above is Miss Gladys Hanbury of the South Norfolk Congregational Christian Church. For fifty years she has served the church untiringly as its organist, and during a large part of that time has also acted as choir director. The above picture was taken on the occasion of her fiftieth anniversary which was celebrated sometime ago by the church. On that occasion at which more than three hundred of her friends and church members were present, she was given a silver purse. She was also awarded a bronze plaque by the church. Rev. Olive D. Poythress is the minister of South Norfolk Church, having served the congregation since its organization.

A Message from the Retiring Managing Editor to Our Readers

Dear Readers:

Just thirty-four years ago, we printed our first issue of THE CHRISTIAN SUN.

At the 1922 session of The Southern Convention, the report of the Board of Publications stated: "Not in the history of our publishing interests in the South has the board faced such problems as during the last biennium. . . . THE CHRISTIAN SUN has faced a deficit of $14,113.87 during the biennium." Probably at no time in its history has THE SUN seemed more in danger of setting. It was even suggested that *The Hearld of Gospel Liberty* be asked to finish out subscriptions in exchange for the mailing list; and except for such stalwarts as J. O. Atkinsson, W. A. Harper, L. E. Smith, and my father, the exchange might have been made.

My father contacted me in Richmond and asked if I would consider the printing of THE SUN. I remember, as I look back, that it was almost with reluctance that I accepted what seemed to me an impossible task. The agreement with the Convention was that we would print the paper for the next biennium, we to receive a subsidy of $6,000 for the biennium, and what returns might be received from the subscription list and such advertising as might be solicited. Needless to say that the $6,000 did not cover our deficit for those first two years.

Those two years, however, were the hardest, but I was thirty-two years younger at their end than I now am.

Since then there have been ups and downs in the history of THE SUN's publishing. There have been periods of real prosperity and again those of reverses, as in the early thirties. But all in all, the general trend has been upward and outward and onward. Criticisms have been many, but most of them have been constructive, and I think we have profited thereby. Praise has probably come less frequently, but it has been sincere and whole hearted.

The job, as a whole, has been most rewarding, and I have many, many friends whom I might otherwise never have known. It is with a greater reluctance than that with which I accepted the task, that I now lay it down. The continued success of THE SUN will ever be a burden on my heart.

In closing, I would like to say that there has been great joy in working with those who have edited the paper and with those who have faithfully contributed to the various department through the years.

And, finally, to you, the readers of THE CHRISTIAN SUN, I know that without you, all we others have done could have but resulted in failure without you. You have condoned my short-comings and made my efforts worthwhile. Thank you from the bottom of my heart. I have just one other request: it is that you continue to support those who take over as you have supported me.

Sincerely yours,
JOHN T. KERNODLE.

Methodist Cease Publication of Temperance Monthly

The Voice, one of America's oldest religious temperance journals, has ceased publication. Its final editorial critized the Methodist General Conference for ordering the suspension of the 42-year-old magazine.

Published monthly by the Methodist Board of Temperance since the pre-Phohibition era, *The Voice* had a circulation of 65,000.

The editorial, entitled "Methodist Laryngitis," said "an illtimed motion" shut off all debate on the resolution terminating the magazine.

This may mark the beginning of the end of Methodist crusades for total abstinence and temperance.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgement and liberty of conscience is a privilege that should be accorded to and exercised by all.

EDITORAL STAFF

Editor .... S. C. Harrell
Managing Editor .... J. T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Laymen's Fellowship, J. E. Danieley; Woman's Work, Mrs. J. H. Booth, Jr.; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.
Board of Publications—W. W. Snyder, Chairman; S. T. Holland, Secretary; Clyde W. Fields, S. E. Madren, K. D. Register, W. L. Cooper, Treasurer, ex officio.
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SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications of The Southern Conventon of Congregational Christian Churches, Inc. Printed every Thursday except the last in June and December by Central Publishing Co., Inc., Richmond, Va.

Second-class mail privileges authorized at Richmond, Virginia.

Subscriptions should be sent to The Christian Sun, c|o Convention Office, Elon College, N. C.

All general material for publication should be sent to Dr. S. C. Harrell, Editor, 1507 Oakland Avenue, Durham, N. C., not later than the Thursday before date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date ...., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

Editor and Managing Editor Retire

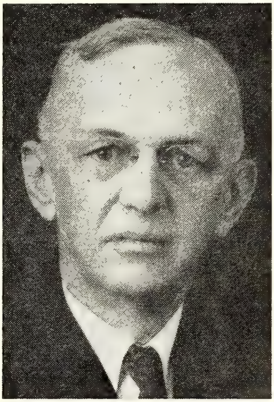
Dr. Stanley C. Harrell, Durham, North Carolina, retires as Editor of The Christian Sun as of June 30, 1956, having served during the biennium ending on that date. Dr. Harrell is well known and highly respected as a Christian minister, statesman, and official of the Southern Convention. He served as pastor of the Durham Church for 35 years, ending his pastorate there 1954. As Conference President, Secretary; as President of the Southern Convention, and as Chairman of the Convention Finance Committee for many years, Dr. Harrell distinguished himself as a Church leader and trusted advisor.

A product of the Liberty Spring Church, near Suffolk, Virginia, Dr. Harrell was graduated from Elon College and from Union Seminary, Richmond, Va. As a student at Richmond he assisted in the organization of our Richmond Church. Following his seminary graduation he served rural churches in Eastern Virginia, and became a Chaplain of the United States Army in World War I. Upon his return home he soon became pastor of the Durham Church.

In response to the request of the Board of Publications, Dr. Harrell assumen the editorship of The Christian Sun in July 1954, which position he has held with distinction. During the biennium he suffered illness but his many friends rejoice at his speedy recovery. Because of the necessity of expanding the work of the editor, Dr. Harrell relinquished the responsibility of The Christian Sun. We wish to join with the members of our churches in the Southern Convention in extending thanks to Dr. Harrell for his service to The Christian Sun. We wish for him many years of continued good health.

* * *

As of July 1st, Mr. John T. Kernodle will no longer be managing editor of The Christian Sun, which position he has held for many years, succeeding his father, Professor P. J. Kernodle in 1934. Through these years he has given himself and his talents to the Church, and particularly to The Christian Sun through the Central Publishing Company, Richmond, Va., where he has served as publisher of The Christian Sun for 34 years. Mr. Kernodle has also served on three occasions as intrim editor; the last time being from January, 1953, following the death of Dr. Robert Lee House, until July, when Dr. Stanley C. Harrell assumed the editorship.



DR. STANLEY C. HARRELL
Retiring Editor

MR. J. T. KERNODLE
Retiring Managing Editor

The Southern Convention acknowledges its debt to Mr. Kernodle for his long and able services. It will hardly seem right not to see his name in connection with the printing of The Christian Sun.

Mr. Kernodle announced recently that his establishment in Richmond would have to be moved, to make room for an expanded highway service through the city of Richmond. He asked therefore, that the Board of Publications seek another printer and managing editor. The Board accepted this fact with reluctance, and beginning in July The Christian Sun will be printed by Durham Printing Company, Asheboro, North Carolina, with Dr. F. C. Lester in the double role of editor and managing editor.

The Board of Publications takes this opportunity to extend its gratitude to Mr. Kernodle for his faithful services. Such devotion to The Christian Sun as Mr. Kernodle has shown should inspire others to renew their concern for the continued success of The Sun.

Walstein W. Snyder,
Ch'm Board of Publications.

World Council Central Committee To Meet in Hungary from July 27 to August 5

An elaborate welcome is being prepared in Hungary for over 100 church vistors who are expected to attend the Central Committee meeting of the World Council of Churches, to be held in Matrahaza July 29 to August 5.

Bishop Albert Berezesky of the Reformed Church of Hungary and Dr. Imre Kadar editor of the Hungarian Church Press visited the World Council of Churches headquarters in Geneva June 2 to 4, to consult concerning plans for the Central Committee meeting. They revealed that interest is running high among the 2.000 local Protestant parishes and that a "special ecumenical day" is being pointly planned by the Reformed, Lutheran, Methodist and Baptist churches on July 1. "Unity of the Christian churches" has been announced as the theme for "ecumenical day."

Study groups are already at work in the local congregations of Hungary along lines which are remarkably similar to those which local communities set up in this country prior to the Evanston Assembly. They are studying the two main themes which will be dealt with during the Central Committee meetings: "Proselytism and Religious Liberty" and "The Churches and the Building of a Responsibility International Society." Dr. Kadar told World Council officials, "The Hungarian congregations feel that the Central Committee members are guests not only of the Hungarian Ecumenical Council but of all the local parishes. For many months," he revealed, "the churches have been praying, studying and making spec-

(Continued on page 15.)

Editorial . . .

Intorducing the New Editor

Dr. F. C. Lester, pastor of the Asheboro Congregational Christian Church, has been elected editor of **The Christian Sun**, curator of the Church History Room at Elon College, and historian of the Southern Convention. The election of an editor was referred to the Board of Publications and the Executive Committee of the Convention at the recent biennial session of the Convention held in May.

Dr. Lester is eminently qualified both by training and experience to meet his new responsibilities. Dr Lester grew up in Mt. Bethel Congregational Christian Church, which has a notable record for sending its young men into the ministry. He was graduated from Elon College in 1918, and earned the Bachelor of Divinity degree from the Divinity School of Yale University. Defiance College, Ohio, conferred the Doctor of Divinity degree on him in 1944.

Dr. Lester brings to the editorship of **The Christian Sun** the experience of years of successful pastoral work. Shortly after he completed his seminary work he accepted a pastorate in the Eastern Virginia Conference. For thirteen years he was engaged in the ministry to churches in that Conference. He also took an active interest in the general work of the Southern Convention and the Church at large.

In 1936 Dr. Lester was elected editor of **The Christian Sun,** succeeding Dr. J. O. Atkinson, who while serving as Missions Secretary had also edited **The Christian Sun** and exercised general supervision of all the Convention interests. Two years later the office of Executive Secretary of the Convention was established, and Mr. Lester was elected to that position, which was subsequently changed to superintendent. He served the Convention from 1938 to 1946. The first two years of that time he also edited **The Christian Sun.**

Superintendent Lester assisted in organizing the Asheboro Congregational Christian Church in 1939, was called to serve as its pastor in 1946, and entered upon his active pastorate there on July 1 of that year. During Dr. Lester's pastorate the church membership has grown from 62 to 205, and the church school enrollment from 85 to 300. In 1948 the church erected a splendid building which at present prices would probably cost $100,000.

Space does not permit us to list all the services Dr. Lester has rendered the Southern Convention. Some of us would put at the top of the list his marriage to Miss Emily Carleton of Florida. Certainly his wedding day was a great occasion for him and the Southern Convention. Mrs. Lester has been active in all phases of the Convention program. She it at this time president of the Southern Convention Women's Fellowship. There are three other fine members of the Lester family—Elizabeth, Dorothy, and Harry.

Dr. Lester faces a real challenge, and has an opportunity to render a distinctive service to the Southern Convention. He has three new titles, but his work in the three capacities is closely related He can be counted upon to give his new work the careful though and the assiduous labor which has characterized his entire ministry.

We congratulate Dr. Lester and the Convention for establishing this new relationship. Let us support Dr. Lester with such assistance as we can give, and with our constant prayers.

Every Preacher Should be an Editor

Every preacher has some definite ideas as to how the journal of his denomination should be edited. He should have an opportunity to try his hand. He would soon find out that editing a religious paper is not so easy as it appears. He would also learn that other people can be very critical of the way he might do the task.

The preacher who tries his hand at editing soon views his own writing with a critical eye. Especially will this be true if he has been accustomed to speak extemporaneously. He will not work long at the task before he will be amazed at the number of incorrect spellings for simple words. As he views the slips in grammatical construction which come to his desk, he will wonder how often similar discrepancies may have occured in his own speech or writing.

As this writer lays down his editorial pencil, he is deeply grateful for the opportunity to work at the task for the past two years. It was a case of an old dog learning new tricks, but one can be hopeful in most any situation. Physical disabilities came, when the work was just begun; but people have been wonderfully kind, patient and long-suffering.

We wish to thank all those who have helped by sending news items, special articles, regular features, and suggestions as to how better work can be done in the churches. The departmental editors are due special thanks. Such cooperation helps a good editor. For a crippled one it was a life-saver.

Superintendent Scott is accustomed to lending a hand at every weak spot. Our thanks to him for his unfaltering aid. Mr. John T. Kernodle, as managing editor, carried his own responsibility and a large share of the editor's. May the good Lord reward him, for this and for the consecrated service he has rendered **The Christian Sun** through the years.

Thank you, and may God's blessings be with you.

Your Actions Betray You

By REV. ALBERT N. HONAKER

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, even to the close of the age."—Matt. 28:18-20 (RSV).

In this passage of Scripture, note particularly Jesus' emphasis on teaching. He says nothing at all about preaching and healing; the other two phases of his earthly ministry. Just before ascending to his Father in heaven he says to his disciples: "Go ye therefore, and *teach* all nations . . . " *Teaching* them to observe whatsoever I have commanded you . . ." I think Jesus put it this way for a real purpose. For, you see, good teaching is really preaching, and giving the facts always heals the hearts and heads of men. Teaching is a great profession.

We live in a world filled with Communism and fear. A time when problems are great and far-spread—when there are major problems on every hand. It is a time for great teaching. Teaching means to present the truth—and if there is anything that Communism looks upon as evil—it is truth. Communism cannot survive in the presence of truth. Fear is removed and men become confident and strong wherever truth is found. "Know the truth and the truth shall make you free." And we have seen in our own lives men and women rise above great problems or limitations because they had the facts.

Teaching must go on, over and over again. There is always someone who has never heard. And you never know when some slight incident will set the stage for learning. Someone who has sat and heard for a thousand times but never learned, suddenly, through some simple incident, preceives a new light and receives the truth. The reading of a book, a terrible accident, or the simple falling of an apple may set the stage for a great learning process. Destiny seems to bring all the loose ends of life together at a common point and present us, in that moment, with real knowledge. That is one of the great things about the Bible. You can read it through a dozen times and always find something new in it. An old phrase, a familiar passage takes on new life simply because our minds and hearts are keenly tuned to a new interpretation. All past experiences lead us to that point—and we are ready to learn.

Cancer is a dread disease of our day. There are seven danger signs that have been published in every quarter. It would seem that we could stop talking about them now. But teaching goes on and on, for many have read them who have never learned them. They must be told over and over again so that all might learn and know. Good teaching can never stop. It must pass on to coming generations.

There is only *one real qualification* for teaching. A teacher must be in love with teaching. It must be the most important thing in the world. Nothing else could take its place. We live in a world where men will pay $100,000 a year to a baseball player who does nothing more than entertain them—who gives nothing of lasting value to life. And yet, we dislike paying our teachers $3,000 a year—in whose hands we place the training of tomorrow's leaders. The pay is not high—our teachers are most often underpaid—but if you (as a teacher) would not choose teaching even if the salary were doubled or trebled elsewhere, you are in the wrong job and you are hurting the teaching profession. A teacher must be in love with her job.

Why is it that men will speak so freely and quickly of the things they dislike, and yet, will harbor in their hearts the things that touch them deeply. If someone does something wrong it will only be a few hours before the whole neighborhood hears. But if someone has been touched deeply by another, he will hold and cherish it silently for years. Perhaps is is because it is too precious to talk about. Rarely is a teacher who has made a profound impression, told about it, but the miracle has taken place and that is all that really counts. To have opened a mind to life's greater realms, or to have changed the course of a whole life, is a great thing. Teaching is not a job often praised, it's true, but it has its own rewards. The other day I found this little item which is humorously profound:

A Tribute to Teachers.

> A salute to the unsung teacher begins with this well-deserved eulogy: A teacher is courage with kleenex in its pocket, sympathy struggling with a snowsuit, and patience with papers to grade . . . A teacher really does not mind the sniffles, squirmings, stomach aches, spills, sloth, and sauciness. Neither does she disintegrate before tears, trifles, fights, futility, excuses, parents who spout, little boys who shout, and little girls who pout . . . Most of all, a teacher is somebody who likes somebody else's children . . . and still has the strength left to go to the PTA meeting. Thank heaven for teachers!

Yes, that puts it in its proper perspective. Someone who takes care of someone else's responsibilities — and enjoys doing it.

Like happiness, teaching is a by-product. It is an indirect process. The best teaching "rubs off." It is not the simple presentation of facts. While attending the University of ......, we had professors who were well-trained experts in their field. They knew all the theories and all the facts. They knew their subject and presented it concisely and clearly. We got the facts but we were not deeply impressed. There were other professors who were not experts but who knew most of the facts. What they had to say came not simply from their heads, but from their hearts, *and we never forgot it.*

Coming along as a little fellow in Sunday school, I recall two teachers. Mrs. Murray was one who took our class of wiggling boys, whose short legs did not reach the floor. All we wanted to do was to play and have a good time. She came to class smiling, with her face beaming and a ripple of happiness in her voice. She talked to us as if what she had to say was the most important thing in the world and she wanted to share it with us. I don't remember one single word she said—*But I remember Mrs. Murray.*

Or later on, when Mr. Hurley took the same class of a little larger boys and a little meaner. He was the sort

(Continued on page 14.)

NOTE—Talk delivered to Vacation Church School Institute, Arlington, Methodist Church, Wednesday, April 25, 1956.—Scripture, Matthew 28:18-20.

Congregational Christians Vote for Merger Program

After 31 hours of almost continuous meetings the delegates at the biennial session of the National Council, on last Saturday, gave overwhelming approval to the plans for the merger of the Congregational Christian Churches and the Evangelical and Reformed Church.

With the expanded horizon in sight, facts and figures were presented to the denomination's general council concerning its growing program—of evangelism, education and church building.

More than four million dollars a year is being spent in this work, said Dr. Truman Douglas, executive of the home missions board, with both "qualitive improvement" as well as "numerical growth."

But as delegates heard reports on the church's schools, colleges, hospitals, race-relations projects and other affairs, attention centered on possibilities ahead in the bigger, combined church.

"It is a demonstration of a new dimension of church unity," said Dr. Fred Hoskins of Oak Park, Ill., newly-elected "minister" of Congregational Christians, their chief administrative officer.

He said the merger has "an aspect of comprehensiveness" and offers a "pattern of church unity," which may enable other churches of varying traditions and backgrounds to unite in "essential purpose."

Dr. James E. Wagoner of Philadelphia, president of the E. and R. church, appearing before the council, said this union would mean an "enrichening and strengthening" of both churches.

"Congregational Christians will bring us a greater sense of the responsibility of local congregations," he said. "We will probably bring into the union a larger sense of affinity with the great historic Christian traditions."

Final approval of the union came in an emotion-packed swirl of both enthusiasm and apprehensions. Opponents fought the plan down to the last, voicing fears that traditional church freedoms would be lost.

The Rev. Malcolm Burton of Pontiac, Mich., leader of an anti-merger faction, said of the result:

"The palace guard and the denominational camp followers may hold their part together, but out in the grass roots, it's a different story."

He said this group had no "definite plans" for any further legal action to try to stop the merger, but that such a move could develop in the future.

"To try to unite free churches with a single national church with an authoritarian system is crazy," he said. He added he'd also oppose any union with such churches as Methodists, Episcopalians or Presbyterians.

The union is the first in American protestantism to cut across the local "autonomy" of congregationalism and the more cohesive E. and R. system.

The council's action set June, 1957, in Cleveland for the founding conclave of the new church, with each body sending 357 delegates.

The new church was urged to take "every possible step" to "attain full unity with those who may intend in conscience to remain separate" from the united church.

How many churches will take this course remained a question. But some delegates said their churches will stay out, at least for the time being.

Almost 100 churches took part early this year in organizing a "national association of congregational churches," resembling the nucleous of a possible future separate church.

Altogether, there are 5,570 congregational Christian churches, with 1,342,045 members, and 2,750 E. and R. congregations, with 775,000 members.

The Quest for the Good Life

By FRED F. MYRICK

Like many today who are going all out for the "$64,000 Question" or "The Big Surprise," we are all seemingly on the hunt for a land of Utopia. Oscar Wilde once said, "A map of the world that does not include Utopia is not worth glancing at, for it leaves out the one country at which humanity is always landing. When it lands there, looks out and sees a better country, it again sets sail. Progress is the realization of Utopias."

Is this, really, what Utopia means today? Are we not old-fashioned if we appreciate betterment any more? In all the turmoil and confusion of the day, there is a decidely ungrateful attitude toward what we have gained beyond the accomplishments of our fathers and grand fathers—whether in methods, machinery, economics or whatever else. Unlike people of other days, we sit in the midst of wealth and long for something different.

Years ago mankind longed for great colleges and universities. Now we have them, and still we pine for even greater schools of learning. Once men suffered from hunger; now they die from overeating. They went naked for the want of clothing; now they suffer agony because others can dress finer, more expensively or in greater taste. Children used to slave 12 to 14 hours a day in filthy factories and lie down to sleep at night by their machines. Now they are kept in school until they are ready to go out and rule the world. Although this is an exaggerated comparison, many are going out from the colleges and universities today to jobs which are paying them as much as others, with similar degress, plus 10 to 12 years of experience, are getting on the same job. Yet they are not satisfied. They want something more, perhaps a pleasure yacht, or a trip around the world.

Why is there so much misery in wealth, victory, education and democracy today, anyhow? Is it because of hatred, jeolousy, economic and general social unrest? Or is it a lack of faith and appreciation for the God-given graces by which we, as a people, have been privileged to prosper?

Instead of pausing and inventorying what we have accomplished and how much better off we are than our forefathers, and feeling thankful for it, we tend to pine or sulk and pity ourselves because we haven't been able to keep up with the Joneses,

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

West Dorm Renovation Started

Continuing the building program which produced two new dormitories and a new dining hall on the Elon College campus during the past year, workmen started operations this week on the complete renovation of the West Dormitory, which has long been the principle residence hall for Elon's women students.

The renovation of West Dormitory was set up as an integral part of the over-all building program, but contractors were unable to begin work on this job until after the new buildings were completed and until after the close of the regular college year. The dormitory was occupied during the year and could not be vacated until after the close of the term.

All furnishings were removed from West Dormitory last week, and the contractors are already started with the project that will provide thoroughly modern and comfortable residence facilities. When renovated, the dormitory will rank on virtual par with the new dormitories that have just been completed.

Plans call for removal of a number of interior walls of the structure, rearrangement of rooms and installation of entirely new and modern plumbing throughout. The first floor is expected to be used for faculty housing, with the upper floors to be given over to the girls. The dormitory is connected by a corridor with Virginia Hall, new girls' dormitory.

* * * * *

Elon College Summer School Sets Enrollment Record

The 1956 summer school at Elon College, following the example set by the regular 1955-56 college term, shows a record enrollment in both the day classes and the evening school. Complete figures for the summer term have just been compiled in the office of Miss Hazel Walker, the college registrar.

The figures for the first summer term, which will come to a close on Friday, July 13, show that there are 456 students in attendance. Of this number, there are 81 attending the regular day-time classes and 175 attending the night classes. Another large attendance is also expected for the second 6-weeks summer term, which will open on Monday, July 16th.

The records show that 28 of the day-time students are also taking one or more courses at night, filling in needed credits that are not being given in day classes at the present time. This reflects an added value for the Elon night-class program, which is also arranged as to dovetail closely with the regular day-time curriculum.

The summer enrollment reflects a continuation of the record number of students who attended Elon during the past 1955-56 college year. The attendance for the fall, winter and spring quarters included 885 in the day classes and 441 in the night classes, giving a total for the year of 1,296 individuals registered during the entire year. Advance registration for the 1956-57 term indicate that number will be surpassed for the coming year.

* * * * *

Declaration of Purpose

Carolina Hall—Declarations:

Name of Church	Amount
Eastern N. C. Conference:	
Auburn	$ 759.50
Beginning Nov., 56; 5 years.	
Antioch	451.50
Beginning April, 56; 5 years.	
Damascus	465.50
Beginning Jan., 57; 5 years.	
Hayes Chapel	362.25
Beginning Nov., 56; 5 years.	
New Hope	1,048.25
Beginning 1956.	
Hope Mills	414.75
Beginning Jan., 57; 5 years.	
Eutaw Community	595.00
Beginning Jan., 56; 5 yeari.	
Bethlehem	294.00
Beginning 1956; 5 years.	
Clayton Christian	600.00
Beginning Jan., 57.	
Henderson, First	2,308.00
Beginning 1956; 5 years.	
Mt. Auburn	1,120.00
Beginning Jan., 56; 5 years.	
Martha's Chapel	297.00
Beginning 1956.	
Church of Wide Fellowship	2,289.00
Beginning Jan., 57; 5 years.	
Beluah	1,137.50
Moore Union	392.00
Beginning July, 56; 5 years.	
Wake Chapel	4,079.25
Youngsville Christian	300.00
Total	$16,913.50
N. C. and Va. Conference:	
Pfafftown	$ 463.75
Beginning Jan., 56; 5 years.	
United	1,459.50
Beginning Oct., 56; 5 years.	
Lakeview	218.75
Lebanon	939.75
Beginning Jan., 58; 10 years.	
Beverly Hills	886.00
Beginning Nov., 56; 5 years.	
Monticello	822.50
Beginning Aug., 56; 5 years.	
Belews Creek	834.75
Beginning 1956; 5 years.	
Zion	175.00
Beginning Jan., 1956; 5 years.	
Burlington, First	10,000.00
Beginning Nov., 56; 5 years.	
Church of the Covenant	175.00
Beginning Oct., 56; 5 years.	
Shallow Ford	1,800.00
Beginning Oct., 56; 18 years.	
Salem Chapel	740.00
Beginning Jan., 57; 5 years.	
Mt. Zion	1,000.00
Beginning Jan., 56; 10 years.	
Center	281.75
Beginning Sept., 56; 5 years.	
Bethel	1,034.25
Beginning Jan., 1956; 5 years.	
Greensboro, First	5,887.00
Beginning Oct., 56; 1956.	
Union	1,500.00
Beginning Nov., 57; 10 years.	
Personal	500.00
Haw River	1,534.75
Beginning 1957; 5 years.	
Hebron	300.00
Beginning 1956; 10 years.	
Total	$30,552.75

Virginia Hall—Declarations:

Eastern Va. Conference:	
Windsor	$ 2,841.00
Beginning Oct., 56; 5 years.	
Union	2,019.00
Beginning Jan., 56; 5 years.	
Suffolk Christian	10,000.00
Beginning Oct., 1956; 5 years.	
Total	$14,860.00
Virginia Valley Conference:	
Antioch	$ 900.00
Beginning Jan., 57; 5 years.	
Bethel	912.00
Beginning 1956; 10 years.	
Ingram	1,748.25
Beginning Jan., 57; 8 years.	
Total	$ 3,560.25
Total pledged for Carolina Hall	$47,466.25
Total pledged, Virginia Hall	$18,420.25

Carolina Hall—Payments:

N. C. and Va. Conference:		
Zion	$ 5.84	
Bethel	202.00	
Mt. Zion	331.00	
Monticello	35.00	
New Hope	27.53	
Pfafftown	10.00	
		$ 611.37
Eastern N. C. Conference:		
Wake Chapel	$500.00	
		$ 500.00
Total payments, Carolina Hall		$ 1,111.37

Virginia Hall—Payments:

Virginia Valley Conference:		
Bethlehem	$ 75.00	
Bethel	18.02	
		$ 93.02
Eastern Va. Conference:		
Franklin	$500.00	
Johnson's Grove	205.00	
		$ 705.00
Total payments, Virginia Hall		$ 798.02

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Eleventh Annual School of Missions Opens July 10, at Elon College

Mrs. Henry E. Robinson and her oommittee have done a splendid job in planning the School of Missions this year. You will not want to miss this fine school nor will you want to miss the opportunity of living in Virginia Hall, the new dormitory for girls.

Things You Will Want to Know.

Time.—Registration begins at 1:00 p. m. on Tuesday, July 10. First session begins at 2.30 p. m. in Whitley Auditorium. School closes with noon meal on Friday, July 13.

Cost.—(For those who will be living in Virginia Hall) $10.00 which includes board, room, and registration fee.

Bring.—Bibles, devotional material, notebook, and writing equipment, bedding, linens, pillow, etc. For those who are coming by the day: $2.00 registration fee for the full session; 50 cents registration fee for one day. Please pay these fees for it is your part in defraying the expenses of the school.

Mornings will include — Bishop Rodriguez, president of Silliman University in the Philippines, presenting the Missions study on Southeast Asia. Miss Ione Catton, of the Missions Council will present the Bible study, "The Sermon on the Mount." Mrs. Henry Kennedy, Jr. of the Evangelical and Reformed Churches will present the Home Missions study, "Missions: U. S. A."

Afternoons will include — There will be three classes, each class a unit so the delegates or those attending can attend all three if they so desire. "Program Planning" will be taught by Miss Ione Catton. "The Presidents Meet their Problems" will be taught by Mrs. David Shepherd of Virgilina. "Financing Your Budget" is the third class and will replace the one announced earlier.

* * * * *

Mrs. F. C. Lester, president of the Southern Convention Women's Fellowship has been attending the General Council of Congregational Christian Churches held in Omaha Neb.

Mrs. Kennedy, Member of Board of National Missions of Southern Synod of E. & R. Church to Speak at School of Missions

"Mission: U. S. A." will be presented by Mrs. Henry Kennedy, Jr., member of Evangelial and Reformed Church who holds a number of important offices in her deomination. She is a member of the E. & R. Church in Thomasville, North Carolina and vice president of her local Women's Guild as well as chairman of the Department of Missionary Education.

MRS. HENRY KENNEDY, JR., of Thomasville, North Carolina, who will present Home missions Study at the School of Missions.

Mrs. Kennedy is a member of the Board of National Missions of the Southern Synod and has just finished a four-year term as chairman of the Department of Missionary Education of the Southern Synodical Women's Guild. She is also chairman of the Christian Social Action Department of the Piedmont Regional Women's Guild.

Besides work in her home church and the Synodical she is also interested in community organizations. At present she is a member of the International Relations Committee of the State Federation of Home Demonstration Clubs. Mrs. Kennedy is in great demand in her area as a speaker.

We are pleased that she will be with us at the School of Missions to represent the Evangelical and Reformed Women and to present our home theme.

* * * * *

"Southeast Asia" and "Mission Field: U. S. A.," Mission Study Themes for 1956-57

The Church's role in Southeast Asia and in our own country will be the subject of intensive study during 1956-57. *Southeast Asia* and *Mission Field: U. S. A.* are the two interdenominational mission themes chosen by the Congregational Christian denomination and 27 other denominations who form the Board of Managers of the Joint Commission on Missionary Education of the National Council of Churches of Christ in the United States of America.

Southeast Asia? What is it? Where it is? Who are its People? It is a great area of green peninsulas and islands set like gems in the Indian and Pacific Oceans. It ranges from Burma east through Ahialand, Malaya, Indo-China, Indonesia, to the Philippine Islands and Taiwan (Formosa).

Southeast Asia is as far around the globe as you can get from the United States. Traveling east or west from its center, an American would be coming home. Until the 1940's most of us knew little about this vast area. But war and movements towards independence have put these countries in the world spotlight.

The people are immensely varied in custom, costume and religion. They are Budhists, Muslims, Hindus, Animists, Christians, people of almost every religion—and some of no religion. Yet they all have the same deep yearning as we for a better life.

To aid us in our study on this theme the Women's Packets which will be on sale at the School of Missions will include *East from Burma* by Constance M. Hallock. The price of this book is $1.25. This is the book which our literature committee has selected for general reading. It would be nice for each circle to have at least one of these books so it could be circulated and read by all members.

The Church in Southeast Asia by Winburn T. Thomas and Rajah B. Manikam is the basic study book which will be used for book reviews. This book will be on sale at the School of Missions but it *will not* be in the packet. The price of this book is $1.25.

Mission Field: *U. S. A.*, our home theme points out that the United States is part of the world, and the Church's mission to the U. S. A. is part of its world mission—contrary to the usual thinking of American church members. *Mission*: *U. S. A.*, by James W. Hoffman will be in the packet. This is the book which has been selected for general reading and also for study. The price of this book is $1.25.

Be Ye Doers is the title of the Bible Study book which will be in the packet. This is based on The Sermon on the Mount. Miss Ione Catton is the author and she will present it at the School of Missions. The cost of this book is only 25c. A copy for each member would be most helpful.

Think On These Things, the Program book, will also be in the packet. The price of this is 50c.

It will mean much to the Literature Committee and to the local fellowship if these packets can be purchased at the School of Missions.

General Council Week in Omaha

More than 1,500 delegates and 530 associate delegates have assembled in Omaha, Nebraska for the 13th biennial session of the General Council. The most outstanding thing here is the heat—it may be 94 at 10:30 p. m.; 94 at 9:00 a. m. and 102 at noon! Fortunately, the Music Hall, where the General Council sessions are held is air-conditioned, so the attendance at the meetings is very, very good—no one wants to brave the heat to stand on the outside and talk.

This is being written on Thursday. Much important business has been introduced, but little transacted as yet. The one important item has been the election of a new moderator for the General Council—George B. Hastings of Grant, Nebraska, a layman, a lawyer, former Aemrican Legion commander for Nebraska, and former state senator, active churchman for fifty years. As he accepted the post of Moderator, he said, "I propose to be a lay ambassador for Christ."

One of the fraternal delegates introduced to the Council was Bishop Rodrigues of the Philippines, who is to teach the course on Southeast Asia at the School of Missions this summer. With him in lovely Filipino sostume was his wife.

A beautiful service of worship with communion occured on the opening night, with Moderator A. B. Coe giving his address. The order of service was taken from the "Directory for the Publique Worship of God, 1644." Thirty-six laymen from all over the country served as deacons for the service, being especially consecrated for this purpose.

With no other nominations from the floor, the election of two high officials is certain, although it has not actually occurred as yet: Dr. Fred Hoskins becomes secretary and Minister of the General Council, succeeding Dr. Douglas Horton, who resigned a year ago. Dr. Fred Buschmeyer continues as assistant secretary and minister, an office he has held for six years. And so two "Freds" will be the executive leaders of our denomination for the coming biennium, at least.

The Thursday evening session was under the auspices of the Council for Social Action, with the address on Civil Liberties. Churchmanship Awards were given by the Council for Social Action posthumously to Dr. Ruth Isabel Seabury, who has visited the Southern Convention many times —who received a doctor's degree from Elon College; to Dr. Clark P. Garman, who was a Christian Church missionary to Japan before the merger, and who has also visited the Southern Convention. Since his retirement he has worked with Japanese Americans and is now in his eightieth year. The third award went to the Negro and white ministers of Montgomery, Alabama, who with "passive resistance" through a refusal to ride on busses have used a peaceful method of resisting what they felt to be injustices.

Other information will have to wait for a later issue of THE CHRISTIAN SUN. Delegates from the Southern Convention include: Superintendent W. T. Scott; member of the Executive Committee, Rev. Jesse Dollar; Rev. George Alley, Rev. and Mrs. Jack Akin (and daughter), Rev. W. J. Andes, Mr. and Mrs. Edward Bresko, Martin Garren, Rev. and Mrs. F. C. Lester, Mr. Mark McAdams, Rev. L. M. Presnell, Rev. Henry Robinson, Dr. L. E. Smith, Rev. Walstein Snyder, Rev. Carl Wallace, Dr. W. E. Wisseman, Rev. Clyde O. Koon, and Rev. Frank R. Hamilton.

EMILY LESTER.

New Building to Be Erected at Indiana School of Religion

The Indiana School of Religion, located since 1910 in Bloomington, Illinois, announced on Monday of this week, that construction of a new $100,000 building will begin shortly at a new site.

Dr. D. J. Bowden, dean of the interdenominational institution, said the school had arrange a transfer of propperty with Indiana University and will be moved from its present location on East Third Street to a site at Seventh and Union Streets.

Lilly Endowment, Inc., of Indianapolis, has offered a grant of $37,500 for the new building, provided the school raises a like amount, Dean Bowden said. He said that the remaining $25,000 needed for the new construction is already in hand.

The two-story structure of contemporary design will be of native limestone. It will contain classrooms, library, seminar rooms and offices.

The library in the new building will accomodate ten thousand volumes, with adequate reading room facilities for study and research. Special rooms are provided for rare books and for photographing, developing, printing and storing of microfilm strips. Modern audio-visual materials and equipment will also be available for study and instruction purposes.

Seminar rooms are provided for small classes and discussion groups, for student group meetings and student-faculty conferences. They will also be available to ministers of the community for counseling with individual students or with small groups. Proximity to the University residence halls makes these rooms particularly advantageous for such purposes.

The school serves primarily to make available courses in religion to students enrolled in Indiana University. Classes in Bible and religion are held both on the University campus and in the School of Religion building. The courses include studies in Old Testament, New Testament, The History of Christian Thought and Practice, Judaism and The Religions of the World. Instruction is non-sectarian and both Christian and Jewish faiths are represented on the teaching staff.

People will sit up and take notice of you if you will sit up and take notice of what makes them sit up and take notice.

—*Frank Romer.*

For Our Children

"Run Patsy!"

By Frances F. Wright

When Aunt Lucy came to live at Patsy's house, Patsy was not a bit pleased. Aunt Lucy was very old, and Patsy's great-aunt. She couldn't stand much noise. Patsy had to keep quiet in the house, and she didn't like that. Aunt Lucy was troublesome, too, she was always calling on Patsy to run errands for her.

''Run child,'' she would say, ''run and fetch me a pillow. My back hurts.'' Or ''Run child, and bring me my old carpet slippers. My feet hurt.''

Aunt Lucy had a canary bird. He lived in a cage that hung by the window in Aunt Lucy's room. The canary was named Twitter. Every morning Aunt Lucy called on Patsy to come and help her clean Twitter's cage, and put fresh water in his fountain, and fresh seed in his pan. At first Patsy enjoyed helping to care for Twitter, but soon she grew very tired of it. Aunt Lucy was very particular, she made Patsy do everything in a certain way.

Another thing that made trouble for Patsy—Aunt Lucy couldn't see very well. She had to use two pairs of glasses. She was always calling, ''Run, Patsy, and get my other pair of specs. I can't read without the other pair. Look on the table.''

One night Patsy said to her mother, ''I wish Aunt Lucy hadn't come to live with us. All I do is wait on her.''

''Try not to mind too much, Patsy,'' said Mother, ''when I was a little girl, and my mother was sick for years and years, Aunt Lucy took mighty good care of me.''

In January, Patssy was sick. She broke out all over with a fine red rash. She itched and she scratched, she burned and ached with fever. In fact, she was just as miserable as a child could be. The doctor said she had measles. The worst of it was that her eyes got very weak. For several days she had to lie in a darkened room. It was very dull, and Patsy got very cross.

One moning, the day after her eyes got bad, Patsy had a visitor. It was Aunt Lucy. She sat down in a rocker by Patsy's bed. She said, ''I know how you feel, child. When my eyes first got bad I didn't know how to pass on my time. I couldn't read. I couldn't sew. I had to sit with a bandage on my eyes. Then I got a canary bird. He was a sight of company to me. And ever since, I've kept a bird. When my eyes hurt, and I can't read, I just sit and listen to Twitter.''

Aunt Lucy told Patsy a nice story about her mother when she was a little girl. She told how her mother wanted curls and tried to curl her hair with irons, while no one was looking, and scorched her hair. It was a funny story. Patsy laughed and laughed.

Next day Aunt Lucy came in again. She brought Twitter in his cage. She hung the cage near Patsy's bed. ''I thought you might like to hear him sing a while,'' she said.

''Thank you, Aunt Lucy,'' said Patsy, and she felt a little ashamed that she had complained about helping to take care of Twitter.

Every day, until Patsy's eyes were well again, Aunt Lucy came in. In one way or another, she made the long day seem much shorter. One day Patsy said, ''Mother, I love Aunt Lucy now. I'm glad she came to live with us.''

And when Patsy's eyes were well again, and she could run and play, she listened for Aunt Lucy's call. She didn't mind when she had to stop playing to run for Aunt Lucy's specs.

''I know I'm a heap of trouble to you, child,'' said Aunt Lucy, one day.

''No, you're not,'' said Patsy, ''I love you and I want to help you.''

—*Story Time.*

* * * * *

How Old Are You?

Here is a unique and clever way to learn the age of your friends. Learn it by heart, and try it when you can. It will amuse your friends and afford a good mathematical exercise for yourselves.

One day there came to the court of a king a gray-haired professor, who amused the king greatly. He told the monarch a number of things he never knew before, and the king was delighted. But finally he came to a point where the ruler wanted to know the age of the professor; so he thought of a mathematical problem.

''Ahem!'' said the king, ''I have an interesting sum for you; it is a trial in mental arithmetic. Think of the month of your birth.'' Now, the professor was sixty years old, and had been born two days before Christmas; so he thought of twelve, December, being the twelfth month.

''Yes,'' said the professor.

''Multiply it by two,'' contiued the king.

''Yes.''

''Add five.''

''Yes,'' answered the professor, doing so.

''Now multiply by fifty.''

''Yes.''

''add your age.''

''Yes.''

''Subtract 365.''

''Yes.''

''Add 115.''

''Yes.''

''And now,'' said the king, ''might I ask what the result is?''

''Twelve hundred and sixty,'' replied the prefessor, wonderingly.

''Thank you,'' was the king's response. ''So you were born in December, sixty years ago, eh?''

''Why, how in the world do you know?'' cried the professor.

''Why,'' retorted the king, ''from your answer—1260. The month of your birth was the twelfth, and the last two figures give your age.''

''Ha, ha, ha!'' laugher the professor; ''capital idea. I'll try it on the next person. It's a polite way of finding out people's ages without their having any knowledge of what one is attempting to do.''—*Selected.*

Responsibility in National and International Affairs

Sixty church leaders experienced in problems of national and world affairs from North America, Britian, and the continent of Europe will gather at Arnoldshain, Germany, July 9-14, for a conference on ''The Responsibile Society in National and International Affairs.'' The meeting has been called by the Division of Studies of the World Council of Churches of which Dr. Robert S. Bilheimer is director.

Co-chairmen of the meetings are Dr. Egbert de Vries, Netherlands, director of the Institute for Social Affairs in The Hague, and Sir Kenneth G. Grubb, Great Britain, chairman of the Commission of Churches on International Affairs.

Countries to be represented include Canada, Czechoslovakia, East and West Germany, France, Great Britain, Hungary, The Netherlands, Norway, and the United States. The meeting will be held near Frankfort at the Evangelical Academy of the Church of Hesse-Nassau.

Youth at Work in the Church

Rev. John S. Graves, *Editor*, Box 336, Elon College, N. C.

News from Bethlehem (Nansemond)

Dear P. F. Friends:

Here it is again!—our last quarter of the year. We have had much fun and fellowship and just loads of work too.

During this quarter, our mission study book on the Indians was taught by Mr. R. M. Hearn. He was simply a wonderful speaker and everyone enjoyed him tremendously. We were delighted to have Eure and Antioch Pilgrim Fellowship groups meet with us that night also. An hour of fellowship and getting acquainted followed the study book plus refreshments.

We are glad to report that we were well represented at the Southern Convention Pilgrim Fellowship Convention in Suffolk. We were also very glad that we could help out by having the Devotional to start the Convention off right.

The Youth Fellowship has also studied the Book of Hosea. It was taught by one of the P. F.'ers in our group.

We have started a Home Mission project in our P. F. If we know of anyone who is sick or who can not get out because of old age, we try to send them flowers or fruit or a sunshine basket. We have found that the older members of the church especially, have enjoyed these small gifts.

Well, I guess this will seem quite funny, but at our last meeting, we found out that we had enough money to send in our quarterly apportionment. So, if it has not arrived yet, it probably will in a few days. Believe it or not, after paying our apportionment we still had a little money left in our treasury.

I guess that's enough about our Senior group. Let's hear from the Juniors of our church.

It looks like our Juniors are getting long fine. They have seen a movie on the Indians and they also heard the mission study book taught. After the mission book study they played several Indian games. They are also planning to send a sewing machine and other materials to the Indians in South Dakota. I might say that the Snior group is planning to send some materials to our Indian friends too.

Recently the Junior group had a social hour at the Kenyard Hunt Club, and from what I can understand, it was enjoyed by all who attended.

I guess this nearly covers all that the two groups have done this quarter, but I will be looking forward to reporting to you again in September. We wish everyone a happy Christian summer.

Judy Edwards, *Reporter*.

P. S.—We were very sad when we heard of Martha Brittle's accident. We are glad to report that she is doing fine now while recevering nicely in Louise Obici Memorial Hospital. Hurry and get well, Martha! (Ed. Note: Martha is the new secretary of the Southern Convention P. F. Maybe some of you would like to send her a get-well card at R. F. D. 3, Suffolk, Va., We hope she will be home by the time this goes to press.)

I Think that God is Proud

By Grace Noll Crowell

I think that God is proud of those
who bear
A sorrow bravely—proud indeed of
them
Who walk straight through the dark
to find Him there,
And kneel in faith to touch His garment's hem.
Oh, proud of them who lift their
heads to shake
Away the tears from eyes that have
grown dim,
Who tighten quivering lips and turn
to take
The only road they know that leads
to Him.

How proud He must be of them—
He who knows
All sorrows, and how hard grief is
to bear!
I think He sees them coming, and
He goes
With outstreched arms and hands to
meet them there.
And with a look, a touch on the hand
or head,
Each finds his hurt heart strangely
comforted.

(This poem was sent in by Judy Edwards.)

Mission Study Books for Young People

Two timely and significant mission study themes for 1956-57 have been chosen by representatives of our denomination and twenty-seven other denominations who form the Board of Managers of the Joint Commission on Missionary Education of the National Council of Churches of Christ in the United States of America. The "world" theme centers on Southeast Asia; and the homeland theme is: Mission Field: U. S. A.

In connection with the homeland theme it is recommended that the following books be used by the young people of our Southern Convention:

Mission Field, U. S. A.
Young People.

There Is No End, by R. Dean Goodwin, is the story of Mr. Goodwin's travels over some twelve thousand miles to get firsthand the report of what "Mission Field, U. S. A." is like and what the church is doing about it.

Junior Highs

It Happened This Way, by Frances Nall, is a collection of nine action packed stories about teen-agers who live in different parts of the United States—Chinatown in San Francisco, a shrimper's cabin in Mississippi, a basement flat in an Ohio city, a farmhouse in Georgia, and various other places. The names of the teen-agers have been changed; otherwise, it "happened this way."

For the world theme the following recommendations:

Southeast Asia.
Young People.

Give and Take by Herman C. Aherns, is the story about the experiences of young people in a work camp in Southeast Asia. Differences in customs and ideas show up in the "give and take" of camp life.

Junior Highs.

Day After Tomorrow by Alice Hudson Lewis, is a collection of six stories which transports the reader across the Pacific to life among teenages boys and girls living in Malaya, Taiwan (Formosa), Burma, the Philippines, etc. He finds out what their world is like today and what each one hopes to do "day after tomorrow."

Each of these books is $1.25 (paper) and has a guide to go with it at 50 cents. They will be on sale at the School of Missions or can be secured by writing The Pilgrim Press, 14 Beacon St., Boston 8, Mass.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Jesus Is the Son of God

LESSON II—JULY 8, 1956.

MEMORY SELECTION: *He hath in these last days spoken unto us by his son.* Hebrews 1:2.

BACKGROUND SCRIPTURE: Matthew 3:13-17; Hebrews 1:1-2:8; 6:1-3.

DEVOTIONAL READING: John 14:1-11.

God Speaks in Divers Ways.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets . . ." God has always been trying to speak to his children, to make his will and way known. He has spoken at *various times.* According to the story of the Garden of Eden, God spoke to Adam and Eve. He continued to speak at various times through the centuries. He continues to speak even today. He hath not left himself without witness.

God has also spoken in *various ways.* He has spoken to men through *nature.* The heavens declare his glory and the firmament shows his handiwork. He has spoken to men through dreams and visions. He has spoken to men through *silence.* He spoke to men through the prophets. The prophets were not simply men who predicted or foretold; there were, as the word really means men who spoke for God. And through prophets, named and unnamed, God has spoken through the centuries. And still speaks through his servants. God has spoken through *history.* History is really His story. It is the story of his unfolding purpose and of his entry into human life. God has spoken through *His word.* Both the Old and the New Testament contain words that God has spoken. God has spoken through a thousand voices through the years.

God's Supreme Way of Speaking.

"God hath in these last days, spoken to us by his Son." When God wanted to speak His ultimate word to men, when He wanted men to have his last word, that word became flesh and dwelt among men. God spoke in the last days through his Son Jesus Christ. Christ is God's last word to men. Not in the sense that there is no further light or truth to come from God, but in the sense that there is no way in which God can go beyond what He has already spoken in Jesus Christ. Men need not wait for any further revelation from God—Christ is the supreme and final revelation of God. Men need not wait for any further word from God—Christ is God's word to man.

Christ the Son of God and the Revelation of God.

"Who bring the brightness of his glory, and the express image of his person and upholding all thing by his power . . . sat down on the right hand of the majesty on high." God hath shined into our hearts to give us the knowledge of his glory in the face of Jesus Christ. Christ is the image of God. In Jesus of Nazareth whom men could see, God revealed himself whom they could not see. Christ himself said, "He that hath seen me hath seen the father." Whatever God is like, He is like Christ, for Christ was like God.

The men of the New Testament were sure of this. They believed that Jesus was more than a man, or a son of man; they believed He was the Son of God. "Who am I?" asked Jesus of his disciples. And when Peter replied, "Thou art the Christ, the Son of the living God," he said what the Christian faith at its highest and deepest and best has been saying through the centuries — that Jesus Christ is the Son of God in a unique sense. Another of his followers wrote, and "we behold his glory, the glory of the only begotten of the Father." And another of his followers who probably never saw him in the flesh wrote that "He was declared to be the Son of God with power according to his resurrection from the dead." The interesting thing about all this is that these men came to this belief in the hard way. The were strict monotheists; they believed in one God. It was only after a long association with this man Jesus, after hearing his words and seeing his miracles and feeling the impact of his spirit that they became convinced that He, too, was God, a manifestation or revelation of the God of Israel.

Only those branches of the Christian Church which have believed that Jesus was the Son of God have shown vitality and growth and power, and have had a lively missionary spirit,

Christ the Authority of God.

The risen Christ, thus speaks with the authority of God. His word is with power: It upholds all things by its power. Sitting as He does on the right hand of the Majesty on high —a symbolic way of expressing his kingship, He shares the authority with God. And He speaks with the authority of God. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Jesus was always warning men to take heed how they heard. He that hath ears to hear, let him hear what the Son of God says.

The Peril of Neglect.

"How shall we escape if we neglect so great a salvation . . .?" God bore witness, ample witness, to the fact that Jesus spoke his words." He bore witness both with signs and wonders, and with divers manners, and gifts of the Holy Spirit, according to his will." And if the word spoken by lesser messengers of God, when broken, was punished; if men who transgressed and disobeyed received a just recompence of reward; how shall we, who live in the full light of the revelation of Jesus Christ, escape if we neglect so great a salvation!

The emphasis is upon *neglect.* Very few people are lost because they want to be lost. Very few people deliberately set out to go in the way that leadeth to destruction. *The tragic fact is that it is due to neglect.* Some years ago I went on a motor trip with friends to the West Coast. Before I left I put my garden in the best of condition. It was a thing of beauty indeed. But when I came home and went out to look at it, it was a sorry and depressing spectacle. Weeds had taken the place. Now nobody had gone into that garden with a blowtorch and blasted the vegetation. The point is that nobody had done anything. The garden had been neglected. And it had gone to ruin so far as that season was concerned. It is thus with the human soul. Men do not have to rebel against God; they have only to neglect him. Eternal vigilance is the price not only of liberty, but of soul health. Men are lost by drifting and by neglect.

Keeping On Keeping On.

"Therefore . . . let us go unto perfection . . . and this we will do, if God permit." We must keep on keeping on. The Christian life must not become static. We are to grow in grace and in the knowledge of our Lord and Savior Jesus Christ,

By Accident a Robin Hanged Itself While Making a Nest for its Little Ones

By Dr. Roy C. Helfenstein

In the city of Ypsilanti, Michigan, the old timers, with a note of sadness in their voices and with moistened eyes that betray their emotions, will tell you of a strange happening many years ago when the now thriving city of Ypsilanti was but a village or town.

One spring morning a farmer living east of town was surprised to see a robin hanging in mid-aid from a leafing branch of a large apple tree. Upon investigating, he found that the body of the robin was still warm, despite the crisp coolness of the early morning air.

Just above the lifeless bird was an unfinished nest, and interwoven in the construction of the nest was a portion of the string by which the bird was hanging, and with which the bird had hanged itself.

The unfinished nest told the story of the tragedy which touched the hearts of thousans of people in that area. The little home among the hearts of thousands of people in that tree on a big limb where the winds blew hard—and built in the same manner that robins have builded their nests since the first robins made the venture to build a nest for their offspring. Instinct prompted the mother robin to take extra precaution to make the nest secure from the winds that would blow, for other robin nests are not tied on and around a limb with string as was that nest. Somewhere she had found a piece of binding twine and elated with her find she flew with it to the half-made nest.

"No other robin in all the years lost its life in that manner while building its nest,"—the people commented. People who witnessed the happening made many comments. For days folk from far away drove by horse and carriage many miles to see the spectacle for themselves.

It was apparent to all visitors to the site that while the mother bird was winding the string in and out through the other materials of the nest and around the limb of the tree, a loop in the string must have slipped over her head and down around her neck frightening her. And while struggling to free herself, the noose grew tighter with its death hold on the helpless bird. For days the body of the robin hung in mid-air by the self-same cord which the mother bird and designed should anchor her home safe for her baby robins among the branches high in the big apple tree which witnesses declared was likely the only apple tree ever that made the setting for such a tragedy.

It was said by the farmer on whose farm the apple tree grew that for days after the tragedy another robin, the mate of the dead robin, early each morning was seen in the tree daily-warbled a few plaintive notes and then disappeared until dusk at which time it would return to the tree and seem to sing an evening dirge, and then would keep nightly vigil in the tree. But one evening the bird did not return, and was not seen again. It was reported that the boys and girls and some of the parents of the neighborhood asked permisssion of the farmer to take the body of the mother robin down and give it fitting burial—which request was freely granted, and an appropriate service was planned by the children in connection with the burial of the mother Robin.

Eastern Carolina Laymen to Meet

The Laymen's Fellowship of the Eastern North Carolina Conference will hold their quarterly meeting Tuesday evening, July 10th at 7:30. This meeting will be at the Youngsville Community House, Youngsville, N. C., sponsored by the Laymen of the Oak Level Christian Church.

An interesting program is being planned by our Program Committee which will be helpful to all.

Please mail your reservations to Mr. Elton White, Youngsville, N. C. The plates will be $1.25 as usual. Please get them in the mail not later than Thursday, July 5th.

C. N. Ray, *Secretary.*

This truth stands out in letters in the Bible so large that who runs may read: National and world prosperity—plain, ordinary, economic and social welfare—are the desirable will of God for the human family and He as God has a vital interest and relationship to them.

—John Gass, D. D.

"THE LIVING WORD"

Some Printers Changes

Number Fourteen of a Series

By Dr. Luther A. Wiegle.

In I Timothy 2:9 the King James translators wrote "that women adorne themselves in modest apparell, with shamefastnesse and sobrietie." The text thus appeared in 1611 and for sixty years thereafter. Then, as one of various printer's changes, the word "shamefec'dness" appeared. Its spelling was changed to "shamefacedness" in 1743, and this has been kept to the present day. The change is unfair to the King James translators, for the word they used, "shamefastness," referred to character, while "shamefacedness" refers to appearance. Paul may be accused of failing to afford to women their full place in the life of the Church, but at least he did not require them to go about shamefacedly.

As published in 1611, I Corinthians 4:9 read: "I think that God hath set forth us the Apostles last, as it were approved to death." In 1616, the word "approved" was replaced by "appointed," and this has remained. The Cambridge Paragraph Bible of 1813 restored "approved," but its example was not followed by others. The Revised Standard Version has, "like men sentenced to death."

In I Corinthians 12:28 the 1611 King James Version had "helps in governments." But the Greek text does not support the "in," and it was deleted in 1629 and thereafter.

In the King James Version of 1611 the second half of Mark 10:18 read: "There is no man good, but one, that is God." Beginning with 1638, this was changed to read: "there is none good but one, that it, God."

A literal translation of the Greek (John 14:6) is "I am the way, and the truth, and the life." The 1611 King James Version omitted the first "and," reading "I am the way, the truth, and the life." In 1638 the missing "and" was inserted, and it was retained in further printings until 1817, after which it was dropped again. The revised versions, from 1881 on, restored it.

For a careful study of the changes in the successive printings of the King James Version, see the book by F. H. A. Scrivener, entitled *The Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives.* This was published by the Cambridge University Press in 1884, and is still in print and on sale.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

In 1952 we began the building of the Holt Memorial Chapel. Last Sunday, June 17, 1956, it was dedicated. A beautiful bronze plaque inside the building reads as follows: ''To the glory of God and in memory of William Kirkpatrick Holt and Maud May Holt this chapel is erected by their children: Virtus R. Holt, Mrs. Iris Holt McEwen, Corrie V. Holt, Miss Violet J. Holt, A. Glenn Holt, P. K. Holt, Miss Nellie May Holt, Miss Wilmer C. Holt, Mrs. Edith Holt Sanders, W. K. Holt, Jr., George A. Holt, H. Richard Holt and their families for the Christian nurture of boys and girls.''

The last lines of the dedication litany, which was read by Mr. Martin T. Garren, president of the Southern Convention, was: ''We now, representatives of the Southern Convention of Congregational Christian Churchess; members of the Board of Trustees; members of the staff of this home for homeless chilldren; and this congregation assembled, do, in grateful rememberance of those who have gone before us, dedicate this chapel.''

There was felt a sense of deep reverence as the standing congregation said: ''To Thy Glory, O Father Almighty; to the honor of Christ, the Son; to the praise of the Holy Spirit; we dedicate this chapel.''

I appreciate the presence of so many church officials and friends and the many words of appreciation to the members of the Holt family for this outstanding contribution to the spiritual welfare of each and every child cared for at the orphanage. It was a good day. And may the Holt Memorial Chapel become as precious in the memory of many a child as the memory of the childhood church is to many who will read these lines.

Thanks for your contributions this week. We need them very much and we know you are not going to forget to help us bear the bourden of caring for these children.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JUNE 20, 1956.

Sunday School Monthly Offerings.

Amount brought forward		$ 8,471.01
Eastern N. C. Conference:		
Hope Mills	$ 5.00	
		5.00
Eastern Va. Conference:		
Portsmouth, Shelton Me.	$ 4.00	
Cypress Chapel	100.00	
		104.00
N. C. and Va. Conference:		
Durham	$ 58.00	
Mt. Zion S. S.	16.29	
Union (Va.) S. S.	5.00	
		79.29
Western N. C. Conference:		
Pleasant Grove	$ 15.00	
		15.00
Virginia Valley Conference:		
Concord S. S.	14.00	
		14.00
Total		$ 217.29
Grand total		$ 9,688.30

Special Offerings.

Amount brought forward		$16,112.27
Engineered Plastics, Inc., Gibsonville, N. C.	$ 40.00	
Louise Seeley Bible Class, Wakefield Church, to send Ann Rich to camp	15.00	
Bayside Young Adult Class —Special	17.10	
Miss Gertrude Herring of Richmond, Va.	15.00	
In Memory of A. H. Hinshaw	5.00	
In Memory of J. Johnston	7.50	
In Memory of Alexander Y. Dye	10.00	
In Memory of C. C. Cates, Sr.	5.00	
In Memory of Mrs. Maggie Austin Cross	5.00	
Special Gifts	99.50	
		219.10
Grand total		$16,331.37
Total for the week		$ 436.39
Total for the year		$26,019.67

YOUR ACTIONS BETRAY YOU.

(Continued from page 5.)

of fellow who had a natural smile on his face and a twinkle in his eyes. When he looked into my eyes, while teaching, it seemed as if I were the only person present—as if I were set apart and he was talking directly to me. Now I can't tell you one word he said —*but I can tell you about Mr. Hurley.* Whatever I may be—much of the credit goes to teachers like these.

Yes, the best teaching is done indirectly. A gleam in your eyes, a beaming countenance, or a ripple of enthusiasm in your voice so often make more of an impression than what you say. For, you see, the greatest teachers do not necessarily teach great things—they just teach things in a great way. Someone has said it this way:

"I'd rather see a lesson than hear one anyday,
I'd rather one would walk with me than merely show me the way.
The eye's a better pupil, and more willing than the ear,
Fine counsel is confusing but example's always clear.

"And the best of all the teachers are the ones who live their creeds,
For to see the good in action is what everybody needs.
I can soon learn how to do it you'll let me see it done,
I can watch your hand in action but your tongue too fast may run.

"And the lectures you deliver may be very fine and true,
But I'd rather get my lesson by observing what you do.
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live."

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

News from the Churches . . .

Cross and Candlesticks Presented at Winston-Salem, N. C.

Our sanctuary was made lovelier recently when new candlesticks and cross were placed on the altar. The Gertrude Brown Bible Class and the Yaung Adults Class raised funds for the purchase of the brass candlesticks and cross. These same classes also are responsible for the new power mower in use at the church.

Our pastor and his wife, the Rev. and Mrs. John Lackey left June 15th for a vacation in Nebraska and Colorado. They expect to return about July 4th. In his absence the Rev. Eugene Arrington and Mr. Ferd A. Weaver are conducting our worship services.

Recently the church had as its guests at Sunday morning worship services a group of young musicians. The young people and their choir presented "Break Forth O Beautious Heavenly Light" and the "Second Mass from Hayden." They also presented a number of other lovely anthems. Tape recordings were made and a record is available.

Mrs. John Fulton,
Reporter.

CENTRAL COMMITTEE MEETS.

(Countinued from page 3.)

ial offerings for the Central Committee meeting."

All the visiting churchmen will attend a special ecumenical service in Budapesst on July 29. On Sunday, August 5, sixty of the visitors are expected to speak in local congregations ranging from large city churches to small village parishes.

The Central Committee of the World Council of Churches is made up of 90 representatives of the Council's 162 churches in 47 countries plus ex-officio officers and consultants. About 25 representatives of American churches are expected to be present. This will be the first major meeting of the World Council of Churches to be held in Eastern Europe. Matrahaza is a small resort town 2,100 feet high in the hills northeast of Budapest.

Hungarian churchmen say they hope that several member churches in Eastern Europe may be represented at the meeting.

Dr. W. A. Visser 't Hooft, general secretary of the World Council, said that the Council had welcomed the invitation of the Hungarian member churches which was extended during the Evanston Assembly in 1954 and officially accepted by the Central Committee meeting in Davos, Switzerland, last year.

"This meeting of the World Council," Dr. Visser 't Hooft said, "will help to make clear once more that in its work and life the Council seeks to transcend all political divisions."

The Executive Committee of the World Council of Churches will meet in Vienna, Austria, July 26 to 28, prior to the Central Committee meeting. A series of departmental and divisional working committees meetings will be held in Herrenalb, Germany July 18 to 23.

From July 22 to 25, the Executive Committee of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council, will meet in Herrenalb.

QUEST FOR THE GOOD LIFE.

(Continued from page 6.)

Thus we show dissatisfaction for what others have accomplished.

"All the world is a stage," said Shakespeare, "and all the men and women are players — " but every player wants his playing to net him most in the victory or spoils. Otherwise, he is not anxious to play the game. Faltering under such competition, he is prone to return to the good old days of grandma with her knitting of socks, roasting corn bread or making pants. He would sacrifice the privilege of buying his socks at the corner store, pulling his corn bread from an automat or, by jet propulsion, shopping for his pants in Paris or London. Momentarily, at least, that is how he feels. In this fashion the puzzled, mad rushing world seems ever on the move.

In 1950, fifteen children in Oklahoma conducted their own neighborhood campaign and sent $150 to CARE for packages for hungry children overseas, signing themselves "Friends of Sandy MacDuff." Sandy was a beloved Scottie dog killed in an accident.

Historical Society of the Southern Convention

The Historical Society of the Southern Convention was officially recognized at the recent session of the Southern Convention. It will be its purpose to preserve the shrines of the Congregational Christian Churches in our area, gather historical material, and maintain the Church History Room at Elon College. Charter membership in the Historical Society is $5, and the names of all charter members will be preserved in the Church History Room. Through the generosity of Mr. John T. Kernodle we have received a limited number of copies of the very valuable book, "Lives of Christian Ministers," P. J. Kernodle (1909). A free copy containing 408 pages will be given to all charter members of the Historical Society. If you would like to receive one of these books and become a charter member of the Historical Society fill out the membership card as shown below and mail it to the Southern Convention Office, Elon College, N. C., along with your check for $5.

The Board of Directors of the Historical Society met recently and have voted to extend the charter membership to December 31, 1956, such membership good for the period ending December 31, 1957.

Wm. T. Scott.

HISTORICAL SOCIETY

of The Southern Convention of Congregational Christian Churches

ELON COLLEGE, NORTH CAROLINA

With gratitude for the faith of our Fathers, a heritage of great price freely given to us; with faith in the solid achievements yet to come through the Church and its wide and varied interests, I gladly become a member of the HISTORICAL SOCIETY of the Southern Convention, that the Christian faith and deeds of the past, present, and future may be preserved as a witness to our Lord and Savior Jesus Christ.

Name ....

Address ....

....

Local Church ....

"I saw and beheld a great multitude which no man could number."—Rev. 7:9:

VERY IMPORTANT NOTICE

Editor F. C. Lester will assume his duties in connection with THE CHRISTIAN SUN as of July, 1956. Mr. Lester will have his office at Asheboro. His address is: 840 SUNSET AVENUE, ASHEBORO, N. C. All material intended for publication should be sent to him at this address.

THE CHRISTIAN SUN will be printed in Asheboro also. Mr. John T. Kernodle is having to relinquish its publication because the site which Central Publishing Company now occupies will be a part of a throughway on which construction will begin soon.

The day of publication will be Tuesday rather than Thursday. Because of the changes involved THE CHRISTIAN SUN will not be issued during the first and second weeks of July. The next issue will bear the date July 17. Dr. Lester requests that all material for that issue be in his hands by July 3.

The Christian Sun

Elon College Library
Elon College Library
HISTORICAL SOCIETY 1956.
Southern Convention of Congregational Christian Churches

VOLUME 108 JULY 17, 1956 NUMBER 26

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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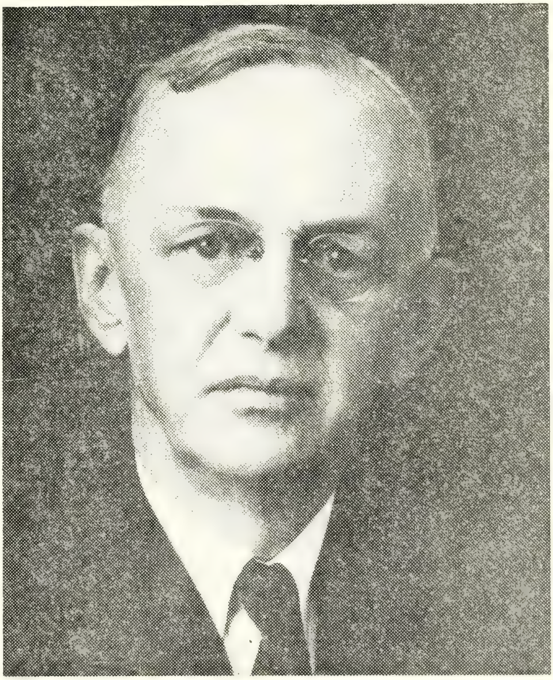
NEXT WEEK

Report from the General Council meeting in Omaha, Nebraska.

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.



STANLEY C. HARRELL
1890 - 1956

MINISTER, CHAPLAIN, CHURCHMAN, EDITOR

"I will come and receive you unto myself."

Dr. Stanley C. Harrell Dies During Va. Visit

Dr. Stanley C. Harrell, who finished his editorship of this paper two weeks ago, died suddenly Thursday morning of a heart attack while visiting in the home of his brother, Jasper in Norfolk, Virginia.

A native of Liberty Springs community near Suffolk, a graduate of Elon College and Union Seminary in Richmond, he became pastor of our Durham church in 1919 where he served with distinction until two years ago when he retired from the pastorate and became editor of THE CHRISTIAN SUN.

He has held many important positions in our church. interdenominational circles, and in Durham.

In 1923 he married Miss Alberta Boone, a member of the Durham church. They have one daughter, Miss Mary Ann Harrell.

Funeral services for Dr. Harrell were conducted in the Durham church Saturday morning by its minister, Reverend Wm. T. Scott, Jr., assisted by Dr. W. E. Wisseman of Greensboro.

The Honor We Could Not Give

The Southern Convention knew Stanley Harrell as its president, as editor of THE CHRISTIAN SUN, trustee of Elon College; a dozen other committees, boards, and offices. But the Southern Convention could not know "Mr. Harrell", the pastor of the Durham church. For thirty-five years he was part of the families of the church, a pastor who knew his people, who walked with them in joy and sorrow.

Out of the store of memories we have of him, one stands out, by some peculiar circumstance. It was at Camp Waters, Virginia, when the Convention was holding its summer conferences there. Each morning he could be found, with that inevitable pince nez astride the bridge of his nose, lathering up for the day's work. We suppose that it was one of the few times when Stanley Harrell was caught collarless, coatless, and tieless. But it was important to the young people assembled at that conference to know that so respected and honored a man did not just appear full blown on one miraculous morn. He had to ready himself for his work; lather up, get rid of the unwanted accumulation of dirt and whiskers. And he had to face himself in the mirror both before and after his shave!

While the members of the Durham church did not often see their minister before his morning ablutions, they saw each day a man who had faced himself in a mirror; who walked quietly, patiently, yet firmly and lovingly among them. He had come to them when they and the church were young; he walked with them in their childhood, he counseled with them in their adolescence, and in the maturity of a church honored by her sister churches he counseled progress and growth. It was fitting, then, that the church should love its minister, and when he retired to give a lasting token of their esteem, and the place he had in their hearts.

Thus it was that the Board of Deacons wished to elect Dr. Harrell as Minister Emeritus of the church. But just at that time, a scant year and a half ago, Dr. Harrell suffered a heart attack—and the Deacons thought that the election and the ceremony might prove too taxing for him.

Only one time after that heart attack did he take the role of minister in the public worship of the church, and that was to receive into the membership of the church the new minister and his wife.

Minister-Emeritus: the honor we could not give, but one which rests deeply on the hearts of us all.

—William T. Scott, Jr.
Minister of Durham Church

This Changing World

REALIZATION: "She's just gone," said the devoted aunt of Mrs. Elizabeth Anderson (Wolfe) Sharpless, founder of the Atlanta Cerebral Palsy School Clinic, 1815 Ponce de Leon Avenue, N. E. Ten months ago this wonderful young mother fell ill. It was difficult to admit that she could be ill. For eight years she had worked day and night to get this School going, first at St. Luke's Church, and then in its own beautiful home in Druid Hills. Starting with 13 little victims of cerebral palsy, she now had more than 100 hopeful patients.

MOTIVE: Her own little girl was an invalid, which furnished the initial motive to provide a worthy place for such children. But her great heart enveloped every other mother's sorrow, and on and on she worked. She would come by my study frequently, and always it was to remind me to pray that she might have strength to carry on. She drew many friends to her side. The name of the School spread far. Capable, dedicated doctors and nurses gave their very best help and encouragement. And Mrs. Sharpless was so happy. One could not be in her presence for a minute without gaining something vital.

SUBLIME: I sat there in the home on Euclid Avenue where Mrs. Sharpless lived, looking at the little desk where she worked, far into every night. The friends came with deep emotion. Flowers were arriving. The telephone rang and rang and rang. Could it be true that she was really gone? A business man stood in the yard under a great tree that she loved. "I guess," he said, with tears streaming down his face, "that she did more for our little girl than all the other faithful friends. How can I ever express my gratitude? Please help me tell God how much I appreciate what she did."

AMEN: And as we said Amen, I seemed to hear an echo. There in a car at the curb were friends who had joined us in the prayer, and their voices united in that great word, Amen. I came away reconciled. All the way back to the church, it seemed to me that I could hear voices, near and far, saying, Amen.

— Louis D. Baker, in
The Christian Index

Preserve Our History

SAYS THE HISTORICAL SOCIETY

Mrs. W. W. Sellars, President

The Southern Convention of Congregational Christian Churches is long over due the work now being begun by its Historical Society. It is a sad truth that in the delay of this work we have lost forever many valuable antiquities which would have been precious to us and to generations to come.

But, with gratitude in our hearts for those who have gone before us, we hope now to gather all items of value that remain pertaining to our early churches, collect and write much of their history, prepare a safe and beautiful place for the keeping of these articles, make them available to those who may be interested in the history of our churches, and in doing of these things awaken an interest in a field so long neglected.

In the April 26, 1956 issue of THE CHRISTIAN SUN is an account of the effort so far to gather and preserve historical information concerning our churches. This Centennial of the Southern Convention number presents in brief form much of the history of our churches during the last hundred years. It also shows that we have done little to preserve this history in such form as to pass it on to the coming generations.

The Southern Convention voted at its centennial session last May to authorize a "Historical Society of the Southern Convention of Congregational Christian Churches," and elected a Board of Directors of twelve persons "to manage and promote this vital interest, including the Church History Room."

The Board of Directors met at Elon College, organized, assumed the responsibility put upon it by the Convention, and is now beginning to work. Officers include the writer as president, Dr. S. C. Harrell, vice-president, Mrs. Oma U. Johnson, secretary, Walter Cooper, treasurer, Edna Fitch, assistant treasurer, and Dr. F. C. Lester, Curator of the Church History Room.

A fire-proof room on the second floor of the library of Elon College is being prepared to house and make available all the materials that may be entrusted to the Society. Dr. Lester is responsible for the room and its contents. When the materials are ready, you will be invited to visit there, browse among the relics and historical materials, or to delve into the history of our churches according to your pleasure.

We hope to be able in the near future to report that our Convention and our churches are taking a real live interest in this project, and are joining in an effort to bring together all important historical materials for their preservation. You are cordially invited to share with us in this effort to save for future generations the history of the Church we love.

Someone has said:

To the Convention and the churches, and to Dr. Lester as our agent, the Historical Society makes this urgent appeal — PRESERVE OUR HISTORY.

Let The Sun Shine

The ministry of THE CHRISTIAN SUN is being greatly increased beginning with this issue of our paper. A new program is being launched which we believe has great promise for the present and future.

The Board of Publications and the Historical Society of the Southern Convention are cooperating to make possible the full time services of Dr. F. C. Lester, who will serve as Editor of THE CHRISTIAN SUN and Curator of the Church History Room. Dr. Lester, who has served as a former editor of THE SUN, been a successful pastor for many years, youth worker, and first Promotional Secretary and later Superintendent of the Convention, brings to the constituency of the Convention a broad experience and devoted churchmanship. He deserves and needs our prayers and devoted consecration to the ministry he has been asked to undertake.

Historically, THE CHRISTIAN SUN has played an unequalled role in the progressive life of our churches in the South. Its founding in 1844 marked the first organized effort of the Christian Church, and through its pages have gone to our people inspiration, challenge, programs, and order which have resulted in the founding of Elon College, the Christian Orphanage, Missions, Women's Work, Laymen's Work, and Youth Work. Better church buildings have resulted, a more adequately trained ministry and laity have been called forth. In fact, no program of advance has been undertaken amongst us apart from the challenges THE CHRISTIAN SUN has given to us. The churches whose members have read THE CHRISTIAN SUN have been the churches which have carried the major concern and support of the program undertaken in Christ's name amongst us.

The need of THE SUN at this time is wider patronage. With approximately 10,000 families within the constituency of the Southern Convention, the Board of Publications believes that at least 3,600 families in the Convention should and will become subscribers to our paper under this expanded plan for THE SUN now being launched.

A number of our churches are participating in the Group Subscription Plan whereby a minimum of 50% of church families are subscribers to THE SUN at the special rate of $2.00 per year. Some churches have placed THE CHRISTIAN SUN in their budget, sending the paper to each family. Those churches have profited greatly thereby. Their members have become more devoted, concerned members. The practice of Christian stewardship has increased. As their members have become better informed, programs have been enhanced, budgets have been substantially increased, church attendance has greatly improved, better buildings have resulted, and a larger and more generous support of Our Christian World Mission has been evident. THE SUN will pay dividends to any of our churches, and will better inform the membership through its columns. Give it a try for a year or two and see the results.

Editor Lester, devoting his time to this important interest of our churches and Convention, will visit local churches on invitation, see what is being done among our people, gather news, and help make news. Let us give him and THE CHRISTIAN SUN our loyal support.

Wm. T. Scott, Superintendent
The Southern Convention.

That Old Rusty Pen

"Pick up that old rusty pen, and see if you can write again."

This, in effect, is what the Southern Convention is saying to me. My editor's pen has been gathering rust for sixteen years. It never seemed to fit my hand. Perhaps that was because the hand had never been trained to handle the pen.

My training was to preach, and to do the work of a pastorate. Forty years this training has aided me in serving churches, except for an interlude of eight years when the Convention used me as promotional secretary or superintendent, and then the happiest days were those spent in the churches.

Now it seems to be necessary to shift jobs, to leave the pastorate and try my luck as an editor. From 1936 to 1940 my name appeared on the masthead of this paper as its editor, and an attempt was made to carry this responsibility in connection with a church or convention job. Hence, editing is not entirely new to me.

If the reader finds that there is not an even flow of well-rounded sentences from this editor's pen, please be patient. The rust may wear away, and the results become more pleasing than the present prospects indicate. At least we can hope.

A GOLDEN PAST

Part of my work for the next two years is to peek behind the iron curtain of the present to see if there is a golden past of Congregational Christian churches, especially those in North Carolina and Virginia. If the effort is successful, readers of this paper will be invited to share the view and enjoy the heritage.

Some people, both old and young, spend much time in looking backward. Parents, grandparents, ancestors were great people, they think, and say. "There were giants in those days," said the writer of Holy Writ.

And there doubtless were giants in the generations that are gone. We need to know them. Knowledge of them can increase our stature as persons. Their wisdom can give us greater worth.

That may be a reason why mine is a combination job of Convention Historian, Curator of the Church History Room, and Editor. Whatever the reason, it is going to be fun to search with you through the attics, old trunks — yes, the old love-letters tied with blue — and musty files for those thrilling bits of human lore that meant so much to our forefathers. Perhaps by working together we can make these stories sparkle with new life, to the delight of ourselves and our friends. Such is the open road that lies before us, a road that circles through the past and comes back to the present.

WHAT OF THE FUTURE?

Faith says that the future is as bright as the promises of God. But sometimes we forget those promises and we miss the brightness.

There seems to be enough cloud in our human sky, certainly enough to make the sunset golden. Hence, it shall be my purpose to bring to the pages of our paper those things that shine with truth and beauty. Truth is not always beautiful. It may be hard, difficult, and even dangerous. Its value does not depend upon its appearance. But if the hard truth must be told in these pages, it surely must be told in love.

Words from my pen (or typewriter) must not fill all the pages. Among the thirty-five thousand members of our churches there must be ten thousand who have ideas worth printing. Send me some of your ideas. If your sentences are not perfect, perhaps your editor can shine them up a bit and let them live in the minds of many.

Then there is the news being made by the churches. Send that in so others can learn what to do and how to do it.

Stanley C. Harrell

"Know ye not that there is a prince and a great man fallen in Israel this day." Such was the feeling when news came last Thursday that Stanley C. Harrell had died early that morning.

"And when he fell . . . he went down
As a lordly cedar, green with
boughs,
Goes down with a great shout upon
the hills,
And leaves a lonesome place
against the sky."

These words from Edward Markham concerning Lincoln were used by Dr. W. E. Wisseman of Greensboro in the Saturday morning funeral service in the church where Dr. Harrell had preached for more than a third of a century. The words seemed to be very appropriate, for there will be a lonesomeness against the sky of our church in this area.

Soldiers of World War I will remember Chaplain Harrell for service to his country at home and abroad. They can tell of his courage and his counsel.

Multitudes, especially citizens of Durham, North Carolina, will remember him as pastor. Whatever touched the life of his people was of concern to the man who led them in Christian thinking and living. They knew it; and loved him for it.

A wider circle of people knew him as a good churchman. His fellow-members elected him to places of leadership in his Conference, Convention, and General Council because of his wisdom, faithful performance of duty, and kindly spirit. The North Carolina Council of Churches made him their president for a term, and the National Council of Churches used him as one of their leaders. These were not honors conferred; they were leadership sought.

But for many of us Stanley will be remembered most just because he was our friend. When he clasped your hand, looked into your face, called your name, and said, "'How are you?" there was sunshine in the soul that whole day. Always interested in individuals, not just causes, he lifted board meetings, conferences, etc., into the realm of wholesome friendship.

Indeed a prince has fallen, and a great man has gone from us. He had just laid down his editorial pen, and was ready for a much-deserved rest. We shall miss him much. But as we look into the hills and see the great loneliness against the sky, we shall want to climb ever higher until, like him, we go into the faraway blue beyond the skyline.

The Christian Sun And Elon College Like Each Other

DR. L. E. SMITH
PRESIDENT OF ELON COLLEGE

THE CHRISTIAN SUN was estab- shed more than one hundred years go. It has been going into the homes f the people of the Southern Con- ention with its messages of informa- on, counsel and direction during all ese years. Editors have come and one, but THE CHRISTIAN SUN has ntinued without delay. It has been e voice of the church in matters of licy, propaganda and progress. It s spoken out optimistically for the pansion of the church and the unding of her institutions. It was strumental in the founding of Elon ollege. Through its columns our eople were challenged to build an stitution of higher learning for the aining of our young people under oral and religious influences. Not nly was it instrumental in the found- g of the college, but it has been a otent influence in the churches for e expansion and support of the llege.

Elon College has always been mindful of the influence that THE CHRISTIAN SUN has exerted in its founding and for its support through the years. It has sought at every opportunity to influence the churches and general public to give generous support to THE SUN.

Some years ago when Dr. J. O. Atkinson was editor, it seemed almost impossible to pay the cost of publishing the paper. The president of Elon College proposed to the executive committee of the Southern Convention and the Board of Publications that the Mission Board, the Christian Orphanage located in Elon College, and Elon College itself join in a modest subsidy for the support of THE SUN. This Board and these institutions proposed to give $600 each annually toward the cost of printing THE SUN. This was to be a temporary measure, guaranteeing that the paper would continue to be published. This measure has not only continued to this day, but these contributions have increased greatly. We are glad to make these contributions because we realize the value of the paper to the whole church program as well as to our several interests.

On behalf of Elon College, I, as president, wish to assure our new editor of THE SUN, Dr. F. C. Lester, full and complete support, and express the hope that his term as editor may not only be profitable to the church and her interest, but a pleasure and a joy to him as editor.

Elon College and THE CHRISTIAN SUN, two agencies of the church, wish to work together and march hand in hand down the road of progress for our church and for the coming of the Kingdom of God through the church.

Letters To The Editor

Appreciated Comments

Congratulations upon your election s the editor of THE CHRISTIAN UN. THE CHRISTIAN SUN always ives a lot of space to the work of e laymen of the Southern Conven- on and we are proud to be one of our loyal readers and ardent sup- orters..

Walter A. Graham
Pembroke, Kentucky

I have read this current issue of HE SUN with deep interest, and m delighted that you are to be the ew editor. Congratulations and very est wishes in your new work. . . I ish for you and your family the ery best.

M. B. Currin, Jr.
Duke University
Durham, N. C.

Congratulations and best wishes on our new position as editor of THE HRISTIAN SUN. . . . We are putting ou on our mailing list for our month- y issue of SOUTHEAST NEWS.

Mrs. Ed A. Albright
Atlanta, Georgia.

In spite of your feelings I am convinced that THE CHRISTIAN SUN editorship will be in excellent hands beginning July 1, and I do congratulate you heartily. If there is ever anything I can do to help the cause, do let me know.

Carl R. Key, Director
Committee on the Use and
Understanding of the Bible
Durham, N. C.

This is just a brief note by way of which to extend to you my sincere best wishes in the new phase of your career which you are now taking up as editor of THE CHRISTIAN SUN. May God attend you with his richest blessings as you commence and continue with this new work.

George D. Alley
Suffolk, Virginia.

It's nice to have you as an editor again.

Mrs. Lilly W. Stagg
Norfolk, Virginia

May I offer congratulations upon your new work as editor and manager of THE CHRISTIAN SUN. THE SUN has long had a warm place in our hearts both from the general excellence of the paper and the fine cooperation given in the use of Council and CROP news.

Ralph Jacks
Town and Country Director
N. C. Council of Churches
Durham, N. C.

I know that you will do a fine job as editor of THE CHRISTIAN SUN. You usually manage to do a fine job at any and all things you undertake. You have meant a lot to our church, and it is certainly a great pleasure for me to count you among my friends.

George D. Colclough
Mgr. Burlington Chamber of Com.
Burlington, N. C.

I am delighted that you are the new editor. This meets my hearty approval. Congratulations to us. Happy landing. Adios. (I am off to Mexico.)

Pattie Lee Coghill

PILLARS OF THE HOME

I. LOVE

This is the first in a series of five timely articles by Dr. Henry Robinson of Burlington, N. C. — Ed.

Henry E. Robinson

If you set out to establish a home you would assemble many important items. The first would, of course, be a wife or a husband, then a job, then a house and furnishings, perhaps a car and a circle of friends — all important items in founding a home. It is only natural and expected that soon children will bless this home and become a very important part of it. Yet all this can come crashing down about your feet — turn to dust and ashes and stand to mock you if in the center — the heart — the core — is not love.

Love is that first essential around which all else is built and by which all obstacles can be overcome.

It is no accident that the first promise given in the marriage ceremony is the promise to love. The first vow taken is the vow to be a loving husband—a loving wife. I have been in some very humble and modest dwellings where love and mutual respect abound. One soon forgot the meager furnishings in the beauty of the love that gave every evidence of joy and true happiness. I have also been in some very beautiful homes with rich and even lavish furnishings where there was suspicion, distrust, falsehoods. All the money in the world could not buy the happiness which had disappeared when the light of love had gone out. Paul says that without love we are only sham and pretense. Without love great intellectual achievement is of no avail. Even faith and sacrificial sharing are vain without love. Love is patient, kind, humble. Love is not suspicious, jealous, or envious of others. Love finds no pleasure in sin or failure. All other things may fail or pass away but love is constant, neverfailing.

Love is our inspiration. What were the last words spoken when you left the house or sent others on their way this morning? Were they in the category we call nagging, or were they words of encouragment that breed confidence and optimism? Because of what you said is your dear one anxious to return or will he seek an excuse to stay away as long as possible?

The most precious thing in the world that you possess is the love in your home. It is that which holds home and hearts together. It is your strength when trouble and disappointment come. It is your bridge over the pitfalls of failure, temptation, poverty, disease, and loss. What is the miracle of love? Love grows stronger when it is tested. Those who have passed through trouble, sorrow, and disappointment together know how their love has been strengthened and deepened. As we give our love, the more we have. As we withhold it, it seems to disappear. At the center of your Christian home put the pillar of love. It alone is strong enough to hold life together. As God is love—even so must every home be founded on love if it is to be God-like.

Love is of such a nature that no single home can contain it. It radiates through our lives touching all whom we meet and with whom we work. Love is the mother of many related virtues—understanding, forgiveness, thoughtfulness, sympathy, patience, endurance. We attack many of the evils of our day with politics, economics, legal procedures. All these play their parts. But I wonder if the basic answer to prejudice, discrimination, juvenile delinquency, extortion, oppression and many other evils of our time is not the love within the home that must radiate into the hearts of all men to create the kind of world in which we want to live.

The whole earth groans for peace. We are weary of war and destruction. We tire of conflict and bloodshed. The seeds of war could never grow in the soil of love nurtured and fed by thoughtful kindness and broad understanding. The pillar of love in the Christian home may well become the chief source of a world brotherhood which must come ere the forces of evil tear the world apart. See to it that your love in your home is strong. It well may be your greatest contribution to a needy world.

The flag of Australia was designed by a group of Californians who went to Australia and fought with others for responsible government.

Full House At Moonlon

Junior Highs filled the camp at Moonelon last week. That made Johnny Graves and the other leaders very happy. It appeared to be a grand bunch of youngsters. Train up the Junior Highs in the way they should go and the church is safe for another generation. Good going, fellows and girls. We didn't get your pictures in the paper this time, but we will be looking for them in the dailies some ten years hence when you have done some important service for the church or the nation.

Laugh And Live

Lou: This jewelry once belonged to a millionaire.
Sue: Glory be! What was his name?
Lou: Woolworth.

* * *

Johnny handed his father his report card and said: "Maybee I should try some other line of work."

* * *

Overheard in a greeting-card shop: "Do you have a get-well card that hints she's not as sick as she thinks she is?"

* * *

Jill: Why did the moron go to the football game?
Jean: I don't know. Why?
Jill: Because he thought the quarterback was a refund.

* * *

Lee: If the king sits on gold, then who sits on Silver?
Dee: I give up. Who?
Lee: The Lone Ranger?

* * *

Father: The only way to learn something is to begin at the bottom.
Billy: But Daddy, I want to learn to swim.

* * *

Betty: Aren't you afraid you'll gain weight?
Mary: No. Everyone says I have an hourglass figure.
Betty: Yes, but it's later than you think.

* * *

Pet-store Owner: Have you decided which dog you want?
Boy: Yes, sir, (glancing at a dog with a wagging tail) I want the one with the happy ending.

Here And There Among The Churches

NEW BABY. Born to Rev. and Mrs. William T. Scott, Jr., on June 21, Elizabeth Dunham Scott. Congratulations and good wishes to parents and daughter, and to the grandparents, who include Superintendent and Mrs. W. T. Scott.

* * *

NEW BUILDING — Hopewell, Virginia, reports the completion of a new educational building and a record attendance at Vacation Bible School. Rev. James W. Madren is the leader of this aggressive group.

* * *

LAYMEN PREACHING — Dr. J. Earl Danieley, Dean of Elon College, and summer professor of chemistry at the University of North Carolina, is supplying the pulpit of our Chapel Hill church. As president of the Laymen's Fellowship of the Sonthern Convention, he recently visited the Virginia Valley Conference.

* * *

CONVENTION EXECUTIVE BOARD — July 18, the day after this paper goes to press, the Executive Board of the Southern Convention is to meet for a day's session at our church in Henderson, North Carolina. This Board does much and important work for the Convention.

* * *

BABY CONSECRATED — Henry Phillip Bray, son of Reverend and Mrs. Winfred Bray of Randleman, North Carolina, was consecrated Sunday morning, July 1 during the service conducted by Reverend F.C. Lestor, pastor of our Asheboro church. This is said to have been the first such service ever held in this church. The minister and his wife are setting a good example.

* * *

OFF TO MEXICO — Miss Pattie Lee Coghill and thirty-six other people left North Carolina Saturday for a three week's trip by Trailways Bus. Two trips were planned, but only one is being made. Good riding and good international relations, friends!

* * *

MEETINGS, Gone and to come — Yesterday at Bethlehem church people of the Valley of Virginia Conference met to Consider Christian Stewardship. TODAY Sunday school Conventions were scheduled for Apple's Chapel and Cypres Chapel. TOMORROW a similar convention will be held at Beulah church in the Eastern North Carolina Conference. THURSDAY the Western North Carolina convention will meet at Flynt Hill church near Sophia. Having no paper for two weeks delayed these important announcements.

* * *

CHRISTENING — Superintendent W. T. Scott preached in our Chapel Hill church July 8, and christened Amanda Alice Basnight, daughter of Mr. and Mrs. Wm. D. Basnight, and grand-daughter of Mr. and Mrs. S. H. Basnight.

* * *

RECEIVED BY EDITOR — News Letters and Sunday bulletins from several churches. Thanks to you, and a reminder to others that this method will hasten the news from the churches into this paper, and that all such favors are greatly appreciated by the editor — and the readers.

* * *

WOMEN AT ELON — More than a hundred women registered for the School of Missions at Elon College last week, and many more attended for part time. College girls will have to look to their laurels or the older sisters will out shine them. It delighted the editor to see college classmates from "away back when" carrying notebooks and pencils, and looking youthful, industrious. And fortunate is the church that has these missionary-minded women.

* * *

"THOSE BEAUTIFUL ROOMS" — It was good to hear the women rave about the beautiful rooms in the new dormitory at Elon.

* * *

CHURCH RECEIVES GIFTS — Liberty (Vance) has recently received a Moroco bound Revised Version Pulpit Bible as a gift from the Newman family in memory of their parents Emmit and Martha Newman. Mr. and Mrs. William Foster presented a Communion Set for the pastor to use in visiting homes. This gift was in memory of their daughter, Mrs. Edith Foster Rowland.

* * *

OFF TO A GOOD START — June 17 the Reverend Lowel Smoot, the minister at Liberty (Vance) christened six babies during the commencement program of the week's Vacation Bible School. The children are Belinda Jean Ayscue, daughter of Mr. and Mrs. Donald Ayscue, Sr.; Donald Fulton Ayscue, Jr., Son of Mr. and Mrs. Donald F. Ayscue; Malcom Allen Hedgepeth, son of Mr. and Mrs. Malcom G. Hedgepeth; James Harold Mayo, Jr., son of Mr. and Mrs. James H. Mayo; Nancy Elizabeth Perdue, daughter of Mr. and Mrs. John Y. Perdue; and Edith Rose Edwards, daughter of Mr. and Mrs. Billy T. Edwards.

* * *

AUGUST REVIVALS — If you are planning a revival during August, please let your editor know when and where. News in this paper might help to get a crowd — especially a hungry editor.

Volume 108 Number 26

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

A Vesper Service For Women's Societies

PLANNED BY
MISS GLADYS YATES
SUFFOLK, VIRGINIA
FOR USE IN AUGUST

CALL TO WORSHIP:

Come forth into the light of things,
Let nature be your teacher . . .
One impulse from a vernal wood
May teach you more than man,
Of moral evil and of good
Than all the sages can.
— William Wordsworth

HYMN: Day Is Dying in the West

SCRIPTURE: Psalm 121

PRAYER

MEDITATION: (This may be by the leader or some member of the Fellowship)

As we look about us in God's great out-of-doors, it is difficult for us to see how anyone can fail to believe in God. The blue skies above us, the towering mountain peaks, the beautiful trees of the forests, the green grass everywhere, the calm waters of a lake or a river, the rolling of the mighty ocean, the glory of the flowers, the song of the birds — all of these speak to us of One who is greater than these. Doubt and fear are dispelled when one communes with God, when faith and trust become the focal points of our lives.

In Job 12:7 we find these words: "Ask now the beasts and they shall teach thee; and the fowls of the air, and they shall tell thee."

The immortal bard, William Shakespeare, adds this bit of wisdom: "One touch of nature makes the whole world kin."

So many of us are too busy with the things of everyday living to find the peace that comes when we take the time to talk with God, to walk with Him, and to heed His voice when he speaks to us. While it is possible to commune with Him at any time and in any place, it is in the summer that so many opportunities for a special kind of communion comes. A few moments of quiet are possible as we work in our gardens, or as we sit quietly at the close of the day and listen to the sounds of nature all around us. The beauty of a sunset, or sunrise, can stir us to listen to the voice of God, and to know that He is near to us at all times and in all that we do.

Bove has this to say: "To cultivate a garden is to walk with God, to go hand in hand with nature in some of her most beautiful processes, to learn something of her choicest secrets, and to have a more intelligent interest awakened in the beautiful order of her work elsewhere."

Perhaps what I have tried to say is best expressed in this little creed I found in my readings.

NATURE CREED

I believe in the great out-of-doors as a garden; the wild flowers of the field, trees of the woods, the mosses and the flowerless plants of the byways to be enjoyed.

I believe in the music of the birds, and the strength which comes from the hills in the silence of the night.

I believe the beauty of the world is in the eyes and ears of the beholder; the dainty cut-fern and the clear full song of the wood-thrush are one, since each is a form of beauty.

I believe God is ever near man, as I hear Him in the call of the chickadee, and see His handiwork in the colors of the mountainside.

I believe, to be happy and free, we must respect all life, that those things which are our heritage may be enjoyed by our children.

I believe that it is my duty to teach others, that they may learn, as they follow the long brown path, to find the peace and contentment which others have found.

PRAYER: (An adaptation from "Prayer of an Outdoor Man")

With the leafy branches of the forest trees I lift my arms to pray;
With the babbling brooks and singing birds I raise my voice in praise;
I thank Thee for the out-of-doors.
I thank Thee for the silvery moonbeams on rippling water;
I thank Thee for the call of the whippoorwill at dusk across the silent lake;
I thank Thee for the contentment that comes with the patter of rain at night;
I thank Thee for the glory and the majesty of the stars;
I thank Thee for the strong winds pulling at my hair and for the spray from the lake on my cheeks:
I thank Thee for the aroma of pine needles, sunshine through the leaves, and all the other miracles of the out-of-doors;
I thank Thee, God, for Thyself and Thy gift of life everlasting.
—Amen

HYMN: Now the Day Is Over

POEM: AT EVENING

By Garnet Ann Schultz

I love the time of evening when the sun is sinking low
And the twilight fast is stealing on the whole wide world below,
When it's dusk across the prairie and it's time to stop and rest.
In the quiet of the evening is the time I love the best.

'Tis a peaceful time for dreaming, when the night is drawing near
When the daylight fades so quickly and the darkness soon is here,
As we watch the little village, where the street lights flicker on
And we realize with sadness that another day is gone.
When I sit alone at evening with the thoughts that fill my mind
As I look beyond the sunset, and there's so many things I find,
I can dream about tomorrow with a mem'ry sweet and dear
And my heart is filled with gladness, as I watch the stars appear.

All the world is still at evening, in that hour or so between
Not quite dark and yet not daylight, such a pleasant time would seem,
'Tis a time for reminiscing, while the shadows dance and play,
Hearts are lighter just at evening, when you close another day.

PRAYER: (Let this be a closing prayer by the leader or some member of the Fellowship, and one that is suitable for the particular group.)

It is doubtful that many persons could be found who do not know that the Statue of Liberty, on Bedloe's Island in New York harbor, holds a torch of freedon in her upraised right hand, But what does she hold in her left hand? It is the Declaration of Independence, and at her feet lie the broken chains of tyranny.

NORTH CAROLINA WOMEN REPORT QUARTER ENDING JUNE 15, 1956

SUSIE D. ALLEN, TREASURER

RECEIPTS

WOMEN'S SOCIETIES

marle	$ 18.75
ia	5.00
och(R)	2.50
e's Chapel	20.00
boro	35.00
rn	3.00
vs Creek	10.00
a	10.00
el	8.00
ehem(A)	45.00
ehem(W)	10.00
ngton—Beverly Hills	29.20
ngton—First Church	212.50
ina	6.00
el Hill	50.00
ch of Wide Fellowship	27.05
ord	5.00
ascus	6.00
ille, Va., Third Ave.	12.00
am	80.25
College Community	87.80
tteville—Eutaw Com.	12.50
Hill(R)	3.75
r's Chapel	15.00
nville	25.00
's Chapel	5.00
sboro—Calvary	20.00
sboro—First	126.00
sboro—Palm Street	24.50
's Chapel:	
tha Riddle Circle	12.00
th Thrift Circle	10.00
River	12.50
erson	45.00
Point	6.25
' Chapel	20.00
lale	25.30
m, Virginia	15.25
ty, N. C.	30.00
ty, Vance	86.00
ty, Virginia	6.00
cello	12.00
t Auburn	19.70
t Bethel	10.00
Lebanon	5.00
Level	4.00
own	7.50
ant Grove, N. C.	7.00
ant Grove, Virginia	7.50
ant Hill	10.00
ant Ridge (G)	15.00
ant Ridge (R)	20.00
outh	5.00
Chapel	10.00
h	60.00
eur	10.00
eman	3.00
rd	90.00
w Ford	10.00
Shallow Well	25.00
Shiloh	5.00
South Boston, Va.—Center	12.50
Spoon's Chapel	6.25
Tryon Cong. Ch. of Christ	49.74
Turner's Chapel	17.50
Union Grove	7.50
Union Ridge	25.00
Union, Virginia	25.00
	$1662.29

JUNIOR SOCIETIES

Burlington—First	$ 16.53
Damascus	1.00
Durham	21.75
Elon College Crusaders	15.00
Greensboro—First	15.78
Henderson	9.00
Ingram, Va.	3.70
	$ 82.76

CRADLE ROLL

Durham	$ 13.00
Elon College	15.00
Greensboro—First	15.78
	$ 43.78

MISCELLANEOUS

From Sale of Books for Study at Rallies	$ 74.75
District Rally Offerings:	
Asheboro District	19.21
Burlington District	40.19
Greensboro District	46.58
Halifax, Va., District	33.15
Raleigh & Henderson Dists.	44.76
Sanford District	22.70
	$ 281.34
TOTAL RECEIPTS	$2070.17

DISBURSEMENTS

Gift to Rally Speaker	$ 25.00
United Church Women — World Day of Prayer	5.00
Convention Office — Mimeograph Work	12.32
Pilgrim Press—Study Books	71.00
Guide Posts-Subscriptions	1.75
Expense of Nominating Com.	11.50
Transportation (Three District Supts.)	26.15
Expense of Six Rallies	91.32
	$ 244.04

Mrs. J. D. Strader, Sr., Treasurer Women's Fellowship of the Southern Convention, for:

Life Memberships	$ 80.00
Memorials	70.00
Thank Offering	49.99
Indian American College—Scholarship Grant	50.00
Missions in Ceylon (Rally Offerings)	206.59
Rachanyapuram School for Girls	45.00
Woman's Gift	17.05
Missions—General Fund	1307.50
	$1826.13
TOTAL DISBURSEMENTS	$2070.17

Respectfully submitted,
Susie D. Allen, Treasurer

Women's Fellowship Of Holy Neck Entertain During May

Two events highlighted the month of May for the members of the Women's Fellowship of Holy Neck Church. On May 8, the Holy Neck women entertained the women of the Holland Fellowship at a buffet supper in the social hall of the church. Mrs. Jim Wright, president of the local group welcomed the guests; and Mrs. Ernest Rawls, president of the Holland Fellowship, responded. After the supper, Mrs. James H. Lightbourne, Jr., of Holland presented Rev. Ira D. Hudgins, pastor of the Franklin Baptist Church, who gave a most interesting account of his visit to the Holy Land during the summer of 1955. He illustrated his talk with many slides which he made on the trip.

On Sunday evening, May 27, the families of the church gathered in the social hall for a covered dish supper. Mrs. H. L. Worrell, Sr., Family Life Chairman of the Women's Fellowship, presented the program. The worship service was conducted by Mr. and Mrs. J. O. Davidson, Jr., and their son Steve. Others taking part were Mrs. James C. Jones, Mrs. Randolph Johnson, Mrs. Emmett Harrell, Mrs. Jim Wright and Rev. R. T. Grissom. The program closed with the showing of the film, "The Secret of the Gift," and prayer by the pastor.

Mrs. Allen Piland, Reporter

WOMEN'S FELLOWSHIP
Mrs. J. H. Booth, Jr., Editor
143 Winchester Drive
Hampton, Va.

A Tribute To A Christian Gentleman

"Not An Obituary," Says the Writer

Mrs. L. W. Stagg

When we think of the long, useful and nobly lived life of T. E. Brickhouse, one quality stands out boldly in our memory — that of gentlemanly dignity. This dignity was not the type for occasions, but was a part of his entire life, as was shown in his home, church and business.

His home life was an exemplary one, being a devoted husband, model father and sincere friend.

To his church (the old Memorial Temple, and later the Christian Temple), and its interests, he was faithful, loyal and generous. On boards, and committee meetings his sound judgment and good advice were seldom offered, but often sought. His interest continued even after failing health prevented his faithful church attendance.

As a businessman he was very successful. His fine sense of justice and honor caused him to be loved and respected by his patrons and employees. It can be said no man was the poorer because of his success. His generosity was almost without limit, and few ever knew of his many ready responses to need. In all walks of life he was one of God's Christian Gentlemen.

Without lingering illness or pain, he was quickly transferred to a life of greater usefulness on the morning of July the third.

His five worthy sons, and members of his immediate family, must have felt as did Henry Clay the last time he looked upon his father's face and said: "He has been a prince of a man, take it all in all we may never see his like again."

Mrs. Lilly W. Stagg of Norfolk, Virginia, comes from the illustrious Newman family. Her brother, J. U. Newman, taught in Elon College for fifty years. Two brothers, N. G. and C. E. Newman, pastored churches and otherwise served our churches for half a century. Mrs. Stagg can so well describe beautiful character because she has lived with it, and has it in her own right. — Editor

Sloans Of Elon Study In Europe With Council Of Social Action

Dr. and Mrs. W. W. Sloan of Elon College flew from New York to Paris June 30 with the seminar of 24 Congregational Christian leaders who are to study in Europe this summer under the direction of the Council for Social Action of our denomination. Dr. Sloan is professor of Bible and Mrs. Sloan is assistant professor of Spanish at Elon College.

The seminar is composed of ministers and teachers who will visit religious and government leaders in France, Germany, Russia, Finland, Sweden, Holland and England.

Dr. and Mrs. W. W. Sloan

This is the first time women have been included in the exchange of religious leaders with Russia under
recent plans for acquaintance am
the churches. Ten leaders of the
ional Council of the Churches in
erica visited Russia some months
and a delegation of eight church
came from Russia to America
recently.

The seminar group will return f
England August 6, but the Sl
will remain in Europe another t
weeks. Dr. Sloan will preach in s
of the larger churches in Birming
and London August 12, 19, and
Mrs. Sloan, president of the Alam
Branch of the American Associa
of University Women, will be a
gate to the world convention of
International University Wor
meeting in Paris August 3-9.
Sloans will fly back to New
August 28, and will be in Elon fo
opening of school.

Dr. and Mrs. Sloan request
ers that they may be used of Go
helping people of the world to un
stand one another. They will b
Russia July 11-21.

These teachers in our college s
most of their summers in trav
bout the world, and then are del
ed to share their experiences
others.

Thanks and Thank

Thanks to my predecessors
through more than a hundred ye
have given us THE CHRIST
SUN. They have been many,
they have conferred on us great f
ors. Their labors have helped
build churches, send missionar
prepare preachers, publish literat
train youth, hold revivals, stimul
stewardship, and care for little c
dren.

Dr. Stanley C. Harrell, editor
the past two years, said very graci
things about me in his last editori
Perhaps saying them will help
make them come true. All that
said, and more, could be said ab
him if one had the same graciousn
and ability. Just let me say, **Tha**
Many Thanks.

Members of the Southern Conv
tion will never be able to pay
debt we owe to John T. Kernodle.
have "fussed" with him someti
but deep in our hearts we knew
THE SUN would be delivered,
cause John T. loved it with an af
tion that would not die. Thank

Thanks, also, to all of you
believe that THE SUN can cont
to bring help to people and churc
With your cooperation we shall
to make that faith effective. —Ed

Dr. Describes Work In India

Dear friends of the Southern Convention:

A month has sped by since our return from vacation and our last mimeographed letter, and things are moving forward auspiciously.

But first a note on the water situation: in my last letter I seem to have alarmed too many of you needlessly. At present our well water is still drinkable, and the village people are still able to get water out of the mud holes in the bottom of the pond. Several recent dust-settling showers give hope for early rains, so the situation will probably not get any worse this year. That is characteristic of this area: things begin to look desperate, then usually something happens so that the people just barely squeeze by — until the next crisis comes along! Even after five years of drouth, when the well water was brackish and the pond holes dry, the Kilanjunai villagers were still able to find water in a mud-hole a mile away, as the women of many other less fortunate villages are doing now. Our problem is not an actual lack of drinking water but rather its poor quality, and of course the lack of water for growing crops.

Dr. Edward Riggs, Physician
Well-known in Southern Convention
Address:
Kilanjunai P. O., via Salaigramam
Ramnad District, South India
Date: June 17, 1956

Dr. Martin has just returned after his month's vacation, and is coming out every week to help me, this time in his new jeep.

After carrying the entire patient load during the month of May, I analyzed the records of some three hundred of the patients I had seen, and decided that at present the most rewarding part of the work is that done with the leprosy patients. Therefore I am using most of my available new leisure time in expanding that work, and have just started two new roadside leprosy clinics and plan to start two more. I asked my assistants why the leprosy patients cooperated so much better than other kinds, and they said, "Oh, that's because you know how to cure leprosy!", which was a nice tribute to the outlook for that disease, but a sort of left-handed compliment to my skill along other lines!

Of course I can understand why TB patients would get discouraged when I tell them how long they have to stay in bed and what expensive medicines they have to take, in order to have any hope of cure. Many other patients, even with what I would consider simple, easily treatable conditions are offended and leave when I advise something that goes against their cherished beliefs. For instance I persist in telling mothers to give fluids to their children with fevers, especially in hot weather, when their life-long training has always been that anyone with a fever must never drink fluid. In the same way my efforts to put over the idea of health protection by means of well-baby clinics bog down because the mothers can never see the point in coming to the hospital unless their baby is sick. In the six months the clinic has been running I have only had one mother who brought her baby in "just for a check-up"; all the others came only for specific illnesses and stopped coming the moment they thought they were well.

As for the prenatal clinic, I am not satisfied because only the richest and most enlightened women are taking advantage of it.

I am happy about one thing I have been able to start this month; namely, time set aside regularly for visiting in the villages, looking up old patients, seeing what kind of homes they come from, and renewing contact with them. Fran has gone out with me on a few of these visits, and would rather do that than anything else except the leprosy clinic she helps me with every Saturday. But missing too many days of teaching Louis and Joy would not be fair to them, so she has to be content with hearing about it second-hand.

Best regards —
Ed Riggs

Over Seas Relief Still Needed

Crop Campaign Launched

CROP's 1956 campaign for food and fiber has been launched in four Piedmont Carolina counties, Catawba, Lincoln, Cabarrus, and Rowan. Canvassing is in progress for wheat or for cash in lieu thereof. These drives mark the eighth year of this unique effort in North Carolina by the Christian Rural Overseas Program in behalf of the hungry peoples of the world. As the food collection agency of Church World Service, CROP becomes the voice of thirty-five cooperating denominations speaking a language of good will so clearly that everyone can understand. At home Crop is the united effort of neighbors who know each other face to face to put out the fires of hunger and hatred among neighbors overseas whom they do not know.

CROP's annual campaigns continue in an effort to do something about the two thirds of the world's children and adults who go to bed hungry each night. As the outward scars of war have healed in many countries, Christians are still concerned about the long range casualty, the orphan, the widow, the refugee, and the aged. Each year floods, earthquakes, landslides, hurricanes and fires compound men's miseries. North Carolina's goal for 1956 is commodities and cash totalling $60,000. Most of this will be realized from the organized county campaigns, the remainder from childrens' and youth work, Union Thanksgiving offerings, and personal contributions.

We Belong To A Great Company

Memory Selection: Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Hebrews 12:1.

Background Scripture: Acts 2:44-47; Hebrews 10:9-25; 11:1-13:8. Devotional Reading Ephesians 4:1-13.

THE MEANING OF FAITH

There are many definitions of faith. For instance, there is the one given by the boy, "Faith is believing something you know ain't so." And unfortunately, that is what all too many folks think faith is. Or again, some folks think that faith is something that is peculiarly associated with religion, but which has little if any part, and certainly no practical part in other realms of life. And yet, science, the most exact branch of human knowledge, is based upon faith. Men of science make adventures in faith that would shame many professing Christians. Their hypotheses are simply ventures in faith, bases from where they start from the known to the unknown. And so on in all of life. Without faith it is not only impossible to please God: it is impossible to live at all. Every man has some faith, some principle by which he lives, something in which he believes.

The writer of Hebrews — we are not sure who he was — gives his definition of faith. "Faith is the substance of things hoped for, the evidence of things not seen." What he is saying is that there are some things that go beyond knowledge and reason, some things that cannot be proved by the senses, some things that cannot be seen, and yet which are very real. A man can go only so far with reason. And yet beyond reason he feels or knows that there are other realities. He goes beyond reason to faith. He believes that there is a world which is very real although he cannot see it, or weigh it or measure it. He passes from the known and the seen to the unknown and the unseen by an act of faith. This does not mean that he disregards his reason; he simply goes beyond reason.

Then the writer goes on to give a simple illustration. Here is the world in which we live, and the larger universe of which we are a part. From whence did it come? How did it come into being? Think just as hard as you can, and as long as you can, be as honest as you can, and you will have to admit that you cannot explain it all in any simple fashion. **We must accept the world and the universe by faith . . .** By faith we understand that the worlds are framed by the word of God, so that things that are seen were not made of things which do appear." When a man says that he is not denying reason, he is simply going beyond reason.

EXAMPLES OF FAITH

This man then goes on to give examples of faith. He tells about Abel's faith, about Enoch's faith, about Noah's faith, about Abraham's faith, about Isaac's faith, about Jacob's faith, about Moses' faith. They were all men who moved, by faith, from the known to the unknown, and found that the unknown could be known through faith. At least in part. But time runs out on him — time and space would not avail to tell of the heroes of faith in this man's Hall of Fame of the Faithful. They were men, and women too, who through faith stood steadfast, unmoveable, knowing whom and what they had believed, and even though they did not receive the promise, they knew that God was able to keep that which they had committed unto Him against that day. They found courage and strength and comfort and patience and victory through their faith. They did not always receive the promises but they saw them afar off.

THE GREAT COMPANY OF THE FAITHFUL

We too may become a part of this great company of the faithful. This fact needs to be stressed more concerning membership in the Church. The fact is that when a person unites with the Church, he thinks of himself as uniting with the local church. He is, of course, doing just that. But he needs to be reminded that he is uniting with a great and a greater company. **He becomes a member of the** Church universal. He is a fellow Christian with any man and any where in all the wide world who is a member of any Church of Christ.

SUNDAY SCHOOL LESSON

JULY 22, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

But more. He is a part of the larger company of the faithful, the continuing Church of Christ through the centuries. At a luncheon club some time ago, the speaker paid special tribute to the manager of a firm celebrating its 100th Anniversary. He said "Only a firm based on sound principles and rendering useful service could have such a record." Then looking around the tables he asked "Is there any other member who represents a firm which has been in existence that long?" A member arose and said quietly, "I have that honor." There was a moment of silence and then the silence was broken by a burst of applause, as the men realized that this minister, and every one of them who was a member of the Church was a part of a Christian fellowship organized over 1900 years ago!

But still more. We are a part of a still larger fellowship of the faithful. For there is the Church Invisible and Triumphant as well as the Church Visible and Militant. What about the men and women who were members of your Church, who have died? Did you take their names off the Church Roll? Of course when a person dies, you take his name off the active roll of the Church, you mark his name off the Church Membership Roll. But does that mean that he is no longer a member of the Church? Of course not. He is still a member of Christ's Church. He has gone from the Church Visible to the Church Invisible, from the Church Militant to the Church Triumphant. His name is still written in the Lamb's Book of Life. He is a member of the Church of Christ, invisible, immortal, eternal, victorious.

We are not only compassed about with a great cloud of witnesses; we are a part of that great cloud of witnesses. In the words of the title of today's lesson WE BELONG TO A GREAT COMPANY.

Attention Children – Win A Prize – Have Fun

The new editor of this paper wants your attention, please.

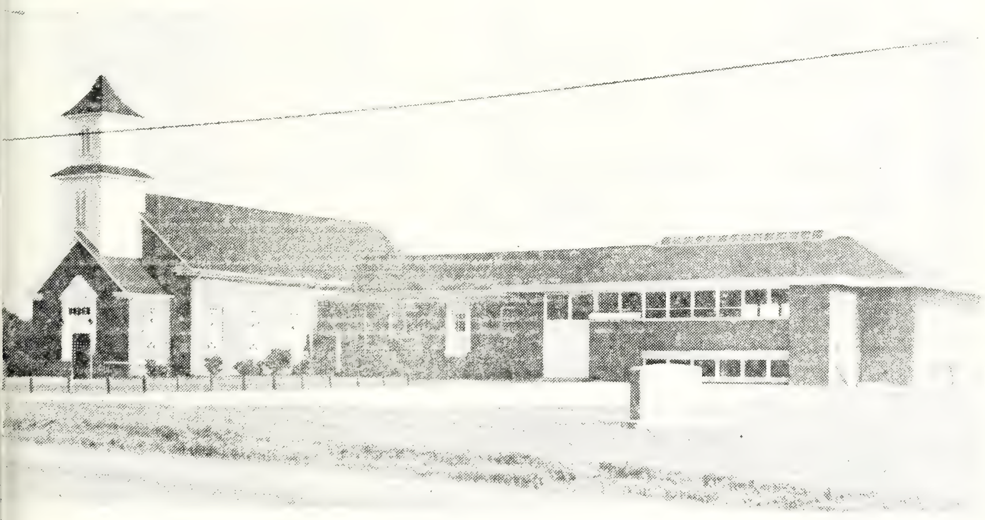
There has been a Children's Page in THE CHRISTIAN SUN for many years. Recently Mrs. Robert Lee House furnished the materials. But Mrs. House has married a new husband and will not be able to write for you.

What your editor wants to know is: Do you want something in this paper just for you? This question is directed to the small and middle-sized boys and girls. If you do, then what do you want? Write to THE CHRISTIAN SUN at 840 Sunset Avenue, Asheboro, North Carolina, and tell me what it is. Maybe we can't do just what you say, but we can try..

Would you like to write letters through the paper? Your name might look good in print. How about some poetry? You write it for school. Send in some. The editor likes it. Or what about a story, or an essay? That would be fun, too. And some good jokes will help. Try your hand, and send something.

Right now we need something about the camping at Moonelon this summer. Just to show you that my heart is on the right side, the one who sends the best poem or essay about Moonelon camping this summer will receive a prize of five dollars ($5.00). That's big money, isn't it? for just a little old poem, or a page from your notebook about something you learned, or a pretty little essay concerning the week at Moonelon.

Juniors and Junior Highs may write. Be sure to tell which camp you attended, your home church, your name and address. And you better get the paper to me by August 15 so the money can reach the winner in time to buy something for school. Will be watching the mails for your letters.



SHALLOW WELL CONGREGATIONAL CHRISTIAN CHURCH, SANFORD, N. C.

Our people at Shallow Well are justly proud of their new $42,000 addition to their church building, which includes several class rooms, a pastor's study, fellowship hall, and an assembly room which can be separated into class rooms by the use of Modernfold Doors.

This year the church is 125 years old. It now has 350 members of the church, and the same number in Sunday school.

Sunday, June 24, the church held open house so the members and friends could see the improvements made recently under the leadership of a building committee composed of W. E. Cox, Chairman, Henry Todd, Hoyle Spivey, L. J. Sloan and Gordon Wicker.

Deacons are Robert Watson, Chairman, Currie Thomas, Henry Todd, Jack Campbell, Jr., Lawton Maddox, Homer Measamer, and Lendon Rollins.

The Reverend G. Julius Rice is the pastor who has led the church in this new venture. He is a native of Burlington, N. C., studied in Southern Union and Elon College, graduating from the latter in 1952. Last month he received his B.D. degree from Duke University. His wife is the former Evelyn Harris of La Grange, Georgia. They have two children, Donnie and Bonnie.

New Training For Orphanage Workers
Homecoming Being Planned
Children On Vacation

John G. Truitt, Supt., The Christian Orphanage

An "on-the-campus" training program for houseparents and others caring for youngsters in children's homes in six Southeastern states was instituted June 1 by cooperating orphanages and the School of Social Work of the University of North Carolina. The Duke Endowment is helping with the financing of the program as is also the Social Work Foundation of the University. There is a fee paid by each child-caring institution entering into this training program.

Dr. Alan Keith-Lucas, of the Social Work School of the University spent several hours on our campus recently going over our facilities, physical equipment, and meeting our houseparents and other workers. He met many of our boys and girls and delighted them with his kindliness and attention. He seemed well pleased with what he saw and felt.

Dr. W. C. Reed, chairman of the governing board in appraising this program says: "Although there are more than 100,000 children in the United States living in institutions, little attention has been paid to the training of those persons who are primarily responsible for their daily living. This is the first attempt to bring such instruction to the child-caring homes on a systematic basis, thus providing opportunity for training to every houseparent."

The School of Social Work at Chapel Hill has for several summers conducted on the University campus a week of training for houseparents, and another for superintendents and administrative officers. These training sessions are of great value to those who can attend. However, it is difficult for houseparents to be away from their work in any appreciable number, especially when the staff is as limited as ours. I am planning to attend the one-week session for superintendents this summer.

We are beginning now to look forward to our annual homecoming program which is planned for the first Sunday in September. This will be in the nature of a special fiftieth anniversary celebration. The president of the Homecoming Society, Coy M. Franklin, of Durham, N. C., has asked me to let all know that the occasion will be designed this time for the general public and friends of the Orphanage as well as those who were once children here.

Many of our children are away on their two weeks vacation. Several of them have enjoyed camp life, and others of them are scheduled to go to camp. Friends and sponsors have been most helpful in arranging a short leave for each child. It goes without saying that we greatly appreciate all your help and kindness, and especially during the summer when our income is low.

REPORT FOR WEEKS OF JUNE 27 AND JULY 4, 1956

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$ 9,688.30
Eastern North Carolina Conference			
Beulah	$125.00		
Ebenezer	83.61		
Fayetteville	16.95		
Good Hope	48.00		
Morrisville	9.27		
Mt. Auburn, S.S.	6.08		
Oak Level	33.86		
		322.77	
Eastern Virginia Conference			
Berea (Norfolk)	8.00		
Bethlehem (Nans), S.S.	44.22		
Cypress Chapel, Bible School	4.46		
Dendron, S.S.	22.25		
Liberty Spring, S.S.	10.00		
Oak Grove	6.00		
Portsmouth, First	41.50		
Rosemont — Special	60.00		
		196.43	
North Carolina and Virginia Conference			
Bethel, S.S.	10.93		
Long's Chapel	95.00		
Mebane	5.00		
Reidsville, S.S.	64.00		
		174.93	
Western North Carolina Conference			
Biscoe	15.00		
Needham's Grove	35.00		
Pleasant Cross, S.S.	9.61		
		59.61	
Virginia Valley Conference			
Mt. Lebanon, S.S.	10.00		
Winchester, S.S.	10.00		
		20.00	
Total			$ 773.7
Grand Total			$10,462.0

ial Offerings

ount brought forward		$16,331.37
ice Guild Circle, Palm St. Church, Greensboro, N. C.	$ 5.00	
Alma Gilliam, Burlington, N. C.	10.00	
Jr. S. S., Mayflower Cong. Church, Minneapolis, Minn.	82.50	
t Cong. Church of Ludlow Center, Mass.	15.00	
athea Class, Suffolk Christian Church	5.00	
& Mrs. H. B. Newman, Henderson, N. C.	20.00	
ies' Bible Class, Cong. Christian Ch., Henderson, N. C.	25.00	
y Smith, Newport News, Va.	100.00	
Hope Christian Church, Roanoke, Ala.	5.00	
tbearer's Class, Hopedale Christian Church (to send a child to camp)	16.35	
kside Community S.S., Brookside, N. J.	42.07	
ndship Bible Class, Cong. Christian Temple (camp trip for Betty Jane Rowland)	25.00	
ceville S.S., Tifton, Georgia	3.00	
Henry V. Harman, Haw River, N. C.	3.00	
ster H. Roth Co., Inc. (dividend)	15.00	
y Crocker Friendship Fund (coupons)	.43	
H. S. Dawley, Hendersonville, N. C.	10.00	
ners Cooperative Exchange (dividend)	12.69	
emory of James Nelson Dennis, Jr., and Kenneth Clyde Payne, Jr.	5.00	
emory of W. L. Clark	5.00	
emory of W. L. Clark	5.00	
emory of W. L. Clark	5.00	
Memory of W. J. Ballentine	3.00	
Memory of W. J. Ballentine	10.00	
Memory of W. J. Ballentine	5.00	
Memory of W. J. Ballentine	10.00	
Memory of W. J. Ballentine	5.00	
Memory of W. J. Ballentine	5.00	
Memory of W. J. Ballentine	10.00	
Memory of W. J. Ballentine	5.00	
emory of G. P. Bray, Sr.	10.00	
ial Gifts	315.56	
l		$ 793.60
nd Total		$17,124.97
l for the Two Weeks		$ 1,567.34
l for the Year		$27,587.01

In Memoriam

"Blessed are the dead who die in the Lord."

HINSHAW

n June 7, 1956, at the age of 63, A. Hinshaw departed this life. For y-two years he had been a member alm Street Congregational Christian rch, and for more than forty years ad directed its choir. Several times ad served as chairman of the dea-, which office he held at his death. trustees had used his service, and Wicker Bible Class will long re-ber him as teacher.

rzie Hinshaw was loved and re-ted by the members of the church community. At the age of twenty-he confessed Christ, and through the s he witnessed to that faith in ch, at work, or wherever he might

though the church has suffered a t loss, we feel that the purposes of are "broader than the measure of 's mind," and we rejoice in the be-that his soul is eternally secure with

J. Reece Craven
Tommy Hopkins

FARRELL

Mrs. Daisy Robertson Farrell, 76, of 310 North Maple Street, Graham, North Carolina, passed away July 5, 1956, after four weeks of critical illness.

She was a native of Alamance County, the widow of Robert (Bob) H. Farrell, and a member of Providence Memorial Congregational Christian Church.

Surviving are her two sons, R. Dewey Farrell of Greensboro, and John D. Farrell of Graham, one sister, two brothers, and three grandchildren.

Religious services for her were held July 6 at McClure Funeral Home in Graham by the writer, and burial was in Linwood Cemetery.

Wm. T. Scott

More or Less Personal

By the Editor

Those readers who have come this far through the paper may be interested in a few more or less personal matters concerning the editor and the paper. If so, let's think together a moment.

Editing overlaps with pastoring by two months. My preaching obligations in Asheboro end with July, and August was to have been vacation time for me. It would have been far easier to assume the editing in September, but that did not seem to be the way it could be done.

Another big problem was moving the printing from Richmond to Asheboro. The printer here has been very generous, eager, and considerate. It is a real job to start a new project of this kind. Only printers will know how big a job it is.

The paper was practically prepared with pages planned when news of the death of the former editor came. Of course, we wanted to change plans to include material concerning him.

Now concerning policies for the paper, a few things should be said.

This is to be a religious newspaper. We want news from our churches of the Southern Convention. We shall try to give important information concerning our denomination. The activities of other religious bodies should come into our pervue. Whatever influences religion in our world may enter the news of this paper.

Articles should be short. Long discourses belong in some other kind of magazine. Write, but say what you mean in as few words as possible. It costs money to print, and printing has no value unless it is read.

Let's be friends. Sometimes something may be said that some of us do not like. Then we must remember that the other fellow has just as much right to his opinion as we have to ours. In a world like ours it pays to be friendly.

A multitude of suggestions have been received concerning what to do with THE SUN. Many of them may show in this first issue under new management. But slips will be showing also. Give us time; and give us suggestions. We expect to do our very best for the people represented and the readers.

Changes of date of subscriptions will be made soon.

An Old Paper With New Look

The Christian Sun Changes Format

The paper you are reading is old enough to be venerable, but, it is devoutly hoped, not senile. For 112 years it has weathered the storms, and only once has it gone down, and then for a count of only four years. The War Between the States gave it a staggering blow, but its survived.

When THE CHRISTIAN SUN made its appearance in 1844, the first religious newspaper in America, THE HERALD OF GOSPEL LIBERTY which was also a publication of The Christian Church, was only thirty-six years old. Hence THE SUN is not a frisky youth with little experience.

Its size was small in the beginning, as shown in the accompanying picture. It has been newspaper size, and now it is reduced again. The present size is based on cost and convenience.

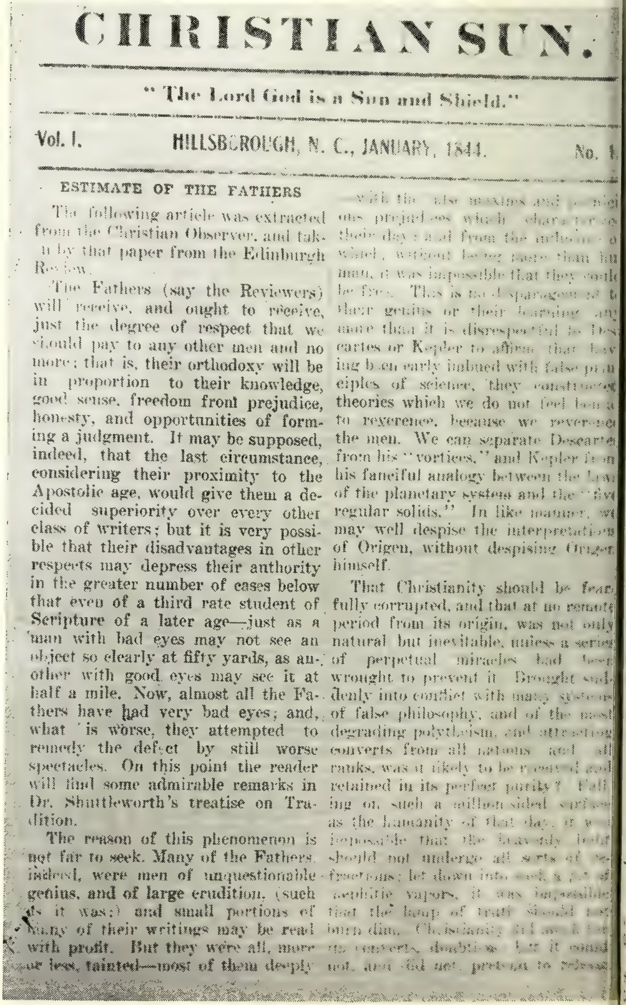
It has been printed at Junto Academy, Hillsboro, Raleigh, Suffolk, Elon College, Burlington, Richmond, and now it comes from the press in Asheboro, North Carolina.

Rev. Daniel W. Kerr started the paper on his own, but for The Christian Church. At the first regular session of the Southern Convention, 1858, the Convention took responsibility for the paper and elected Rev. W. B. Wellons editor.

Fourteen editors have served THE SUN, eleven of whom were ministers. Dr. J. Presley Barrett, Dr. James Oscar Atkinson, Mr. John T. Kernodle, and the present editor have all had a second chance at editing it.

People often buy new clothes, or a new car, before they really need them because they want a new look. The old things are not attractive enough. The new may be worse, but they are different.

Changes in the paper were authorized by the Board of Publications, and the editor was charged with responsibility of making a new mat. Ideas have come from m people. If this first issue turns just to be just a conglomera please be patient. The editor learn. He surely will if each of will send him your ideas, which are cordially invited to do.



CHRISTIAN SUN.

"The Lord God is a Sun and Shield."

Vol. I. HILLSBOROUGH, N. C., JANUARY, 1844. No. 1.

ESTIMATE OF THE FATHERS

The following article was extracted from the Christian Observer, and taken by that paper from the Edinburgh Review.

The Fathers (say the Reviewers) will receive, and ought to receive, just the degree of respect that we should pay to any other men and no more; that is, their orthodoxy will be in proportion to their knowledge, good sense, freedom from prejudice, honesty, and opportunities of forming a judgment. It may be supposed, indeed, that the last circumstance, considering their proximity to the Apostolic age, would give them a decided superiority over every other class of writers; but it is very possible that their disadvantages in other respects may depress their authority in the greater number of cases below that even of a third rate student of Scripture of a later age—just as a man with bad eyes may not see an object so clearly at fifty yards, as another with good eyes may see it at half a mile. Now, almost all the Fathers have had very bad eyes; and, what is worse, they attempted to remedy the defect by still worse spectacles. On this point the reader will find some admirable remarks in Dr. Shuttleworth's treatise on Tradition.

The reason of this phenomenon is not far to seek. Many of the Fathers, indeed, were men of unquestionable genius, and of large erudition, (such as it was;) and small portions of many of their writings may be read with profit. But they were all, more or less, tainted—most of them deeply [illegible] with the false maxims and [illegible] [illegible] which [illegible] their day [illegible] from the [illegible] [illegible] without being more than human, it was impossible that they could be free. This is not disparagement to their genius or their learning, any more than it is disrespectful to Descartes or Kepler to affirm that having been early imbued with false principles of science, they constructed theories which we do not feel bound to reverence, because we reverence the men. We can separate Descartes from his "vortices," and Kepler from his fanciful analogy between the laws of the planetary system and the "five regular solids." In like manner, we may well despise the interpretations of Origen, without despising Origen himself.

That Christianity should be fearfully corrupted, and that at no remote period from its origin, was not only natural but inevitable, unless a series of perpetual miracles had been wrought to prevent it. Brought suddenly into conflict with many systems of false philosophy, and of the most degrading polytheism, and attracting converts from all nations and all ranks, was it likely to be preserved and retained in its perfect purity? Falling on such a million-sided surface as the humanity of that day, it was impossible that the heavenly light should not undergo all sorts of refractions; let down into [illegible] of earthly vapors, it was impossible that the lamp of truth should not burn dim. Christianity [illegible] [illegible] it could not, and did not, pretend to [illegible]

The only instance in history of a woman who was the mother of a queen, an emperor and three kings was Marie Letizia Bonaparte, born in 1750. Her children were Caroline, Queen of Naples; Napoleon, Emperor of France; Joseph, King of Spain; Louis, King of Holland, and Jerome, King of Westphalia.

Henry Wilson, elected with Grant in 1872, was the only man to gain high office in the United States under a name not actually his. Wilson's real name was Jeremiah Colbaith. Being an orpan, he was adopted by Henry Wilson, and out of gratitude to his benefactor, Colbaith legally adopted Wilson's name.

HISTORICAL SOCIETY, 1956,
Southern Conv[illegible] Congregational Christian Church
Elon College Library
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The Christian Sun

VOLUME 108 JULY 24, 1956 NUMBER 27

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

GENERAL COUNCIL REPORT ISSUE

CONGRATULATIONS

Dr. Douglas Horton (left), who served the General Council as its minister and secretary for eighteen years and who resigned last July to become the Dean of Harvard Divinity School, is shown congratulating his successor, Dr. Fred Hoskins. Dr. Hoskins is a graduate of Illinois College and the Divinity School of Yale University. He leaves the pastorate of First Congregational Church of Oak Park, Illinois, to become the minister and secretary of the denomination.

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.

Here And There Among The Churches

MINISTER MOVING — The Reverend Julius Rice moves from Shallow Well to Bayside church August 1. He succeeds Rev. Ernest Brickhouse who has served as pastor since the church was organized in September, 1954. Mr. Rice has served Shallow Well since 1953.

* * *

LEAVING US — The Reverend Wm. P. Smith leaves the pastorate of First Congregational Christian Church of Portsmouth, Virginia, September 1 to become the minister of West Richfield church in a suburb of Cleveland, Ohio. While in North Carolina he served as assistant pastor of our First Church in Burlington, and as pastor at Haw River. He married Miss Virginia Boyd, a graduate of Elon. They have a two year old daughter, Cynthia Lynne.

* * *

CHANGING JOBS — Sunday, July 29, the Reverend F. C. Lester will preach his last sermon as pastor of our Asheboro church, and probably his last as pastor of a church. He was licensed in 1914 and ordained in 1916. He has served churches nearly all the years since beginning at Haw River in 1915. He is editing this paper.

* * *

REVIVALS — The Reverend Fred Register is to be the preacher in a revival beginning July 29 at Shiloh. Mr. Register is assisting Rev. Avery Brown at Union Grove this week.

The Reverend John Bowers is to be the assistant to Rev. M. L. Fogleman in a revival at Pleasant Cross beginning the first Sunday in August.

Revival is slated at Needham's Grove beginning the third Sunday in August.

* * *

OFFICERS ELECTED — Officers elected at the Western N. C. Sunday School Cnvention last week were: President, Rev. Bill Simmons; Vice-President, Martin Deese; Secy.-Treas., Mrs. Sherman Maness; Assistant Secy.-Treas., Miss Lola Farlow.

* * *

LADIES' NIGHT will be observed by the W. N. C. LAYMEN at a rally on Saturday, July 28, at Spoon's Chapel, according to announcement by the president, H. V. Cox, Jr. Speaker at the dinner meeting will be Dalton Harper of Asheboro.

* * *

W. N. C. PILGRIM FELLOWSHIP meets on Sunday, July 29, at Smithwood Church, near Liberty, beginning at 2:30 in the afternoon. Young people from all churches in the Western Conference are urged to attend by Betty Baker, secretary.

* * *

SEVERAL INTERNATIONAL STUDENTS are at Elon College this summer. If you would like to have the privilege of entertaining them in in your church, please contact Mrs. W. J. Andes, Elon College, who will make the arrangements.

* * *

OLD FRIENDS seen at the General Council included Dr. and Mrs. Merton French, formerly of the Elon College faculty; Rev. A. Greig Ritchie, now Executive Secretary of the Missouri Council of Churches; Mrs. John Eldredge, the former Betty Chicoine, who worked as a member of our Convention staff for several years; Rev. Herbert Councill, Jr., who is serving in New York state; Rev. Joe A. French, now of Lanett, Alabama; Rev. Carl Dollar, formerly pastor of our Sanford Church; Rev. Emmanuel Hedgebeth of Holland, for several years a pastor in North Dakota.

QUOTATIONS

During the past few years we have done rather well for ourselves, as we have substantially increased and met our home expense budgets. But now, with our own house in quite good order, I pray we shall look beyond our own four walls and recognize our Christian duty to support the work of the Kingdom around the world . . . We will not be satisfied until our church shall share on a basis of a dollar for ourselves and a dollar for others.

John H. Ives,
Chairman of Missions Council.

* * *

In its work the Board of Home Missions looks in two directions. It looks toward the churches, asking what resources and services it may properly, within its competence, and within the accepted division of labor in our fellowship, render to them for the strengthening of their life. It also looks away from the churches, not in disregard of them but in their behalf —asking how it may serve outwardly so that some portion of the life they have received shall be given back and poured out in ministry to the world.

Truman B. Douglass,
Executive Vice President,
Board of Home Missions

* * *

Last night, 500 refugees crossed the frontier into West Berlin, and the night before that, and they are crossing tonight, in hope of freedom and a better life.

Tonight 1,100,000 Arab refugees in the Middle-East are waiting, still waiting, having already waited eight years.

In Hong Kong, Korea, Greece, Vietnam, Indonesia, and Germany the people wait and hope, still.

These are the ones, 30,000,000 of them, whom war and the revolutionary ferment of our time have made their victims. These are the people who have become "the permanent obligation of the churches."

R. Norris Wilson,
Director of Church World Service

Volume 108 Number 27

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription $3.00
Two years, single subscription 5.00
Club of at least ½ church families 2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

The 1956 General Council As I Saw It

MARTIN T. GARREN

One was almost compelled to come away from the meeting of the General Council at Omaha with a feeling that there had been sharp contrasts in the proceedings at the meeting.

On one hand there were some definite items to give the delegates concern. The bitterness of some of the opponents of Church Union was disconcerting. The all-night session, indicative as it was of parliamentary maneuverings and deadlocks, was more typical of a secular meeting than of a church council. The evidences that all of us in our fellowship, like the members of all other denominations, are faced with definite and demanding decisions in the field of social relationships and human problems caused deep concern on the part of many delegates.

To offset these vital and serious concerns were the many items which caused all of the delegates to take pride in our denomination.

The overwhelming vote in favor of the merger with the Evangelical and Reformed Church was indicative of a spirit of unity which was often overlooked in the more dramatic accounts of the happenings at Omaha. With a vote of 1,310 to 179 favoring the merger, most of the delegates left Omaha looking forward with hope and confidence to the convening of the first General Synod of the United Church of Christ in Cleveland on June 25, 1957.

The membership of our denomination should be greatly heartened by the fine leadership shown by the officials of our fellowship at Omaha. Also there was much inspiration to be gained from the devoted participation of the laymen and laywomen in the proceedings of the General Council.

The theme of the General Council, "The Cause of Christ I Make My Own," was visibly demonstrated in the excellent reports of progress given by the various boards and units which make up the denominational level of the Congregational and Christian Churches.

The American Board dramatically presented its accounting of its stewardship as it told of its work throughout the world. It emphasized the great contributions made by the missionaries and the leaders of the American Board. Everyone was thrilled at the unfolding of the story of the progress of the American Board from the time of the Haystack Prayer Meeting near Williams College in 1806 down through the intervening 150 years. The delegates could see how the statement of Samuel Mills at the Haystack Meeting, "The Cause of Christ I make my own," has become the theme of our efforts to extend the Kingdom of God.

The Board of Home Missions, using as its particular theme "People Here and Now," showed how it is working in manifold ways to carry the gospel of Christ to people in all localities across our land. All of the delegates to the General Council were inspired by the story of the Board of Home Missions' ministry in city, town, and rural areas, in the new and expanding communities in all parts of our nation, on the college campus, through the printed word, and among under-privileged people. Many of the delegates were particularly pleased to see the emphasis placed by this board on evangelism and the local church.

Many of the people at Omaha learned much of the work of the Congregational Christian Service Committee in the area of relief and reconstruction, as dramatically delineated in one item of the work of the committee, that of its service to displaced persons. Also, many learned of the fine work being done by our fellowship in the chaplaincy and the efforts to carry the gospel to the men and women in the military services.

There were many other sources of inspiration. The worship services conducted by Chaplain Cloma Huffman were high points in the activities of each day. They were conducted with dignity and reverence and brought to the General Council a determination that the theme, "The Cause of Christ I Make My Own," should not be an empty phrase.

MARTIN T. GARREN
Member of First Church,
Greensboro, N. C.

President of the Southern Convention, the first layman to hold this office in 100 years.

The joint service conducted by the Pilgrim Fellowship, the Women's Fellowship and the Laymen's Fellowship was a memorable experience, as was the Sunday morning worship service.

The communion service was a service of beauty, dignity and inspiration. The dramatic presentation, "Measure of a Moment," beginning a year of celebration of the Haystack Prayer Meeting was staged with skill and appeal. The semniars offered opportunities to the delegates to widen their spiritual horizons.

Most of the delegates left Omaha with a feeling that ours is a significant witness which will be strengthened with the added numbers and increased vision which will come with the consummation of the union with the E. and R. Church. At the same time the delegates were indelibly impressed that there are areas in our fellowship in which the need is great.

As is always true, we need more money to make possible an ever-expanding witness. Countless jobs are not being done because the material resources are lacking. Even more evident, however, was the great need for personnel. In all facets of our fellowship people are needed. Trained, consecrated people must be found for the many opportunities in Christian Education, in the ministry to college students in all institutions, whether church-related or not, in the mission fields, and, above all, in the ministry in the local church. The pleas of our leaders made us feel the gravity o the situation and emphasized to us that it is imperative that we strive to interest our best young people in full time Christian Service.

Finally, the meeting at Omaha focused attention on the great nee for increased devotion and participa tion by lay people in all areas of th life of our fellowship. No one wh attended this meeting of the Genera Council could fail to see the necessit that each lay person bear his witnes to the best of his ability. Our min isters and trained Christian worker in the churches and on the board are doing highly efficient work und trying conditions. They must hav the support and cooperation of th lay people of our fellowship.

EDITORIALS

THE GENERAL COUNCIL

The General Council of Congregational Christian Churches is the name of the denominational agency which was created in 1931 when the General Convention of the Christian Church and the National Council of Congregational Churches united in Seattle, Washington. It is composed of representatives of thirty-nine Conferences and Conventions scattered across the United States, Puerto Rico and the Hiwaian Islands.

Delegates to the General Council come from the more than six thousand churches. They meet to discuss the larger interests of our united work, to set standards and ideals towards which the churches should aspire, and to transact specific business.

In a free fellowship like ours the General Council has no authority over either the conferences or the churches. In fact it has no ability to dictate to the boards through which the churches operate both at home and abroad. The Council brings together leaders from all areas who consider the work being done by all denominational agencies. Members of the Council are also members of the agencies. Hence, the votes of the Council delegates do help to fashion the polices of all boards and agencies of the Congregational Christian Churches

THE OMAHA COUNCIL

When the Council covened in Omaha, Nebraska last June there were about 1,500 voting delegates, 500 associate delegates, and another thousand visitors present. From the beginning there appeared to be a real purpose for the meeting, and the interest was sustained through the week of day and night sessions.

Two major concerns were in the minds of the people. Uppermost was the proposed merger with the Evangelical and Reformed Church which had been under consideration for fourteen years. The other had to do with resolutions concerning the social changes now taking place in our revolutionary world.

The weather was hot and humid, but delegates were in their places both day and night. Air-conditioning of the beautiful Music Hall where we met may have had something to do with attendance, but not much. People went to Omaha with a purpose, and they intended that that purpose be fulfilled.

THE PROPOSED MERGER

Determined opposition to the merger was evident from the first. When Malcom Burton insisted that the Executive Committee of the Council had made agreements with the Evangelical and Reformed Church which were not being reported in the thirty-two printed pages of actions taken during the past two years, and suggested that if a "full" report was not made court action might follow, the Executive Committee responded with a call of the Council to begin at ten o'clock that night to hear the reading of ALL the minutes for the past two years.

When the roll-call of conferences was made at ten o'clock, thirty-seven of the thirty-nine conferences answered. When roll-call came again at the conclusion of the reading at 7:38 the next morning, thirty-seven conferences reported with joy, like soldiers who have completed a successful mission.

The resolution to call a meeting of the United Church of Christ in June 1957 and to elect delegates from the Council to attend that meeting made possible the vote that resulted in 1,310 in favor and 179 opposed, with 11 abstaining. When Moderator Coe said: "This is the big moment," and announced the vote, the Council reverently sang: "Praise God from Whom All Blessings Flow." It was the big moment for which an overwhelming majority of the General Council had waited through years of debate, court action, and great anxiety. At other moments in the sessions there may have been some similarity to political conventions, but this was a very solemn, religious moment when those who believed they were following the will of God for this generation joined votes and took a step forward. Cautiously, but forward the Church moves.

SOCIAL RESOLUTIONS

Members of our churches are very sensitive to the currents of life that move across our world. The American Board of Commissioners for Foreign Missions, with its agents scattered far and near, and other agencies of our Church with their varied responsibilities in human relations, will not let a Christian conscience be at ease while human beings anywhere suffer for food, shelter, education, religious ideals, freedom, or fellowship.

So it happens that the General Council passed many resolutions that have to do with human conduct. The resolutions are written by individuals, debated and changed by groups, and eventually come through the Council to the churches for their consideration. Doubtless no resolution is the exact desire of any single individual, but they all express the general beliefs of the majority of the delegates.

Many of the resolutions passed by the Council are being printed in this issue of THE SUN so all who read may know exactly what was voted. It is hoped that readers will remember how the resolutions are made, what they are intended to express, and that they are binding only to the extent that we each try to make them effective in our own sphere.

Some of the resolutions are far from what your editor wanted and tried to get. But it is certain that all of us much prefer to have them than for our church people to be insensitive to human needs. We may not agree on methods for the accomplishment of desired ends, but we must certainly continue to be conscious not only of the ancient man on the road to Jericoh but the multitudes in refugee camps and the people we meet day after day. The intent of the resolutions, THE SUN believes, is to make us aware that something is happening about us, and that we should act like Christians in a revolutionary world.

KEEP THE PUBLIC SCHOOLS

This week the legislature of North Carolina is in an extra session to consider what can be done to maintain the public schools and the social pattern of the state. For little more than half a century the state of my birth has assumed responsibility for the education of all its children. Separate, but equal, schools were to be provided for the white and colored pupils.

Great progress has been made. That little one-room school which so many of us attended is a far-cry from the magnificent consolodated schools scattered across the state now. We are pleased that our children have much greater advantages than their parents. They need them for their day. We must not let their chance at success slip.

That means that we must save the public schools. Some people have enough money to educate their children, but most people do not. There are no private schools to take the place of public schools. We never had an educated public until we had schools for all. Let's keep our schools.

PILLARS OF THE HOME

2. LOYALTY

Henry E. Robinson

A few months ago I was in a room I shall not soon forget. An aged and paralyzed mother lay on a bed with her good hand wrapped in bandages so she could not pull away the bed clothes. She could speak no word beyond a muffled sound. A daughter for seven long years had cared for her night and day. Food, baths, laundry — all that goes with a bed-ridden invalid she had supplied for seven long years. Often she did not know where the necessities of life were coming from. That didn't seem to matter. Her one thought was her duty to her mother — by day and by night. Here was loyalty that money could not buy.

A young teenager I know was out with the gang one night. Someone produced a flask and it began going the rounds. When passed into his hands he handed it back amid the taunts and derision of his friends. "Maybe you ought to go home to mother," one said. He answered, "That's funny, I was just thinking about my parents and what they would think of me if I came home with liquor on my breath. I just can't do it to them. Drop me off at the next light." Here was loyalty in a much different situation, loyalty that was bound with real courage in a difficult situation, loyalty that reflected training, instruction, and, I suspect, some prayers in that home.

There come times in the life of every family when its inner strength is tested. There are times when the income is less than the many needs and demands of the home. Curtailment, doing without, foregoing some coveted possession, test our family spirit. Sickness which requires long hospitalization and medical care and which takes great amounts of time so that the many must sacrifice for the one, tests our loyalty one to another. A father is transferred to a distant city. Home, schools, friends, church, teachers, must all be left behind. It hurts down deep, and the sudden shock of it is hard to take. But we are loyal primarily not to a house, a school, a circle of friends, but to the family of which we are a part and in which we have our deepest roots.

The time will inevitably come when the children of a home must break away and form new families. This is life, this is God's plan for the propagation of the race. Parents who try to hold their children around them and deny them the privilege of creating their own homes, do great injustice to all the natural and social rights of an individual. But what becomes of loyalty when the family breaks apart? Our loyalty then is not to a particular group in a particuplace. but rather becomes a loyalty to the standards and ideals which have been the strength in one's parental home. Absolute fidelity between husband and wife, sacrifice, if need be, for one on the part of the many, sharing of the work, the spirit of cooperation, doing without the lesser things that a greater good may be achieved, faith in God, trust in Christ and the church — these are some of those ideals to which our loyalty must be given without reservation as we break ground for our homes of the future.

Jesus caught the vision of a great mission on earth. To its principle he was loyal, unwavering. Satan tempted him to be untrue to his trust. The Pharisees tried to catch him in contradictions and discredit him before the people. Some of his friends deserted him. One betrayed him, another denied him. These and many other obstacles could not break through the holy trust that God had placed in him. No difficulty was great enough to sever his trust in his heavenly Father. Something of this same deep trust must prevail in our families to hold them together through the many tests that come. Strangely enough the same strength that prevails within the family will effect a similar strength within each individual. A well ordered home means well ordered individuals. May loyalty strengthen our homes as a supporting pillar that it may also strengthen each life.

A Story Children May Like

Pets In India

By Mrs. Edward (Frances) Riggs
A Missionary Wife

Most of my time has been spent starting the children in school again. Joy saw so much of Louis' first-grade work here at home last year that she has gotten off to a running start and I'm having to think up tricks to slow her down a bit.

We have had a whole series of pets in our home the past month. Just before we went to Kodai, some little boys brought the children three squirrels only a few days old. I rescued them from the children, put them in a box, and began raising them on goat's milk. They thrived. I taught one of the local boys how to care for them while we were gone, and when we returned home they were nearly grown. When they were about ten weeks old, we set them free in a big tree. They haven't turned up dead, so they must have made out all right.

By that time I had gotten a reputation in the village for raising little wild things. So the same day a little boy turned up with a bird the local people call a "minar." (It looks as though it were related to a robin, but if the tongue is split they can teach it to talk.) I had just told the little boy who brought it that I could not possibly raise a bird with two cats in the same house, when out jumped one of our "pussies" and made off with the bird before we knew what was happening. The next day I discovered the children with a baby woodpecker. I rescued it and put it into the squirrel cage. That night a cat reached through the wire and mauled it so badly we had to do away with it. Again in the morning two baby woodpeckers turned up at the door. Three woodpeckers in two days was too much! I took the birds a safe distance from the house and got the little boys to help put them into a tree.

Our cats make excellent pets and take all sorts of handling from the children. Joy has taken to dressing them in doll clothes, and has them trained to lie or sit in any position in which she places them. They keep the house completely free of rats, which is a real health protection to us. They hiss at our goat which follows them around out of curiosity. As yet they haven't bothered our rabbit, but we don't dare leave them alone together.

Present Values To Be Maintained In New Church

Dr. James E. Wagner

(Dr. Wagner is president of the Evangelical and Reformed Church. This is part of the message he gave to the General Council Tuesday, June 26. Ed.)

The spirit in which the Evangelical and Reformed Church has participated in negotiations looking toward the United Church of Christ can be illustrated by two matters now written into the record.

At the Joint Meeting of October 12, 1954, at which union negotiations were resumed, a section of the minutes reads as follows:

"It was suggested that the joint meeting would do well to determine, at the outset a frame of reference against which, or within which, decisions would be made. It was suggested that such a frame of reference might be found in this kind of statement:

" 'It is our mutual aim to do those things which will make us a better "witnessing" church for the God and Father of our Lord Jesus Christ, at this particular time in history.'

"It was pointed out that unless such frame of reference were kept in mind we might easily become bogged down in purely personal preferences, fears or differences of opinion about details."

Earlier than that, in 1948, in a statement adopted by the General Council of the Evangelical and Reformed Church it was declared:

"We hope that the union may move forward to a speedy and satisfying conclusion and that the Constitution of the United Church may, through the guidance of the Holy Spirit and the experience of the new church, not merely develop a compromise of two former policies but, on a higher level, conserving the values of both, may bring forth a new polity and plan of organization for the United Church . . . (and voices) the conviction that where a common faith in Christ unites us, historical confessions and polities shall no longer constrain us to go our separate ways."

There are several implications discernable in that statement.

1. The Evangelical and Reformed Church has never even remotely assumed that its "way of life" should or could be imposed on the United Church of Christ.

2. By the same token it was assumed that even "the Congregational way" is not held so inflexibly that it is not always subjected to the tests of time, the scrutiny of God, and the operation of mutual trust and generosity.

3. This union, if it is to be the offspring of humility and hope, dare not ever be conceived as the absorption of one fellowship by another in which the former would be required abjectly to cast off all of its past and its precious traditions.

4. Each of our communions has values it would bring as gifts to the other and our union will be strengthened and enriched by incorporating the best from us both.

Each of us does bring rich gifts to the other as we enter into our common life.

We should gratefully remind ourselves of some of the hazards to ecumenicity which we have never had to face. We have faced no question as to mutual recognition of our ministries, or of the full validity of our respective administrations of ordination and the rites and sacraments. We have not had to wrestle with any problem of inter-communion. We have not been handicapped by any superficial — I will not say artificial — doctrine of "apostolic succession." The "fruits of the Spirit" are the only evidence each has required of the other's being in the true apostolic succession.

We expect from Congregationalism a new sense of responsibility within the local church.

We bring into the United Church a larger commitment to orderly, regularized procedure.

Congregationalism will lead us to exalt the question of the present Lordship of Christ: What is His will for us in this situation?

We may bring with us a tendency to base the contemporary question on a fuller awareness of the historical process — creeds and confessions — reflecting the relationship between God and man as that relationship was revealed in Jesus Christ.

If Evangelical and Reformed tradition underlines the wholeness of the Church — what Congregationalists might speak of as "the claims of the Fellowship" — we believe that Congregationalism will teach us anew that the essence of the Church is found "where two or three are gathered together in my name."

Already our deliberations and our hopes have cast about the emerging structure of the United Church of Christ a character neither of our communions would likely have achieved by itself.

There is now in sight the fulfillment of that earlier hope of "a higher level, conserving the values of both, (which) may bring forth a new polity and plan of organization for the United Church of Christ."

Ours will be therefore all the more wondrous opportunity to demonstrate in our time and in this country for the first time that this "impossible" can be done, and that, further, in church government as in life

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

The real worth and validity of this union in the sight of God will eventually be measured by how profoundly and with what deepening devotion we set about getting God's work done in this world. If by the witness of our united churches the world's broken-hearted find hope and heeling, the grieving have the comfort and consolations of grace made real, the aged discover that "at evening time it shall be light"; if young men and women are wisely guided in the choices they must make and strengthened when they have chosen "the hard right against the easy wrong"; if men and women in the midst of life's struggle are made "strong in the Lord and in the power of His might"; if the imperatives of God's justice and love are brought effectually to bear on the relationships of men in our workaday world and of nations wrestling with the promise and the peril of power: — that is, not in devising new and grandiose schemes for making the world better, but in doing better the age-old ministries to which priest and prophet have always given themselves: — then time and the event and the silent whispers of the Eternal God will confirm our present faith that the establishment of the United Church of Christ was doing of His will.

Greetings To The Evangelical And Reformed Church

Dr. Truman Douglass, Executive Vice-President of the Home Boards of Congregational Christian Churches.

The General Council of the Congregational Christian Churches, meeting in Omaha, Nebraska, June 20th to the 27th 1956, sends you greetings.

We address you in humility and joy. We are humbled by the remembrance of your patience through the years when we have been making decisions and painfully refashioning some we once thought had been made. We rejoice in being able to tell you that the work which a great company of us have so long purposed in our hearts to do has now been accomplished. This General Council, by an affirmative vote of 1310 to 179, with 11 abstentions, has given its authorization for the holding of the Uniting General Synod of the United Church of Christ and has elected delegates to represent it at this meeting.

We are heartened by the assurance given us by leaders of your Church that the delay has not dimished your willingness to accept us as equals in the band we have convenanted together nor lessened your eagerness to walk with us as companions along the new way which God has graciously opened to us.

We have known tribulations in our efforts toward union. We ask you to believe that the severity of our travail is also the measure of our desire that this union should come to pass and of the resoluteness of our purpose to accomplish it.

These years of hope deferred have been difficult for us, as for you. Yet, by God's mercy, some good things have been wrought during the time of waiting.

The written covenant we have made —the Basis of Union with Interpretations—has been subjected to rigorous testing and is declared to suffice. After nine years of discussion and debate, of close scrutiny by eyes hostile and friendly, of examination by secular courts of law, it stands as a sufficient compact for the beginning of our common life. Our decision is unequivocal. We desire to proceed with the union in accordance with this covenant we both have approved.

We are mindful that even the most skillfully drawn document cannot provide the foundation of union without abundant good faith. We know also that imperfect instruments may suffice when employed in the service of a common purpose and made strong by trust in one another. These years of waiting have increased our certainty that we desire to form this union. We call to your notice that the first vote to implement the Basis of Union, taken at a General Council meeting in Cleveland in 1949, was carried by a majority of 81.5 per cent. At this General Council the favorable majority is 87.3 per cent. Our commitment to this union has gained in numbers and, we are sure, in depth of conviction.

A Prayer When Merger Was Voted

By Dr. Fred S. Buschmeyer

Almighty God, Creator, Counsellor, Sustainer, Redeemer, Who hast made us one in thy love, one in our constant need of thy redeeming grace, one in our hope that Thou wilt have mercy upon all our failures and wilt of thy great goodness lift even our best efforts above the limitations of our own low vaulted lives. We stand in a moment when we feel that a new measure of thy divine intent has broken into our lives. We do not stand in this moment flushed with the sense of our own achievment. We do stand humbly grateful for that measure of thy grace which has fallen upon us this day. Grant, O God that as Thou hast made us one we may little by little, step by step come to acknowledge our oneness in Thee; our oneness in sympathy; our oneness in hope; our oneness in purpose that Thou shouldst rule in our lives, that thy son Jesus Christ should be the Lord of our churches and that we should day by day by thy grace walk as true sons and daughters of thy love. Hear this our prayer as we remember thy guiding power in the lives of our forefathers and make us full of hope and courage that by thy grace we too may bring new light and hope to the future. In the name of Christ our Lord we offer ourselves in dedication with this prayer.

Amen.

Through the years of delay both you and we have come to know better and to prize more highly our own history and traditions. This is a familiar consequence of ecumenical encounter. We have gained in maturity of understanding as to who we are as a people of God. Yet this does not mean we have drawn away from one another. In achieving the first significant "break-through" penetrating the barriers between different families of churches in the United States, we do not disown our traditions nor carry our inherited riches in a slack and careless grasp. We bring to one another what is most vigorous and vivid in our past, believing that our union will be the richer as each contributes to it his veritable treasure.

Yet we have also known that no heritage, however august, is to be set in the place that belongs to Christ.

It is He, not our traditions, to whom we ascribe honor and glory. It is He, not our history, who is the Saviour of Men, the Desire of Nations, and the World's Hope. It is He whose sheep look to the scattered shepherds and are insufficiently fed. It is He who sees with compassion and sorrow the brokenness of the world, and it is for the sake of His world's wholeness that we long to offer him a whole Church. It is He to whom we would bring a fellowship united in His name, and it is His lordship we would proclaim and exalt in our union.

We believe that as the United Church of Christ is made truly His Church it will not only gather in one communion all the people of our two fellowships but will summon to its ampler life others who, like us, bless the Name that is above every Name.

The grace of the Lord Jesus Christ be with us all.

Resolutions On Social Issues Ad

International Affairs

We, the members of the 1956 General Council of the Congregational Christian Churches, affirm our belief that:

All men, regardless of race, nationality, color, political beliefs or religious faith, have an inherent and infinite worth;

Mankind is, under God, one family, and this unity is more fundamental than the existence of nations, distinctive social systems, and differing stages of social development;

It is the will of God that His human family should live together in peace and mutual helpfulness;

All men, as individuals and as national groups, are sinners, prone to disregard the needs and rights of others, tempted to think of themselves more highly than they ought to think, needing the correction and the forgiveness of God and of their fellowmen;

National wealth and power are not an occasion for pride or self-indulgence but are to be used in the service of human welfare, both within and beyond the nation;

It is the particular responsibility of the nations that are strong to help bear the burdens of those that are weak.

While the problems confronting the contemporary world are many and complex, the world situation, as we see it, may be described under three main aspects. First, in large areas there is growing demand for social change of revolutionary proportions. Second, technological inventions are profoundly altering our ways of living; in international relations, there is less and less possibility of isolation — political, economic, moral or spiritual. Third, the free, democratic way of life is in profoundly serious competition with the communist's way.

CHRISTIAN CONVICTIONS

In this situation, our Christian convictions lead us to the following conclusions:

1. We believe the most important contribution the United States can make to the world is not in anything it may export but in what it is. A perplexed and strife-ridden world needs most from our country the inspiration of a society which maintains order without sacrificing freedom, which believes in and practices justice, which provides for the material needs of the people, where there is unity without enforced uniformity, where the dignity of all men is respected, and which strives to live in peace and mutual helpfulness with its neighbors. This is our first responsibility as American Christians, and to this task we dedicate ourselves.

2. The armed strength of the United States and of the free world, while apparently essential in existing circumstances, is only a partial and negative defense of the free way of life. A stronger and more lasting defense lies in the vigorous and sustained use of American political, economic, and moral resources to help weaker countries develop their social institutions.

3. Not primarily as a way of defeating communism, but as a way of serving human life and of meeting its moral responsibility, the United States should support a larger program of economic and technical aid to Asia, Africa, the Middle East, Latin America, and other parts of the world where it is needed. This should be done through both American governmental and private agencies and, in much larger proportion than now, through the United Nations. We do not believe the United States can afford to postpone this larger program until the increased cost can be met by savings from disarmament. As a means of assisting economic development in the under-developed areas, our country should join in a multilateral program of economic development through the United Nations, such as the Special United Nations Fund for Economic Development, SUNFED. We also strongly support the international exchange of students.

4. The true welfare of people in the contemporary world requires emphasis on their interdependence, their international responsibiliy, and their political maturity, as well as their right to national sovereignty. But the policies of our government should never leave in doubt the basic sympathy of the American people with struggles for freedom and equality. The Christian conception of the worth and dignity of human beings cannot, we believe, be reconciled with indefinite continuance of colonialism, in either its traditional or its Communist forms.

5. Our country, with its great responsibility in the free world, should persist in the effort to negotiate settlements between Communist countries and ourselves. We should avoid concessions that would weaken freedom and discourage people who live under the Communist yoke. We should recognize that neither side should be expected to make all the concessions.

6. The livelihood of men and women in most countries is closely related to the volume of international trade. The United States, as the world's richest and greatest creditor nation, has a special obligation to follow domestic and international practices which will increase the flow of such trade. We support the United States' program of Reciprocal Trade Agreements and its international counterpart, the General Agreement on Tariffs and Trade. We urge that the U. S. join the Organization for Trade Cooperation, which provides the administrative machinery for the General Agreement on Tariffs and Trade.

7. We urge our government to intensify its leadership in the effort to achieve a substantial reduction in armaments. We believe that the cause of justice and freedom will best be served if the reduction is on a multilateral basis, with safeguards against evasion of agreements. We oppose any intensification of nuclear weapon tests that would constitute a threat to world confidence in our peaceful intentions or aggravate the armament race in the present world situation.

8. To the United States and United Nations atoms-for-peace programs we give our strong support.

9. We urge the liberalization of our national immigration laws to bring them in line with our national character and position in the world today.

10. We oppose further emergency immigration legislation as a substitute for an adequate revision of our immigration laws.

11. The people of the United States should seize every opportunity to help the Arab countries and Israel achieve a peaceful and cooperative relationship. We urge our government, working through the United Nations, and through its agencies, to persevere in offering diplomatic and economic aid

By The General Council 1956

reaching a settlement of disputes,
ticularly in solving the problem of
estinian refugees. We urge that
rch members acquaint themselves
roughly with facts, using various
rce materials.

rovide increased funds for the
ds of the refugees through the
igregational Christian Service
nmittee in cooperation with church
rld service.

2. We note with satisfaction the
rease of inter-cultural contacts be-
een the United States and the
viet Union and urge the further
elopment of such contacts as that
the recent visits of church leaders
l professional groups.

3. We reaffirm our support of the
ited Nations as an indispensable
trument for the discussion of inter-
ional problems, and for coopera-
e action on behalf of world peace
l welfare. We believe the organi-
ion to be an important means
ough which Christians can make
aningful and practical their devo-
n to human brotherhood and mu-
l aid. We believe the United Na-
ns can give most effective service
it becomes increasingly universal
membership. We applaud the pur-
ses of UNESCO, the World Health
ganization, and the various special-
d agencies of the United Nations
d acclaim their programs for better
ication, better health, better agri-
lture, and better child care through-
t the world.

* * *

acial Integration

We the members of the 1956 Gen-
al Council of the Congregational
ristian Churches, reaffirm the act-
ns taken by five previous General
uncils in pledging OURSELVES to
rk for a nonsegregated church in a
nsegregated society.

We declare our belief that the Gos-
l of Jesus Christ is for all men
thout distinction as to race or color.
e further believe that the Church is
its nature a fellowship whose only
st for membership is the individ-
l's faith in the Lord Jesus Christ
d the intent to follow Him.

Recognizing that our deeds do not
lly match our words, we humbly re-
dicate ourselves, and call upon all
embers of our churches to rededicate themselves, to the unfinished task of achieving a racially integrated society.

We call upon the boards, conferences, seminaries, colleges, institutional homes, and local congregations of our fellowship to follow practices consistent with clear polices of non-discrimination.

In consonance with these principles we urge that the resources of experience, leadership and finances in our fellowship be made available to those churches, schools, colleges and denominational agencies that are endeavoring to move towards racial inclusiveness. We further urge that the Executive Committee of the General Council, in cooperation with the Southeast Regional Council, set up consultations with representatives of the appropriate conventions and conferences looking to their early integration on geographical rather than racial lines.

We urge that the Division of Higher Education and the American Missionary Association initiate a consultation with responsible officials of the colleges affiliated with the denomination to examine all aspects and degrees of racial discrimination and to seek their elimination.

We request a report of progress made in the biennium to be presented to the 1958 General Council.

We note with gratification that our nation, through decisions made by its highest court, is now committed to eradicate segregation, based on race, from public services and institutions, including schools and colleges.

We commend the National Association for the Advancement of Colored People and other organizations that have employed the judicial processes provided under our constitution to define and enlarge the scope of human rights for all our citizens.

We further commend the spirit in which the pastors and church members in Montgomery, Alabama, are struggling for non-discriminatory treatment in the busses of that city.

It is our firm conviction that the constitutional rights of all persons to engage in free and open discussion of all the issues in race relations must be assured, along with the right to vote and to join organizations of their own choice, without becoming the objects of economic reprisals, threats or acts of violence.

We recognize that the problems of racial integration confront our people in all sections of the country. Residential segregation makes integration difficult in neighborhoods, schools, churches, and other associations even where individuals are willing to accept persons on their merits. Patterns of restriction based on race are maintained in the housing market. Attempts are often made to justify these restrictions on the basis that neighborhood integration depresses economic values. We call attention to authoritative studies indicating that property values in mixed neighborhoods stabilize at the same level as those prevailing in comparable all-white neighborhoods.

We pledge ourselves to support non-segregated practices in selling, buying, and leasing property, and we call upon our fellow Congregational Christians to do likewise. We urge realtors, builders, mortgagors, and government housing agents to follow non-discriminatory practices in their business.

We urge churches in localities where the racial composition of the population is changing to extend their ministries to all the people in the area and to welcome them into membership. We urge conferences, conventions, and boards to encourage such churches with counsel and financial resources.

We are grateful for progress in equal and non-segregated employment opportunities, achieved more easily in a time of full employment. We accept the responsibility to help in consolidating these notable gains, and to expand them as rapidly as possible in all parts of the nation.

We recognize that, at the present time, some of our local congregations face extreme difficulties in teaching and practicing racial integration. Humbly acknowledging shortcomings in this respect even where circumstances are relatively favorable, we assure our fellow-members who are in particularly difficult situations, of our sympathetic understanding. United in Christ, let us encourage and strengthen each other in faith and obedience while we labor, with God's help, to achieve a non-segregated church in a non-segregated society.

Women At The General Council

By Mrs. F. C. Lester, President Women's Fellowship of the Southern Convention

PRE-COUNCIL SESSION

With the temperature about 100° a large group of women stayed in the afternoon session in our non-air-conditioned church in Omaha from 1:30 until 5:00 on Monday, June 19, which is a tribute to their interest in the Women's Fellowship.

Mrs. Edgar Bark, national president, who spoke at our last year's fall conferences, presided. Rev. Lillian Gregory, who so ably led our Bible study at the School of Missions last year, gave the meditation for the afternoon. The remainder of the program consisted of two panels. One was entitled, "This Is What I Mean By . . . ," each of the six areas of work being presented. The other, "This Is the Way We Do It," suggested ways an ideal women's society would plan programs, finance its work, etc. It was my privilege to present "Spiritual Life and Evangelism" in the first panel. So far as I know, no other woman from the Southern Convention was present for the meeting, so I could qualify as an "expert."

As a member of the committee planning the program booklet for 1957-58, I had to attend several "extra meetings" between sessions of the Council.

BANQUET

Three hundred and fifty women crowded into the ballroom of the Blackstone Hotel in Omaha on the evening of June 19 for a banquet and a speech. Both were good! Miss Elsie Farris, an attorney of Long Beach, California, who has recently visited Southeast Asia, stirred our hearts as she pleaded that we make a highway for our God with our lives. She told of good work the government and the United Nations are doing in Southeast Asia, and begged the Church to send its best representatives to this crucial area of the world.

SUNDAY EVENING SESSION

On Sunday evening, June 24, the Women's Fellowship joined the Laymen's Fellowship and the Pilgrim Fellowship in a service of worship and dedication planned by Mrs. Earle Linden of Rhode Island and entitled "I Saw the Lord." A speech choir, composed of twenty-five men and women shared in the service. Southern Convention people participating were Rev. and Mrs. Jack Akin and Martin Garren.

Mrs. Bark told of the work of the Women's Fellowship as it expresses itself in worship and work, and presented Mrs. F. Cushing Foss, chairman of the Woman's Gift. $330,0
(a gain of 22% over the last bien
um) was symbolically dedicated
Mrs. Foss told of the work it repr
sents in the Conferences, the Boa
of Home Missions, the Americ
Board, the Council for Social Actic
and the Service Committee.

WOMEN'S SHARE

The women attending the pr
Council session on Tuesday thoug
the day well-spent, in spite of t
heat. Those sharing in the Sund
evening service were stirred to a poi
of personal dedication. The wom
of our Church were much in eviden
at the business sessions of the Ge
eral Council, sharing in the work
all boards and committees, from t
hard-working executive committee
down. One of our women, Mrs. W.
Williams, was elected as a member
the Directors of the Board of Hon
Missions. I am happy to have be
chosen as a member of the Constit
ting Convention with the Evangelic
and Reformed Church, which wi
meet in Cleveland next year.

Women from the Southern Co
vention attending the General Counc
were few in number — Mrs. Aki
Mrs. Edward Bresko and myself.

OUR NATIONAL LEADERS — These leaders are the Reverend Lillian Gregory (left), executive secretary for women's work of our denomination, whose office is in Chicago; Mrs. Edgar Bark, president of the National Women's Fellowship of Wauwatosa, Wisconsin; Miss Florence Partridge, executive secretary of women's work for the Evangelical and Reformed Church, whose office is in Cleveland, Ohio; and Mrs. Guy Benchoff, president of the Women's Guild of the Evangelical and Reformed Church of Woodstock, Virginia.

GIFTS TO OFFER

We have three great gifts that w
must disseminate among our fellow
wherever there is need, three gre
F's, if you please!

First comes FOOD, some of thos
vast surplusses that we don't kno
what to do with. Somehow we mu
devise a way to get this sustenance t
hungry people, without disruptin
their or our normal economy. Befo
anything else, people must eat . . .

Second comes FINANCE. Foo
lasts only a day or two. Financi
assistance wisely administered ca
help people in the foreseeable futu
to take care of their own food need

Third, we have a FAITH we mu
share. Food and finance are both o
the necessary but lower planes of e
perience. To direct and inform all el
that we do there must be a hig
spiritual purpose. Without such a
interpretation of the meaning of lif
the Christ way of living, loving an
serving, nothing else matters muc
and we might as well just resign ou
selves to await the final cataclysm o
sin and strife and mutual self-de
struction.

Robbins W. Barstow
Director of Overseas Relie
National Council of Churche

mpus Idols nd Ideals

Mrs. Edward Bresko
Petersburg, Virginia

mpus Idols and Ideals" was the of Rev. Dr. Liston Pope, dean Divinity School of Yale Uni- y, when he spoke to the General il on Monday evening under the orship of the Board of Home ns.

Pope said that indifference can e a false religion. Principles s cult, he asserted, are "lack of siasm about anything, limitation yalty to anything, serious res- ions about everything." Because is mood, university people — nts and faculty alike — appear more reserved and cautious than some of their predecessors Dr. Pope observed. He stated America's password is "Keep shirt on," which is a bad creed e by and a disgrace to pass on e younger generation. We must that there are moments when comes necessary to roll up our es!

know that education is good colleges are to be praised, but ised the question, "Is education dequate lamp unto our feet?" imes education opens up more s of uncertainty. He asked, man live by books alone, or die dently with a diploma in his ?"

was reassuring to hear him state religion has a better hearing less opposition today. There s to be a new gravity and new ations.

r Congregational Christian de- ination established colleges and let them go free of denomina- l ties. The percentage of college uates is higher in our denomina- than in any other, according to Pope's remarks.

w is the time to make Christian- living force in colleges. Edu- n without religious and moral h is incomplete and dangerous — e reiterated that the essence of ation should be religion.

r. Pope reminded us that it is high to discard man-made cults, h are barriers to faith. Now is time of decision, according to "The galaxy of gods will totter, the God of all ages and His Son s Christ will stand forever."

Measure Of A Moment

On the evenings of June 23 and 24 in the Civic Arena in Omaha, Nebraska, a professional cast of more than two hundred people moved across the stage in a setting of spectacular grandeur to tell the story of the living Bible. Against a background of majestic music, in dances of stately and sometimes weird symbolism, in song and spoken word, the actors unfolded the Bible story, and the challenge which the cause of Christ is facing at this moment in the world's history.

Measure of a Moment is a distinguished and elaborate undertaking. It climaxed many observances of the one hundred and fiftieth anniversary of the Haystack Meeting in a New England meadow, which led to the founding of the first missionary society in the United States — the American Board of Commissioners for Foreign Missions.

In the thrilling spectacular, given under the sponsorship of the American Board, with laymen and clergy from Omaha and surrounding communities supporting it, the problems and dangers facing the church today were shown to be just as urgent, just as monumental as those faced in the earliest days of the church's work.

An audience of some five thousand delegates and townspeople saw the work of the church unfold, beginning with a startling flash of lightning like a giant sword cleaving the centuries back to those five young Christians at the start of their endeavors. Out of the complete darkness came the slow beat of time. Dim light revealed the mass of humanity — formless, lacking direction, striving to re-form and be recognized. Then scenes from this vulnerable mass of searching people fell into their respective places in the history of a moment in time.

The entire production, staged "in the round," was encircled by the audience in the Arena who saw witch doctors, pagan rites atop a volcano, mobs about to take the lives of Christians. Scenes of children working in mines, learning about health and many other situations helped to tell the story of Christianity at work.

An imaginative and talented group, drawn from many areas of dramatic skill, worked togther in the creation of this production with a common concern — that the theater return creatively to its origin in the church.

Measure of a Moment was conceived and written by Helen Kromer, who is probably best known for having written the "Festival of Faith" which jammed Soldiers Field in Chicago at the opening of the Second Assembly of the World Council of Churches and who is a former member of the **Advance** staff.

Raymond Massey, well-known star of stage and screen, took the part of the narrator. The original score for orchestra and voices was composed by Charles Strouse, who has many notable scores to his credit, and the choreography was by Don Redlich. The producer was John F. Becker, known for his productions for the Columbia Broadcasting System. The sets were created by Marvin Horbet, while the costumes, as magnificent as Hollywood could make them, completed this memorable production.

—In Advance

RESOLUTION ON FEDERAL AID TO EDUCATION

We support Federal Aid to Education to supplement state and local appropriations and as a means of lifting the level of educational facilities, and equalizing educational opportunities.

We hold that such aid should be extended only to public schools.

We believe it should be applied in such a way as to encourage the Supreme Court's rulings on integration.

RESOLUTION ON STATEHOOD FOR HAWAII AND ALASKA

Whereas Hawaii has attained political, economic, cultural and religious maturity and whereas she has successfully absorbed into her citizenship peoples of many races and cultures, and whereas she has qualifications for statehood such as those demanded of other territories when admitted to statehood, and whereas the territory of Alaska has been in our hands since 1869 and now has a rapidly increasing population with prodigious potential for growth, and whereas Alaska's capacity to contribute to the Union would be greatly increased by the responsibility of Statehood, therefore be it resolved that the 1956 General Council of Congregational Christian churches reaffirm the actions of previous Councils and urge the Congress to take steps to admit Hawaii and Alaska to statehood with all speed.

WITNESSING THROUGH SUFFERING

Memory Selection: Cast all your care upon him; for he careth for you.
I Peter 5:7

Background Scripture: Acts 12:1-5; I Peter 1:4: 12-5:14

Devotional Reading: II Timothy 2:1-13

Here is a word of encouragement for those who suffer, especially for those who suffer for their Christian convictions. And here is a challenge to all of us to be willing to witness to our faith, even though it involves suffering. Come to think of it, our religion does not cost many of us very much. There are not many of us who are suffering for our faith. And for many, when their religion involves any hardship or suffering, they give it up. But it was not thus in the beginning, should not be now, and never will be for those who follow Christ. Peter was writing to his fellow-Christians who were suffering for their faith, and he urged them to bear their witness, even though it did involve hardship and suffering.

A LIVING HOPE

"Who in his abundant mercy hath begotten us again unto a living or lively hope by the resurrection of Jesus Christ from the dead." When Jesus died on the Cross, hope died with him. The world had fallen in on the disciples. They thought that it was He who should redeem Israel. But not for long. For three days later they learned that He was alive again, and succeeding days confirmed the report and convinced them that it was true. This begot within them a living or a lively hope. God could be trusted. Christ had kept his word. Personal values were conserved. Because He lived they had the assurance that they too would live. They went out to live confidently, courageously, victoriously. Let this thought sustain them in their trials and temptations.

AN INHERITANCE INCORRUPTIBLE

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. . ." Our treasures on earth are insecure, temporal, tainted, uncertain, inadequate. They are not wrong; they are simply insufficient for our immortal spirits. Man cannot live by bread alone. But Christians have an inheritance that is incorruptible and eternal. Moth and rust cannot affect it. God is able to keep that which we commit unto him against that day.

A SALVATION BY FAITH

"Unto a salvation ready to be revealed in the last time, to those who are kept by the power of God through faith. . ." The order is reversed here, but the truth is not affected. Through faith a man comes into a new relation with God in Christ which reconciles him to God and gives him the experience which is best expressed in the word salvation. This does not come by works; it is the gift of God, the gift of his grace. But it is not a finished thing, but a growing thing. We must work out our salvation, but it is God who worketh in and with us. And in his good time, we shall see him as He is for we shall be like him. The secret of it all is that we are kept by the power of God. We can do all things that need to be done, and bear all things that must be borne, in the strength that comes from Christ — this is what Peter is saying.

A TRIAL OF FAITH

But it is not always an easy matter. There inevitably come "trials of faith." Faith cannot develop in a sheltered, easy life. It must be refined even as gold is refined, in the fires of trials and temptations and persecutions. Only such a faith is of any practical value to men a women. In one sense faith is som thing achieved, not something give It grows rugged and strong throu struggle. It flourishes best, not prosperity, but in adversity; not bright days but in dark days. T folks with the most radiant faith a the folks who have passed throu the fire and have been tried as if l fire.

SUNDAY SCHOOL LESSON

JULY 29, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

AN UNSEEN, BUT NOT AN UNKNOWN AND UNLOVED GO

"Whom having not seen, ye love; whom, though now ye see him n yet believing, ye rejoice with a j unspeakable and full of glory." N man has seen God at any time. H cannot be seen with the physical ey He does not speak in an audible voic But He can be known, and He can b loved. Indeed there are countles people who love him, serve him, sacr fice for him. By faith they see hi who is invisible. And their fait rests upon the revelation of the Go who cannot be seen in Jesus Chris who could be seen. If God is lik Christ, and Jesus said He was, the we can trust him and love him an serve him.

A GOD WHO CARES

"Casting all your care upon him for he careth for you." That is wha men want to know. The knowledg of God's wisdom and of God's powe may leave them cold. Indeed it ma leave them fearful. But if God cares if God loves, if God is concerned — ah, that's different. And that i what Peter is saying to these peopl who are having a hard time. Go does not always keep us from trouble but He will help us in the time o trouble. His power is able to mak us more than conquerors throug Christ who loves us and gave him self for us.

A SUMMONS TO ARMS

"Be vigilant, be sober, because you adversary the devil, as a roaring lion walketh about, seeking whom he may devour. . ." We are not to be lazy slothful, careless. The devil is always on the job. He must be faced, resisted, put to flight. We are to put o the whole armour of God and having done all to stand. We must fight the good fight of faith.

Vomen Visit The Orphanage

Dr. John G. Truitt, Superintendent

We were very happy to have the women of the School of Missions visit Orphanage. The large number present and the interest shown were very ouraging aspects of their visit. Many of them went upstairs in each of buildings to see the newly painted and well-kept rooms. They visited the ing-room and kitchen. They admired the bright and happy children. They med pleased with all that was being done.

nancial Report For July 11, 1956

ount brought forward			$10,462.04
tern North Carolina Conference			
Iope Mills	$ 5.00		
iberty (Vance), S. S.	50.00		
Iew Hope	25.00	$ 80.00	
tern Virginia Conference			
erea (Nans.) Bible School	$15.00		
prings Hill, S.S.	7.98		
Vindsor, S.S.	20.50	43.48	
th Carolina and Virginia Conference			
pple's Chapel	$15.00		
urham, S.S.	53.80		
reensboro, First	53.02	121.82	
stern North Carolina Conference			
race's Chapel	$11.85		
leasant Union	33.59		
ion	30.00	75.44	
inia Valley Conference			
oppa	6.00	6.00	
l			$ 326.74
nd Total			$10,788.78
ial Offerings			
ount brought forward			$17,124.97
of First Cong. Christian Ch., Roanoke, Ala.		$ 8.50	
eral Mills Inc. (for coupons)		10.57	
& Mrs. D. M. McLelland, Elon College, N. C.		10.00	
y Sue Brittle S.S. Class, Bethlehem (Nans.) Church		5.00	
ng People's Class, Hopedale Christian Church (to send a boy to camp)		15.00	
ng People's Class, Reidsville Church		15.00	
R. L. Hendrickson, Lincoln, Kansas		75.00	
P. Robinson, Chicago, Ill.		2.00	
nen's Fellowship, Southern Convention of Congregational Christian Churches		30.00	
and Mrs. J. E. Branch & Dottie, Garner, N. C.		50.00	
Iemory of W. J. Ballentine		5.00	
Iemory of W. J. Ballentine		5.00	
Iemory of W. J. Ballentine		5.00	
Iemory of W. J. Ballentine		5.00	
Iemory of W. J. Ballentine		5.00	
Iemory of W. J. Ballentine		5.00	
Iemory of W. J. Ballentine		10.00	
Iemory of W. J. Ballentine		5.00	
Iemory of W. J. Ballentine		20.00	
emory of W. J. Ballentine		10.00	
Iemory of Grace Slate Arant		10.00	
emory of Mrs. Robert Farrell		5.00	
Iemory of J. A. Warren		20.00	
ial Gifts		186.40	
l			$ 517.47
d Total			$17,642.44
l for the Week			$ 844.21
l for the Year			$28,431.22

I could not help but recall a beautifull line in Psalm 68:10 which reads: "In Thy Goodness, O God, Thou didst provide for the needy." And where, please tell me, are there more needy than little homeless children, without friends, without food, without love? These women represented more than 35,000 church members all across the Southern Convention who became God's helpers in giving these little children a good home and bright surroundings with good training.

It was in the song of people of God, "In Thy goodness, O God, Thou didst provide for the needy." In their worship God's people brought the needy and God together in their singing and praise. I asked a Hebrew once during the "depression" several years ago why I did not see the Jews begging. "Some of them may," he replied, "but we are taught to take care of our needy. We look out for the needy ones." Three thousand years ago they put praise in the worship to God for looking out for the needy, and they looked upon themselves as being God's servants, helpers.

There are many ways for the Church to spend its money. But after the needs of the neediest have been carefully checked, and a child is placed at the mercy and keeping of the Church it is not good if we neglect to do our duty toward that helpless child. Blessed is the man who helps the needy, who invests his money in a child, who gives that child a chance to be a happy, wholesome child.

Many have had the help of our churches as it is expressed in the Orphanage and they say with the psalmist of old, "In Thy goodness, O God, Thou didst provide for the needy." Few, if any, will be poorer for helping a needy child. We must be on the alert here to learn in each individual case what is right and good for the child, to give that child the best possible guidance in its growing up, and if possible to help the child find a better home. Not many of the children here, any more, return to reestablished homes. Recently one has been adopted into a good home. Those of us here in the child-care field are seeking to keep up to the best possible standard of handling of each one.

Interest in the work shows that your hearts are big for the helpless, needy ones coming under our care. Thank you,

Quotations From General Council

DR. A. G. McGIFFERT, JR., President, Chicago Theological Seminary

Not within the last half-century have we in any single year reproduced our own ministry. It now takes 37 churches to produce one minister. Only one church member in 8600 becomes a minister each year. This suggests a defect in spiritual vitality which calls for our solemn consideration.

* * *

Some of the other denominations are adding new seminaries or are making capital gifts to their present seminaries. Congregationalists are not only not adding seminaries, we aren't even adequately supporting the seminaries presently related to us by ties of historic tradition or current affiliation.

Congregational Christians have always responded to the genuine challenge of leadership. The recruiting of men and women for the ministry and the giving adequate financial support to the institutions which train them constitute such a challenge.

DR. ROBERT W. SPIKE
Secretary for Evangelism

Evangelism has two main phases—the awakening of the person to his real state of need in relation to the long purposes of life, and the reception through faith of what God offers us in Christ to fill that need. The evangelistic strategy for each phase is very different. Even revivalism in its less synthetic days knew this. The Word of God is always judment and love. This is the way we must meet our time—to stir to true sight those that slumber, and to speak the word of healing to those who see too clearly the emptiness of life.

Whom are we trying to evangelize? Not just the unchurched. Not any clearly marked class or group. Within and outside the church, we are to speak to this age of men — to those who think they know all there is to know about the church because they have grown up in it, and yet have never known the Christ of Gethsemane and Calvary—to those who think they know all there is to know about life because they have probed it remorselessly with all honesty and have yet to encounter Christus Victor. This we cannot do without being fully absorbed in really knowing the length and breadth of the Christian faith, its narrative, its theology, its history, its relevance.

New Buildings At Elon Use

MISSIONARY WOMEN PLEASED

MORE HELP NEEDED

By Dr. L. E. Smith, President

Change in editorship, the employment of a new printer, and the writer's absence from the college while attending the biennial session of the General Council in Omaha, Nebraska, have delayed the weekly reports from Elon College. Hence this report covers four weeks rather than the usual one. From now on we hope to be back on schedule with weekly reports of progress.

It is most encouraging that, although there has been apparent neglect in making the reports, the church and Sunday schools have not been neglectful about sending in their contributions. Thus far during the summer contributions have been commendable and encouraging.

It seems that the expense in operating a college increases from day to day rather than from year to year. This is true, I am sure, in the homes. Increasing costs of living make it difficult for people to contribute as largely as they might like in helping our college to keep going.

But if you good people could know how much your contributions help, and how greatly they are appreciated, I am sure that you would continue to contribute just as generously and frequently as possible. Thank you.

Three new buildings have just been completed on our college campus. The women attending the School of Missions used the dormitories for the first time, and appeared to be delighted with these modern buildings. Both dormitories and the dining hall will be in use when school opens in September, at which time we expect a large increase in enrollment.

I feel certain that if representatives from all our churches could visit our campus and see what a transformation is being made they would return to the churches with a great desire to help make this progress possible.

Payments on Carolina Hall and Virginia Hall depend largely upon the willingness of the churches to give. Right now we are eager to have Declaration of Purpose signed by the churches, declarations as to the ount they will give, and the d such gifts may be expected. I hoped that each Conference will its good graces in getting all churches to make their Declara of Purpose before the fall sessio

Plans are being made for a bi and better Elon. The churches help greatly by sending to the co those signed Declarations.

RECEIVED ON APPORTIONME

Previously Reported	$11,0
Eastern North Carolina Confere	
Fayetteville	$
Hope Mills	
Liberty (Vance)	1
New Hope	
Raleigh	
New Elam	
Oak Level	
Eastern Virginia Conference:	
Isle of Wight	
Oak Grove	
Plymouth	1
Dendron	
Spring Hill	
Newport News	3
Rosemont	1
Bayside	
North Carolina and Virginia Co	
Tryon	1
Lebanon	1
Apple's Chapel	
Durham	
Greensboro, First	
Hines Chapel	
New Lebanon	
Western North Carolina Confere	
Grace's Chapel	
Seagrove	
Shiloh	
Biscoe	
Needham's Grove	
Virginia Valley Conference:	
Winchester	
Joppa	
Bethlehem	
Leaksville	
New Hope	
TOTAL	$1,
GRAND TOTAL	$12,

DECLATIONS OF PURPOSE

AROLINA HALL	Amount	Beginning	Ending
astern North Carolina Conference:			
Damascus	$ 465.50	Jan. 1957	5 years
Antioch	541.50	Apr. 1956	5 years
Youngsville	300.00		3 years
Auburn	759.50	Nov. 1956	5 years
Hayes Chapel	362.25	Nov. 1956	5 years
New Hope	1,048.25	1956	
Hope Mills	414.75	Jan. 1957	5 years
Eutaw Community	595.00	Jan. 1956	5 years
Bethlehem	294.00	1956	5 years
Clayton	600.00	Jan. 1957	
Henderson, First	2,308.00	1956	5 years
Mt. Auburn	1,120.00	Jan. 1956	5 years
Martha's Chapel	297.00	Oct. 1956	
Church of Wide Fellowship	2,289.00	Jan. 1957	5 years
Beulah	1,137.50	1956	
Moore Union	392.00	Jul. 1956	5 years
Wake Chapel	4,079.25		
OTAL	$16,913.50		
orth Carolina and Virginia Conference:			
Union	$ 1,500.00	Nov. 1957	10 years
(Personal)	500.00		
United	1,459.50	Oct. 1956	5 years
Haw River	1,534.75	1957	5 years
Pfafftown	463.75	Jan. 1956	5 years
Greensboro, First	5,887.00	Oct. 1956	5 years
Bethel	1,034.25	1956	5 years
Center	281.75	Sept. 1956	5 years
Mt. Zion	1,000.00	Jan. 1956	10 years
Salem Chapel	740.00	Jan. 1957	5 years
Shallow Ford	1,800.00	Oct. 1956	18 years
Church of the Covenant	175.00	Oct. 1956	5 years
Burlington, First	10,000.00	Nov. 1956	5 years
Zion	175.00	Jan. 1956	5 years
Belews Creek	834.75	1956	
Monticello	822.50	Aug. 1956	5 years
Beverly Hills	886.00	Nov. 1956	5 years
Lebanon	939.75	Jan. 1958	10 years
Lakeview	218.75	Oct. 1956	5 years
Hebron	300.00		
OTAL	$30,552.75		

IRGINIA HALL			
astern Virginia Conference:			
Suffolk Christian	$10,000.00	Oct. 1956	5 years
Union	2,019.00	Jan 1956	5 years
Windsor	2,841.00	Oct. 1956	5 years
Franklin	6,213.00		
Isle of Wight	500.00	Oct. 1957	10 years
OTAL	$21,573.00		
alley of Virginia Conference:			
Bethel	912.00	1956	10 years
Antioch	900.00	Jan. 1957	5 years
Ingram	1,748.25	Jan. 1957	8 years
Newport	550.00	Jan. 1957	5 years
Winchester	2,950.50		
OTAL	$ 7,060.75		

otal pledged for Carolina Hall: $47,466.25

otal pledged for Virginia Hall: $28,633.75

Laugh And Live

Jokes about our friend "The Little Moron" contributed by Dale and Michael Morgan of Asheboro.

* * *

Why did the Little Moron throw his clock out the window?
He wanted to see time fly.

* * *

Why did the little Moron take his cow to church?
He heard they were going to have a new "pasture."

* * *

Why did the Little Moron tiptoe past the medicine cabinet?
So he wouldn't wake up the sleeping pills.

* * *

Why did the little Moron take his umbrella to church?
Because he heard the minister was going to "preach up a storm."

* * *

Why did the Little Moron take his ladder to the grocery store?
He heard that prices were going higher.

* * *

Why did the Little Moron bore holes in the church building?
To make it more holy.

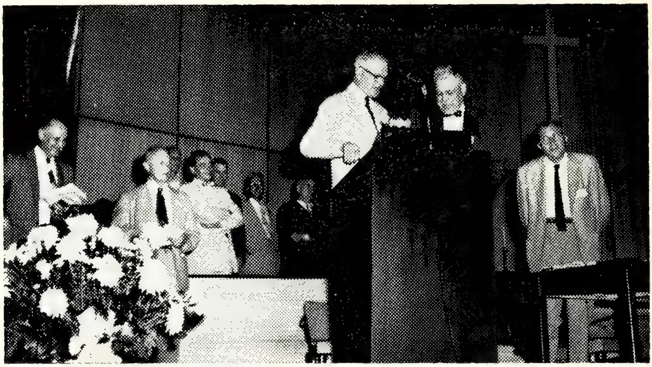
* * *

Why did the Little Moron bury his mother under the steps?
Because he wanted to have a stepmother.

When the Bible was first printed in England, a royal injunction of 1538 required all parish priests to set up a copy to be read. Six were placed in St. Paul's Church in London and the crowds that gathered to read and discuss it at one time were so large that the bishop had to protest because the noise disturbed the services.

Julia E. Smith of Glastonbury, Connecticut, campleted a translation of the Bible in seven years and published it at her own expense in 1876. She is the only woman in the world to translate the Bible in any language.

Four thousand tons of salt are taken each work-day from a mine under one of the busy streets of Detroit, Michigan. This underground salt mine has 60 miles of streets and alleys, with traffic lights, stop signs and car tracks.



Officials At General Council

For a week in Omaha last month some 1,500 delegates faced a scene like the above from early morning until late at night — and one time all night.

At the far left stands Dr. Fred S. Buschmeyer, acting minister and secretary for the Council from July 1, 1955 to July 1, 1956.

Six of the eighteen members of the Executive Committee are shown in the picture. In the background can be seen Dr. Jesse H. Dollar of Newport News, Virginia, as he looks over the shoulder of another member of the committee. Dr. Dollar has served two years, and will continue to serve until 1960.

Dr. Albert Buckner Coe of Boston stands at the pulpit with his gavel. This North Carolinian by birth had served as Moderator for two years, and is shown as he turns over the gavel and responsibilities to the new Moderator.

Attorney George B. Hastings of Grants, Nebraska, elected unanimously as Moderator for 1956-1958, accepts the congratulations from Dr. Coe. Mr. Hastings has been a member of Grant Congregational Church for fifty years. He is a director of the Board of Home Missions, and is chairman of the American Missionary Association. He is a graduate of Oberlin and received his law degree from Harvard in 1916. He is a member of the board of trustees of Dillard University, of Talladega College, and of Doane College.

At the far right stands Dr. Ronald Bridges who acted as parliamentarian for the Council. He is a former Moderator, and former chairman of the American Board of Commissioners for Foreign Missions.

The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 108 JULY 31, 1956 NUMBER 28

REPORTS FROM OUR CHURCHES

CHURCH OF THE LIVING GOD

This is the church of my dreams:
The church of the warm heart,
Of the open mind,
Of the adventurous spirit;
The church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth;
That shows no divisions of culture or class,
No frontiers, geographical or social;
The church that inquires as well as avers,
That looks forward as well as backward,
The church of the Master,
The church of the people,
High as the ideals of Jesus,
Low as the humblest human;
A working church,
A worshiping church,
A winsome church;
A church that interprets the truth in terms of truth;
That inspires courage for this life and hope for the
life to come;
A church of all good men,
The church of the living God.

— From "World Call"

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.

Here And There Among The Churches

ELON COLLEGE COMMUNITY CHURCH, Rev. W. J. Andes, pastor, received Thomas Lewis from the Methodist Church of Chadbourn North Carolina, into its membership on July 22. Music for the summer is being furnished by a community choir directed by Mrs. T. H. Mackintosh.

HEBRON CHURCH, Nelson Virginia had the Rev. Carl R. Key as guest speaker for its Homecoming Service on June 24. Following "dinner on the grounds," the Rev. W. T. Madren preached a dedicatory sermon in the afternoon. The service of dedication of aids to worship was conducted by the pastor; Dr. David W. Shepherd. Mr. Madren held evangelistic services at the church the week following.

DR. W. E. WISSEMAN of Greensboro was the speaker for the union church service in Burlington, on the evening of July 8.

HAW RIVER PILGRIM FELLOWSHIP visited Union Ridge, Hine's Chapel, and Greensboro, First, churches on last Sunday. Two young people attended Senior High camp at Moonelon last week, and the pastor, Rev. Henry Harmon, and four delegates attended the Church School Convention at Apple's Chapel.

CONTRATULATIONS to Mr. and Mrs. Ted Fields, who were married at Hunterdale church on July 22. Mrs. Fields is the former Miss Sharon Tawney and the groom is the son of Rev. and Mrs. Clyde Fields, Franklin, Virginia.

FRANKLINTON CENTER at Bricks North Carolina, is now being served by the Reverend W. Judson King as president. Mr. and Mrs. King arrived at Franklinton June 1 after fifteen years of service at Trinity High School in Athens, Alabama. Superintendent J. T. Stanley invites members of our churches to visit Franklinton Center, which is located on U.S. 301 north of Rocky Mount, to arrange with Mr. King for meetings in the lovely buildings there, and to invite Mr. King to speak in our churches.

HUNTERDALE church, near Franklin, Virginia, provided a place for the Bloodmobile to do its work of collecting blood July 23 in a visit to the community sponsored by the Ruritan Club. The Sunday school enjoyed a picnic at Bayside July 26. Three young people enjoyed Senior High camp at Moonelon the week of July 22, and six juniors are at Moonelon for that camp this week.

MRS. JOHN L. DAVIS, director of the adult choir in the Asheboro church, was the guest soloist July 8 in our new church in Sarasota, Florida. Her father, Dr. John P. Jockinsen, is the pastor of our fast-growing church in that lovely Florida city.

DR. H. S. HARDCASTLE, writer of our Sunday school lesson notes and pastor of Berea and Oakland Christian churches, is attending Pastors' School at Deering, New Hampshire. He made the trip with Rev. and Mrs. Melvin Dollar of our Rosemont church.

THE REVEREND JOSEPH FIX, pastor of the First Presbyterian Church, Newport, Kentucky, passed away on July 11. He was formerly a member of the First Christian Church of Burlington, He was a graduate of Elon College, and former pastor of our church in Franklin, Virginia.

VACATION SCHOOL of a "different" type is being conducted at the Asheboro church by the Reverend Warren Matthews. For three weeks children of primary age through junior high will attend vacation school from nine in the morning until three thirty in the afternoon. Pre-school children come only for the morning session. Study in the morning, lunch together, rest, quiet games, crafts and recreation make up the program, which is similar in type to that directed by Mr. Matthews at Palm Street church in Greensboro last summer and this summer. Mrs. Matthews is teaching in the school.

THE REVEREND WARREN MATTHEWS preached in the Evangelical and Reformed Church in Conover, North Carolina, on last Sunday. Mr. Matthews is a member of our First Church, Greensboro, a graduate of Elon College and Hartford Seminary. He had a year at Harvard and expects to study at St. Andrew's in Scotland for the next two years on a fellowship granted to him for high scholastic achievements at Hartford. His wife is the former Virginia Jernigan, also an Elon graduate.

The largest statue of the figure of Christ on the Cross is carved from white limestone on a mountain in the westernmost part of Texas. The statue is 45 feet high and the figure of Christ is 27 feet.

Volume 108 Number 28

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

Help Church Attendance

We cannot assume that people will continue to come to our services if they do not find the warmth of our invitation compared with the warmth of our welcome. We must invite our friends and then introduce them to all the folks we can at church and Sunday school. Then they will return.

Church attendance just does not simply happen. More people come to church because they are invited than for any other one reason. Let's be an inviter.

May I encourage you to a two-fold commitment? First, be faithful to as many of the services this summer as you can. Try to make your visits away during the week instead of on the Lord's Day. Second, be a committee of one to make our visitors feel at home in our midst. Tell them all about our air-conditioned church, show them around, introduce them to others and to ME at the close of the service. Don't wait for Pete or Joe to meet them first.

Be like Andrew in the Bible. Your smile and graciousness may mean more to our visitors than the sermon

—Clyde Fields in
Hunterdale News Letter

Seeing Double

The man of faith looks at the world with double vision. He has built-in bi-focals, if you will.

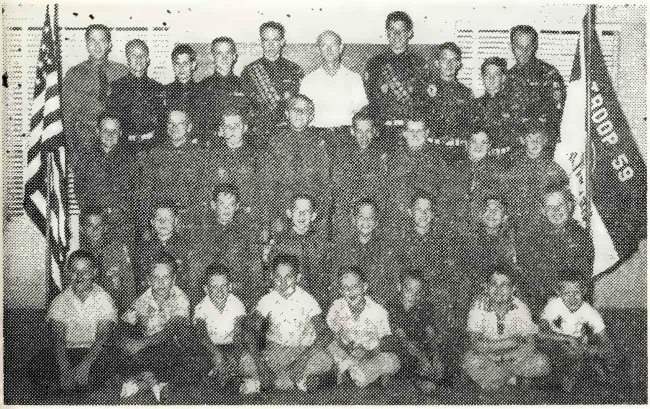
He knows he himself is part of the animal kingdom, yet has a higher destiny. His science and his historical curiosity must treat the world in the most objective way possible; yet at the same time his second sight beholds therein the wonders and the revelation of God.

The inner eye of faith is a "very present help in time of trouble." For not as the world sees, does it see. "We are afflicted in every way," confessed Paul to the Corinthians, "but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken." Here are bi-focals, not Pollyanna's rose-colored glasses: Paul's realism admitted the perplexity and the evil, but his faith knew the ultimate victory of God, not Satan.

Others too have double vision—the artist who sees in simple things a beauty others of us miss; the author who takes a narrative to speak of everyman's passion or nobility or struggle; the worshipper for whom word and symbol in time and sense bespeak Reality beyond.

In Summer's saner pace, polish those bi-focals!

—Gaylord B. Noyce in
"United Church Letter"



Boy Scout Troop No. 59 of our Beverly Hills church in Burlington, North Carolina, is sponsored by the Laymen's Fellowship. Charles Pike II, Scoutmaster, is ably assisted by Holland Phillips and Roy Robertson in work with the thirty-six active scouts in what is said to be one of the most effective troops in Cherokee Council, which includes the counties of Alamance, Caswell and Person. Rev. Walstein Snyder is the pastor of the sponsoring church.

Executive Board Records Appreciation For Dr. Harrell

The Executive Board of the Southern Convention of Congregational Christian Churches assembled in session at Henderson, North Carolina, July 18, 1956, paused in the midst of its business to remember the work and spirit of Stanley C. Harrell, a long-time and effective member of this Board, who went to his eternal reward on the morning of July 12, 1956.

We acknowledge with great gratitude our indebetedness to him for his superb wisdom, his steadfast faith, his faithful performance of duty, his sincerity of purpose, and his kindly spirit as he worked with us through many years..

As president of the Southern Convention, chairman of its finance Committee, member of the personnel committee since the beginning of the Convention Office, secretary of the board of trustees of Elon College, and in many other capacities he has served faithfully and well. He served his Conference with the same faithfulness and distinction. As a leader in denominational and interdenominational bodies he represented us with honor. As a pastor he set a high standard.

For the far-reaching influence of the Reverend Stanley C. Harrell, Doctor of Divinity, and the rich heritage which he gave us, we record in our minutes our sincere appreciation and grateful remembrance.

GIVE ME TIME

When mistakes in the first two issues of THE SUN under my responsibility loom large, one is inclined to say, "Give me time." That applies also to the mailing list and the delivery of papers to all subscribers. It also comes to mind when we miss the date of publication. Just give us time, and everything will turn out right.

But nobody can give us time. That commodity cannot be passed around as a gift nor bought at a price. We all have the same amount of time in each day, and when a day is gone it will never return.

And yet it takes time to get things perfected, even so small a thing as a paper like this. To plan a readable paper, to edit manuscripts, to make the lay out like it should be printed, to get proper permission for mailing privileges, to mail from Asheboro rather than Richmond — all these things take time, and much more than a minister finishing a life's work as a pastor has to give.

If the subscribers will be patient, and they usually are, we promise to use August vacation from the church to catch up with the editing and will do our very best to deliver a readable paper that is worth reading at the time it should be delivered. Give us time, please.

VACATION CHURCH SCHOOLS

Many of our churches now consider a Vacation Bible School a necessity. These schools usually come in the early summer and run for one or two weeks with from two to three hours used each morning. It is found that much can be taught in the ten-day period of consecutive effort.

Our Palm Street church in Greensboro tried a full day of school for nine weeks last summer, and six weeks again this year. Asheboro is now in the midst of its second week of such a school.

Results from these schools indicate that the learning process is aided greatly by having groups together not only for class study but for eating, crafts, and recreation. Many of our boys and girls were afraid to start to school for three weeks, staying from nine in the morning until three in the afteroon. Some who began for the morning soon brought lunch and stayed through the day. All are busy, and happy.

Teaching religion only for an hour or less on Sunday morning will never do all that is needed. It will take much more time. The bit of Bible taught in the schools or on released time will help much, but the church still needs to consider how its full measure of teaching religion can be done. Perhaps these week-day vacation schools will lead in the right direction.

PARSONAGES

The picture of the beautiful Reidsville parsonage shown elsewhere in this paper indicates the modern trend among our churches to house their ministers well. A generation ago there were very few parsonages for our ministers hereabouts. Pastors seldom lived with their church people except in the cities, and we had few city churches. Now it is common practice for a rural church, or group of churches, to furnish a house for their pastor. Many of the parsonages are modern in conveniences and beauty.

The parsonage is very attractive to the minister until retirement approahes. When no church wants his services, then where shall he live? Our churches have made no provision for that. Fortunate is the minister who has looked ahead, bought or built a house where he can go when parsonage doors are closed to him. And closed they will be. It is a rare church that gives a home to the minister who can no longer serve. Parsonages are for active ministers. Homes are needed for inactive ones.

SCOUTS

Scouting is one method churches use for training their boys and girls. Each week these young people from nine to eighteen meet for study, developing skills, and recreation. In the process they learn much of how to live among people helpfully.

Lieutenant-General Sir Robert S. S. Baden-Powel is given credit for starting the Scout movement in England. The idea was conceived in 1899, and received public approval in 1902. The first organization was formed in 1908, and a royal charter was granted in 1910.

In America the idea developed with Daniel Carter Beard and his "Sons of Daniel Boone," and Ernest Thompson Seton and his "Woodcraft Indians" in 1902. The Boy Scouts of America was incorporated under the laws of the Disctrict of Columbia February 8, 1910.

Scouts are divided into four classes — Cub,tenderfoot, second class and first class. Promotions are made on the basis of work done in various things like first aid, life saving, tracking, signaling, nature study, woodcraft, etc.

Moral character grows out of the activities under good leadership, and from pledge and other things they must learn. That good deed every day makes habits that are helpful and lasting.

Our young church in Burlington is doing a fine work by sponsoring and training its youth through the Scouts. So are many other churches.

CHURCHES

This week we are giving our readers an unusually large amount of information about our churches. Keep material coming, and news of what you are doing will be printed.

We speak glibly about the Church, or a church. But an accurate definition is not quite so easy. A good Congregational idea of a church is "where two or three are gathered together" in the name of Christ. Into their midst comes the spirit of Christ to cleanse, empower, and to weld together in the bonds of love.

With such a definition, how does your church rate? Study the poem on the front page to see if your church is that kind — and if you are helping to make it that kind.

One of today's social maladies found in many places of public trust is the acceptance of the false premise that anything that is legal is moral. This makes life a desecration rather than a consecration.

PILLARS OF THE HOME

3. LABOR

Henry E. Robinson

A pastor was walking one afternoon through the poorer section of the city when he noticed a little girl crying on some steps which led to a basement apartment. "What's the trouble, my little friend?" said the minister. The little girl replied: "It's my mother," and led the minister down the steps into a gloomy, poorly-lit room where he saw the pale face of a woman who was lying on a couch, obviously very ill. The minister prayed with her and gave her such words of comfort as he could. She told him her story of hardship; how she had worked to support her family. Now the end was near. "How can I face my Maker?" she asked. "I have nothing to offer Him." The minister happened to glance down at her hands. They were rough and calloused from her toil. He said, "When you meet your Maker, show Him your hands. They are a beautiful tribute of love and sacrifice. I'm sure He will honor them."

Jesus at the tender age of twelve was conscious of a sense of mission. To his parents who were wondering concerning his whereabouts, he said: "Know ye not that I must be about my Father's business?" Later he said: "My Father worketh until now, and I work." Still again: The fields are white unto the harvest, but the laborers are few."

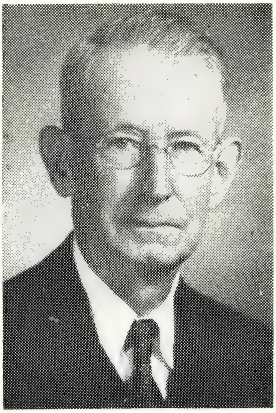
I have been impressed in the reading of biography by how often high tribute is paid by a great man to the influence of a mother or father upon his life. Those parents were not aware at the time that they were moulding and shaping greatness. They were laboring in a field that was growing ripe. They were doing the things that parents should do in praying, counselling, disciplining. They were setting the example of endurance, fair-play, courage, and faith.

Yes, labor to support your home, but also labor in the lives of those whose personalities you may shape into useful citizenship and high character. Some of the callouses may be upon your heart as well as upon your hands, but you may be sure God will honor them as worthy gifts —as signs of the labor that goes into making a home, the labor that is a pillar of Christian family life.

A home must be founded on honest work for economic reasons. Normally it is the husband who is the breadwinner. He goes to work and returns at the end of the day, tired, having given an honest day's work for wages received. Often the wife, too, helps to support the family. Women in industry, office, and the professions are numerous, and render great service to our society. The housewife at home works much harder than some men know. The wife of a friend of mine was away over a week-end and left her husband in charge of the house and three small children. The first thing he said when she returned was, "Darling, I'm going to raise your salary." The joke, of course, was that she didn't receive any salary. Hers, however, was the most important work in the world: bringing to maturity in character and personality the children in her care. Hers was a labor of love where there were no time-clocks and no pay checks—but only the privilege of making a home.

But God has given us our work for other than economic reasons. He has given us our work for reasons of physical and mental health. The man or woman who works feels better, sleeps better, digests food better, and thinks more clearly, than those who are idle. When you haven't been feeling well and go to the doctor for a check-up, see if one of his first questions isn't: "What do you do?" Your doctor isn't as interested in your line of work as he is that you have a line which you are pursuing. There are too many people nursing nervous disorders who do so because they haven't a vital job to do.

This is not an appeal that every one do menial labor. It is an earnest plea that each of us pursue the tasks for which our talents fit us. We should go to bed every night tired for having worked at a worth-while job. We ought to see to it that some of each day's labor is not simply for meat and drink, but for God's work-advancing some small portiion of his kingdom. The great joy in home, church, and community comes from what we do for others. Do not deny yourself that joy. Don't be hemmed in by your home—let your field be as wide as human need itself.



W. J. Ballentine

In Appreciation

When the death angel called William Jones Ballentine on June 28, the Congregational Christian churches of this area lost one of its useful and faithful servants. He was a member and deacon of Wake Chapel church where he served well.

Fifty years as treasurer of the Eastern North Carolina Conference, a trustee of Elon College, a trustee of The Christian Orphanage — these are some of the offices held much of the last half century. At its last session his conference honored him with a citation for services rendered.

In his community of Fuquay Springs he served on the original school board until 1926, and was secretary of the Masonic Lodge for forty three years, while also serving the community as a retail merchant and a funeral director.

After eighty years of active and consecrated service, he quietly passed to his eternal reward.

Religious services appropriately were held in his church by his minister, Rev. Earl T. Farrell, a former minister and neighbor, Rev. J. Lee Johnson, Dr. L. E. Smith president of Elon College, and the Superintendent of the Orphanage, Dr. John G. Truitt.

The family requested no flowers for the funeral, but suggested that gifts in his honor made to The Christian Orphanage would be appreciated.

Military Personnel As Missionaries Need Care Of Churches

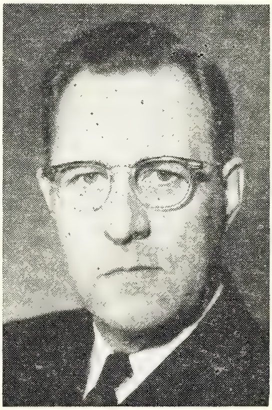
EXCERPTS FROM ADDRESS AT GENERAL COUNCIL

Rev. Frank R. Hamilton

During the past decade a majority of our young men have spent periods of service in our armed forces, ranging from a minimum of two years to a maximum of six. There is every indication that this input and outflow will continue for another decade.

Today more than three million men and women serve in the armed forces of our nation; located in sixty-three countries in addition to our own, with one million of them stationed abroad, they constitute one of our largest parishes. Annually, more of them return to civilian life as service alumni than are graduated from all our colleges and universities.

These young people are citizens called upon to face a new and largely unknown manner of life at a critical period in their mental, moral and spiritual development. They leave the conserving influences of home, church, school and community to embark upon a period of their lives for which they have not been prepared at all, or have been ill-prepared. Suddenly, they are not merely citizens of a particular town or city; they are world citizens, or at least American citizens in the world arena. Almost overnight they are required to think and live as adults, — to make their own personal choices and decisions, and to reflect in their living the institutions that are the basic foundations of our American way of life. Ambassadors of their nation, of their religious faith, and the culture it has produced, they constitute a great cross-section of America; in the eyes of the world, they are America, — they are the Christian culture which is the heart of her national life. In actuality, they are Christian missionaries, called upon to bear a witness before the world. This witness must be in lands of differing thought patterns, differing cultures, always in the midst of great temptations, where all is new, strange, and unexpected. That constitutes a tremendous and awful responsibility. To borrow the phrase from the 34th chapter of Ezekiel, these young people are"Sheep that are scattered abroad," direly needing understanding, sympathetic, and helpful shepherds. Who can measure their importance to the Christian Church and to the Christian cause?



Rev. Frank R. Hamilton, Minister
The Christian Temple
Norfolk, Virginia

Our churches need to prepare young people for their new role as world-minded citizens, and as emissaries of Christ. In one training center, 45% of the young men were unchurched; our chaplains there were instrumental in receiving into church membership 23% of that group, during the training schedule of eleven weeks. experience in the Armed Services has shown how necessary it is that our youth receive instruction and guidance in moral deciding; right decisions are the result of Christian Character, and that must needs be taught and lived in our church shools.

Such concern and effort must not cease when they enter the Service. It is easily possible for the church to keep in touch with its young people in the military. Here we have failed miserably. One chaplain in the Air Force wrote over 400 letters to home churches about the sheep of his flock, for which he was but a temporary shepherd; only six pastors replied. A Marine Sergeant in Korea walked three miles along one of the ridges, under combat conditions, to an advanced first-aid station, to receive his mail; it consisted of a box of church offering envelopes. He told his chaplain, "That is the first and only contact by mail, or in any other way, that I have had from my church, not only while here in Korea, but during the years I have been in the Service." Any information about the church, her program and progress is welcome, but the offering envelopes can be mailed a little later, or at least be accompanied with information on the church's budgetary needs. Even though he is absent, the service man likes to feel he is still a member of the church family, and welcomes any assurance that he is so considered.

When he returns home, there is much the church can do for him, and much that he can do for the church. On his return, he is usually a changed man; his sense of responsibility has been developed; he has grown in leadership ability; his moral concepts have matured. He is ready to be put to work. But, whether the church sees him on his return depends in great measure upon how his church prepared him for military service, and sustained him during its tenure. He will ask questions of the church. Has it been a good steward of the riches of Christ? Has it manifested a vital concern for extending the Kingdom of God? Has it grown in grace, and in the knowledge of Christ? Is it less provincial, and more missionary-minded? Will it welcome his desire to serve?

There are unimagined and tremendous possibilities for Christ and His Church in these millions of young men and women who now are or have been in military service. They should be the church tomorrow; whether they become so in actuality depends upon the moral and spiritual concern and guidance we offer them, before, during, and after their service. Any

HYMNODY IN BRIEF

What is a hymn?

A hymn is a religious poem designed to be sung by a congregation in the worship of God.

Tests of a good hymn:

1. It should say something worth saying, appropriate to the worship of God.

2. It should be simple and direct in its thought and form.

3. It should be matched to a tune which is both dignified and singable.

4. It should have a text and tune which blend harmoniously together.

5. It should serve to unite and enrich the company of believers in corporate prayer and praise.

6. It should contain a timeless quality which gives it an enduring appeal.

7. It should be suitable for ordinary use in the average congregation.

—The Hymnal Committee
Board of Home Missions

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interested church can be furnished with ample material to pursue its ministry to these young lives. Our own Minister to Armed Forces Personnel can furnish any interested church detailed and helpful information.

The man in uniform is an actual or potential churchman, who is learning his churchmanship on far frontiers and along world-wide horizons. His own daily conduct can be a sermon preached for Jesus Christ. He can nullify by his own action the diplomacy of the nation, or he can build great goodwill and friendship for his country. His life can be a "letter, known and read of all men, written in the spirit of the Living God." Please place him on your conscience, keep him in your prayers, help his chaplain to help him, and make him the object of your labor. The possible spiritual and international dividends of such endeavor are beyond measurement, for he represents a parish, large in number, great in extent, scattered abroad, that is worthy of the wisdom and consecrated effort of all our churches. That parish is an untapped, undeveloped challenge to our best missionary enterprise.

Sunday School Conventions

WESTERN NORTH CAROLINA

Western North Carolina Sunday School Convention met July 19 at Flint Hill church, near Sophia. Sybrant Pell presided. Rev. Winfred Bray of Randleman led the morning worship and the welcome was given by the host pastor, Rev. Avery Brown. "Teaching Missions" was the theme of the meeting. Thirty churches were represented by 202 delegates.

Miss Nellie Walker, missionary in China and Africa, told of Christian work in South Africa, and asked those present to do three things for the people there: Give our thoughts, our prayers, and our love.

Mrs. Sybrant Pell Spoke on "The Use of Music in Worship" at the morning session and on "Music in Teaching" in the afternoon.

Rev. Fred Register of Elon College spoke briefly on "Stewardship in the Rural Churches," and Dr. F. C. Lester of Asheboro spoke on the mission of "The Christian Sun."

Rev. Bill Joyner of Elon College led the worship service at the beginning of the afternoon session. He and James Humphreys, workers in the summer camp at Moonelon, spoke concerning the Christian training of our young people there.

The attendance banner was won the second year in succession by the Providence Chapel Sunday School, which had 57% of their enrollment present.

Officers for the year 1956-57 were installed by President Pell. They included: President, Rev. Bill Simmons of Pittsboro; Vice President, Martin Deese, Albemarle; Secretary-Treasurer, Mrs. Sherman Maness; Assistant Secretary-Treasurer, Miss Lola Farlow, Sophia.

Winfred Bray,
Chairman Press Committee

And then there was the minister who was approached by a dear old lady at the close of the service, who said to him in a tone of appreciation, "You'll never know what your service meant to me. It was just like water to a drowning man."

NORTH CAROLINA AND VIRGINIA

The 1956 session was held at Apple's Chapel July 20 with Rev. John R. Lackey as its presiding officer. More than half of the 50 churches in the Conference were represented. The young people of the local church led the opening worship service, leading the congregation to a nearness of God in Jesus Christ.

Miss Nellie Walker, missionary to South Africa and China, was the guest speaker. She led a group meeting in Missionary Education in the afternoon as well as speaking to the whole Convention in the morning. Mrs. Vance Pegram led a group meeting on Parent Education and Mr. S. L. Mauldin led a group meeting on teacher Education.

Reidsville will be the scene of the 1957 session of the Convention and the following are the officers for the coming year:

President — Rev. J. R. Lackey, Winston-Salem, N. C. Vice President —Leonard Powell, R.2, Ruffin, N.C. Secretary — Mrs. Vance Pegram, Greensboro, N. C. Treasurer — E. W. Kellam R. 1, McLeansville, N.C.

Reports from the various church schools indicated growth, better facilities and literature and development of leadership for our schools.

(W. J. Andes)

The first statue in honor of a woman in the United States was erected in New Orleans in 1884, in memory of Margaret Haughery, a widow who made a small fortune by hard work and left it to the orphanages of the city.

* * *

The chimney swift, a species of the bird family, literally lives in the air. It is scattered over a large portion of the North American continent in summer but never, except by accident, sets foot on land. The bird even eats and mates on the wing.

* * *

The flag at the grave of Francis Scott Key, Mount Olivet Cemetary Frederick, Maryland, and the two on the east and west fronts of the United States Capitol, are the only ones never furled.

Activities Report

LEBANON TRIES STEWARDSHIP

Lebanon Church, Semora, North Carolina, has adopted the unified budget system for the conference year beginning with November. We are having a "Christian Stewardship Week" August 6-12. This will be a time of preparation for the every member canvass. Our leader for this week of study will be Rev. Fred Register. Sunday morning, August 12, Mr. Register will be the speaker at eleven o'clock and will commission the canvassers.

We are all looking forward to this week with Mr. Register. We are depending on the men of our church to accept the challenge to serve the Lord by giving their time for the work of the church through the every-member canvass. We believe in the importance of His Church for our families and our community and are anxious to share the gospel with them in every possible way.

Seven members of our church attended the Church School Convention at Apple's Chapel. It was an inspiration to us and will help us in our church school work. We would like to thank Rev. Bland Leebrick and all the people of Apple's Chapel for their wonderful hospitality. It was a great day for all of us.

--Mrs. Ezra Stowe, Reporter

OAK LEVEL HOLDS V. B. S.

OAK LEVEL church held a successful Vacation Bible June 18-22, with 34 enrolled, The theme of study for all departments was "Christ, the King." The school picnic was held on the last morning of the school, with commencement that evening. General officers were: Jean Pearce principal; Nancy Holden, pianist; and Peggy Cash, song leader. The teachers in the beginner department were Mrs. Claude Wrenn, Mrs. Jimmy Phelps, and Mary Hudson. The primaries were taught by Mrs Vann Stroud and Miss Myrtle Bridges. Junior teachers were Mrs. Kelton Grissom and Mrs. Morris Hoyle. Refreshments were served each day by members of the Rachel Wallace Missionary Society. Mrs. Jesse Preddy was chairman of the refreshment committee.

—Mrs. W. N. Hoyle, Reporter

PLEASANT RIDGE (R) PROGRESSING

Fellowship Hall for Pleasant Ridge church, near Ramseur, N. C., is being planned. The committee, of which Miss Sonia Forkner is chairman, submitted plans to the church recently and they were approved. These plans include a fellowship room measuring 70 x 30 feet, plus a kitchen, rest rooms, and a storage area.

Vacation Bible School was held June 10-17, with 60 children receiving certificates for their arhievements. Teachers included: Kindergarten, Mrs. Hilton Beane, Elaine Beane, Evon Cos, Jeanette Dunn; Primary, Mrs. Floyd Brown, Emma Allen, Mrs. Marvin Brown; Junior, Mrs. Martin Joyce, Mrs. Quinton Hicks; Junior High, Mrs. Benard Hill, Hilton Beane. Transportation helpers were Howard Brown, Bill Allred, Quinton Hicks. Refreshments were furnished by Mr. and Mrs. Earl Lowdermilk, Quinton Hicks and Bill Allred. Mr. and Mrs. H. V. Cox Jr., Women's Bible Class Pell's Food Store, Mr. and Mrs. R. L. Allred, Mr. and Mrs. Will Dunn, Mr. and Mrs. Charlie Joyce. Rev. Max Vestal, pastor, was director of the school.

Average attendance at Sunday school for the quarter March-June was 149, or 84% of the enrollment of 174, according to the superintendent, H. V. Cox Jr.

From "Ridgelife"

UNITED CHURCH EXPERIMENTS

The United Church of Raleigh, North Carolina, is trying a new schedule during July and August: pupils from kindergarten through sixth grade attend the first part of the morning worship at eleven o'clock and then go to their classes, while junior and senior high groups attend the entire worship service, rather than having classes. The combined Vaughan and Ellis classes (adults) is the only group meeting at ten o'clock. Cradle roll and nursery children are cared for during the worship service.

The vacation school in June, held jointly by the United church and the Negro Congregational church, was such a success that several children had to be turned down after registration went too far over the 100 mark. Several families, both Negro and white, from outside the sponsoring churches sent children for this inter group experience.

While the Rev. Gaylord Noyce and family were on vacation at New Castle, Indiana, the church has heard Rev. Sam Magill, director of student affairs at UNC, Chapel Hill, July 22, and Dr. William Poteat, professor of philosophy at the same school, on July 29.

—From "United Church Letter"

NEWS FROM A NEW CHURCH

A "handful" of us organized Bayside Church, near Norfolk, Virginia in September, 1955. Our present church membership is approximately 98. Sunday school enrollment is 195 and our average attendance is about 135. We have only been in our church edifice eight months, so we feel this is a good record.

By December, 1955 the church had acquired a beautiful two-acre lot near the Ocean View-Virginia Beach Shore Drive and erected thereon a modern church building. When our program is completed this will be used for small weddings, receptions and other social activities. In purchasing the lot we made our imaginations as vivid as possible and projected into the future — the lot will park at least 150 automobiles, and will provide for the construction of a church building 240 feet wide and a large parsonage.

We are now about ready to purchase a parsonage for our new minister, Rev. Julius Rice, who arrives with his family the latter part of August. The house is only two years old in a nearby new development and we believe will be adequate until the permanent parsonage can be constructed.

While we are heavily in debt and require outside assistance, with time, patience and the help of our Lord Jesus Christ we will surely and steadily go forward — for, you see, our people have unlimited faith.

J. O. Atkinson, Jr.

The automobile was foretold by many prophets, but Nahum, who lived in 713 B. A., was possibly the first. He wrote: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches; they shall run like the lightnings."

By Our Churches

DURHAM CHURCH OFFERS HELP

A very real service to our church members is being offered by the Durham church under the leadership of its minister, Rev. W. T. Scott, Jr.

When a member of a Congregational Christian Church is visiting a loved one at Watts Hospital, Veteran's Hospital, Duke Hospital, the State Hospital at Butner, or McPherson's Hospital that member may, upon request, be given a bed and breakfast at one of the "Hospitality Houses" free of charge. Members of our Durham church have volunteered to make of their homes these "Hospitality Houses." This is Christian social action expressed in a very real way!

If a member of our churches will call Mrs. William G. Austin, 407 Milton Avenue, Telephone 2-2236 upon arrival in Durham, she will make the arrangements.

In addition to this service, if you will notify the minister of the church when you have relatives or friends hospitalized in Durham, Mr. Scott will attempt to visit them. As Mr. Scott says, "While Congregational Christian folk are in our midst, they are part of our parish, and we are responsible for their care and nurture."

ACTIVITIES AT REIDSVILLE

Daily Vacation Bible School was held at the Reidsville church the week following public school commencement. The attendance was excellent, the results were excellent, and we pray the harvest was excellent

The Reidsville church is fortunate in having among its friends Dr. Victor Cresenze, one of the community's good physicians. Recently the pastor and Mrs. Humphries took a group of the Senior Pilgrim Fellowship for an overnight stay at Dr. Cresenzo's lovely mountain cabin near Fairy Stone Park, Virginia.

The church is sorry to lose Miss Markan Foust as its minister of music after seven years of consecrated service. On June 13 Miss Foust became the bride of Mr. Richard Metta of McKeesport, Pennsylvania, and moved to that city.

Plans for a fall revival are on the way, and all activities of the church continue through the summer months with the exception of the Sunday evening service, which has been cancelled for July and August.

—Tucker G. Humphries, Minister

SPECIAL SERVICE AT LAKEVIEW

The annual homecoming service will be held at Lakeview church, near Burlington, August 19. The organizer of the church and former pastor, Rev., John G. Truitt, Jr., will be the guest speaker and will also conduct revival services at 7:45 each evening of the week following according t-o announcement by Rev. Guy H. Veazey, pastor.

Mr. Martin T. Garren, president of the Southern Convention, was the guest speaker on July 29, when Mr. Veazey was in Alexander City, Alabama attending his family reunion. It was expected that the ten brothers and sisters of Mr. Veazey would be present.

A vacation Bible school was held at Lakeview in June with an enrollment of 74 pupils, using local leadership.

This year four classrooms have been added to the church building, which is only four years old.

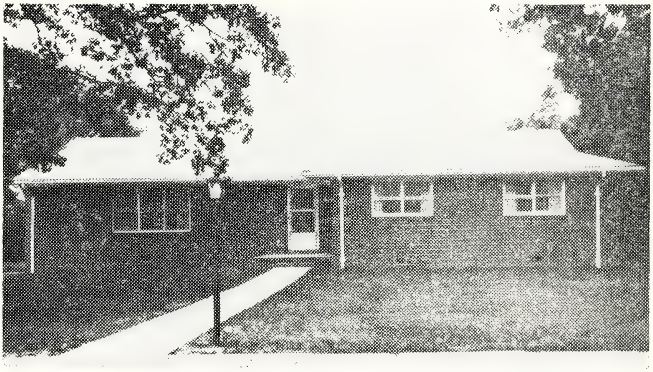
BIG DAY AT DAMASCUS

The dedication of a new educational building was combined with the annual homecoming service at Demascus church, near Chapel Hill, North Carolina, July 8. This is one of our oldest churches, being founded in 1797, in the days of James O'Kelly. Rev. E. M. Powell is pastor of the church.

Welcome was extended by Mr. C. J. Crabtree. Rev. O. D. Poythress, former member of Damascus, sang the dedicatory solo. Rev. J. E. McCauley, also a product of this church, preached the dedicatory sermon, entitled "My Church." The litany of dedication was led by the pastor.

The following particapated in the afternoon service: Rev. W. J. Andes, Rev. G. H. Veazey, Rev. J. R. Hailey, Rev. R. T. Grissom, and Superintendent W. T. Scott. Mr. Poythress preached on "The Task of the Church of Tomorrow." Special music at both services was furnished by the Damascus choir.

The Reverend Mr. McCauley preached each evening during the following week.



REIDSVILLE PARSONAGE

Since June 17 Rev. and Mrs. Tucker G. Humphries and their family have been enjoying the new $28,000 Reidsville, North Carolina, parsonage as their home. The parsonage was dedicated at the morning worship service on that day. Rev. Robert A. Whitten of Winchester, former pastor of the church, spoke on "Yesterday, Today, and Tomorrow." Keys to the parsonage were presented to the minister by Mr. Charles McKinney, chairman of the building committee. That afternoon "open house" was held at the parsonage, with officers and former officers of the Women's Fellowship and the Young People's Missionary Society serving as hostesses. They included: Mesdames Ed Mitchell, P. W. Stone, Philip Jackson, George Pruitt, T. O. Williams, Clifford Hall, Charles Gerringer, John Briggs, Boyd Waynick, Pat Ware and Misses Edna Kiser and Mildred Humphries. Rev. and Mrs. Humphries say it is always "open house" at the parsonage to their Congregational Christian friends.

Missionary Ideas

From The General Council

Changes In India

The political, social, and religious climate of India is changing. If the Christian movement is to continue and abound it too must change. Six ways in which it is changing:

1. Increasingly it is under INDIAN LEADERSHIP rather than missionary leadership.

2. Formerly the work was under the "mission" composed of foreign missionaries. Increasingly it is under the CHURCH composed very largely of Indians.

3. The Christian movement is growing in UNITY. Most of the largest and best Christian insitutions are union institutions.

4. For historic reasons the PROPERTY on which churches and institutions are built belongs to the American Board. Ten days ago the Prudential Committee voted in principle to transfer this property to legally constituted bodies in India.

5. HINDUISM and ISLAM are changing. Study centers are being arranged to ponder this evolution and to help us understand it. Christ must be intepreted to the Christian in a way that is true to the heart of the New Testament, and at the same time appealing and understandable to the Indian.

6. The Indian Church is becoming a MISSIONARY CHURCH. It is sending missionaries to Africa, Indonesia and other places.

If the Church in India is genuinely an Indian Church we may expect it to survive and abound just as other Indian institutions.

This does not mean our task is done. India still calls for missionaries to come and work as colleagues. India still needs money to help provide tools in the form of buildings and hospital equipment, etc.

There is one thing that must not change. It is the spirit symbolized by the haystack prayer meeting. Youth in America and in India must continue to make the cause of Christ their own.

Raymond B. Dudley,
American Board,
Secretary for India

Dr. Carleton Says

There is no question that mankind is both capable and confused to a degree that few people understand. Putting it back into scriptural language, All who have eyes to see must see men as Jesus saw them "as sheep without a shepherd." There is no lack of self-appointed shepherds. But the need of the world today is for leaders who will turn this chaos into a steady stream of intelligent and thoughtful development of society and of the individuals that make up society.

* * *

It is easy to say that the world is at peace. It is harder to realize that there are those who die every night in violence brought on by political strife and struggle, by revolution and by nationalism. A reasonable estimate of that number is at the shocking figure of 2,000 persons who die every twenty-four hours in warfare during times of peace.

* * *

The Christian Church is after all the most significant minority in the world, not only because of its age nor because of its extent scattered across the nations, but more particularly because the Christian Church alone of all the great movements at work in the world, has never failed to remember the individual nor has it forgotten that men must live together in society.

* * *

It is perhaps well that the Christian Church has not been able to resolve its division between the evangelist and the beliver in social action; between the one who is concerned for individuals and the one who thinks in terms of the society which is produced by and which in turn produces the character of individuals. So long as the Church tries to hold both these emphases of equal importance it will be worthy of its place in the world, holding both the welfare of the individual and the quality of society under the judgment of God who is Master of both.

* * *

There need be General Councils and Mission Boards and Commissions and Committees that the work of the Church may be effectively done in an age when large-scale operations are necessary. The conduct of the mission of the Church across the world is a highly technical operation, calling for the best of experience and skill and devotion, not only of Christians in America or in Europe but around the world. That organization will increasingly be on a level which is truly ecumenical, above race, above nation, and above creed.

Alford Carleton
Exec. Vice-President, American Board

Japan Needs Faith

Japan lacks faith. The war disillusioned her with much of her national leadership. Christianity has faith to offer to Japan. Missionaries bearing witness to one God in one world under one moral law can give the Japenese more faith within their nation and within the world.

Vere V. Loper,
President of the American Board

Service Committee

The Service Committee is giving a Christian response to the meaning of some of the facts of life in these times in which God has appointed us to live. Those facts are not such as we would choose. But they are here: Hardship, suffering, despondency, hopelessness, and bitterness. If we open our eyes and look around us in this so rapidly shrinking world, we are confronted by them. They are no longer far awey; they are no longer remote. They are as close to us as was Lazarus to the door of Dives' palace; they are as accessible as was the multitude on whose behalf Jesus said to his disciples, "Give ye them to eat." We know beyond any shadow of doubt how the Lord Christ would feel about the suffering people of our time, and The Cause of Christ we would make our own.

Earle H. Ballou, Executive Secretary
of the Service Committee

I don't meddle with the past, for that is the land of the dead.

I don't meddle with the future for that is the land of the unborn.

I meddle with the present for this is the land of the living, and I am alive.

—African saying quoted by
Ndabaning: Sithole.

Sophia Women's Fellowship Reports

The Women's Fellowship of Sophia met on Tuesday evening, June 12, at the church with both circles present. Our meeting was called to order by our president, Mrs. Leo Wyrick, and our program was given by Mrs. Howard Hall.

Our new officers were elected for the coming year in order that they might be prepared to attend the school of missions. They are: Mrs. Marvin Staley, president; Mrs. Troy Hall, vice-president; Mrs. Leonard Staley, secretary; and Miss Dorsie Lee Hayes, treasurer.

We have already finished our Bible study, and for Family Night we used the film, "The Secret of the Gift."

Part of our ladies visited the Union Grove society to hear Mrs. Sybrant Pell report on our mission study of the American Indians, which we enjoyed very much.

Besides all of our other financial duties, we have given $500 to our building fund. We pray that our work has not been in vain, but good seed has been sown and the harvest will be great.

Mrs. Avery Brown
Reporter

Christian Family Life Week Observed By Hines Chapel

The Women's Fellowship of the Hines Chapel Congregational Christian Church observed Christian Family Life Week by having a covered dish supper at a nearby club house. We were honored by having families and the pastor from Monticello Congregational Christian Church.

The Family Life Program prepared by Mrs. J. Everette Neese was presented and then our pastor introduced our guests, Shin Keun Kang of Korea and Pulivelil George of India. A short talk was given by each of these young men.

We experienced an evening of joyous fellowship and feel that we may have a better vision of world brotherhood.

Jewell Littiken

WOMEN'S FELLOWSHIP
Mrs. J. H. Booth, Jr., Editor
143 Winchester Drive
Hampton, Va.

NEW OFFICERS AT MOORE UNION

Officers elected at the June meeting of the Women's Fellowship of Moore Union Congregational Christian Church to serve for the coming year are: President, Mrs. Peggy Womack; Vice President, Mrs. Ruth Cox; Secretary-Treasurer, Mrs. Ruby Lett; Bible Study Chairman, Mrs. Clara Womack; Program Chairman, Mary Alice Taylor; Friendly Service, Mrs. Iva Womack and Mrs. Pearlie Maddox; Community Service, Gladys Lett, Mrs. Ollie Wicker, Mrs. Isabelle Lett; Membership, Mrs. Addie Lee Cox, Mrs. Haline Kelly.

Preceding the business session the Bible study was presented by Mrs. Betty Lett. Mrs. Ruby Lett had charge of the program on Christian Family Life. Those taking part with her were Mrs. Haline Kelly, Mrs. Peggy Womack, Mrs. Clara Womack, Mrs. Flora Patterson, and Mrs. Catherine Carter.

Refreshments were served by the hostesses, Mrs. Flora Patterson and Mrs. Isabelle Lett.

May Fellowship Day Observed At South Boston With Family Picnic

Center Church, South Boston, Virginia, observed May Fellowship Day with a church family picnic May 11 and a program following with the theme: "Who Forms Your Opinion?" Supervised recreation was provided for the children during the adult program.

A delightful feature of the program was a panel composed of two women, Mrs. T. S. Earp and Mrs. Canute Tuck, and two men, Clarence Harris and Clifton Satterfield, with Irving Anderson serving as moderator. Questions discussed included: What should the action of a Christian be when he hears a person falsely accused? Do women believe rumors more readily than men? Do you always try to say only good things about people? Should a person read magazines and newspapers which do not represent his viewpoint?

The entire group played the game called "Gossip" to demonstrate how facts are often distorted when circulated.

Reporter

Great Bridge Fellowship Reports

In October an evening circle was organized for the benefit of those who could not attend the day meetings. Friendly Service gifts included wash cloths, towels, and pajamas; Thank Offering was sent to South America; money and miscellaneous articles were given for migrant workers; Thank Offering boxes are being used for Indian American Scholarships.

In February a new carpet was installed in the sanctuary. The women raised the money for this by selling cookbooks, corsages, Easter eggs, and baked products.

The World Day of Prayer was observed. The May Fellowship program was observed jointly with the Oak Grove Methodist Church in their sanctuary.

On March 9 the Lower Norfolk County Council of United Church Women was organized with our own Mrs. Jack Akin as president.

Mrs. Jack Akin is our program chairman. At present we are studying "The Short Bible," and find it very interesting and clear.

Under the capable leadership of our president, Mrs. Sam Frost, we are looking forward to greater Christian service.

Mrs. Ralph Nichols, Reporter

PLEASANT RIDGE WOMEN ELECT OFFICERS

Officers of the Pleasant Ridge Women's Missionary Society for the coming year are: president, Mrs. Quinton Hicks; vice president, Mrs. Hilton Beane; Secretary-treasurer, Miss Velma Allen; assistant secretary treasurer, Miss Shirley Lowdermilk; program chairman, Mrs. J. C. Newell; friendly service, Mrs. Harry Stewart; cradle roll, Mrs. Ruth Scott; children, Miss Jeanette Dunn; young people, Mrs. Earl Lowdermilk; Christian Sun agent, Mrs. Archie Rumley; attendance secretary, Miss Hilda Rumley.

At the April meeting Mrs. Will Dunn conducted a program on "Realistic Stewardship." Family night was observed at the church in May, with Mr. George, who is from South India and a student at Elon College, telling about family life in India. Mrs. Earl Lowdermilk led the program "My Christian Vocation" in June and Mrs. Max Vestal led the July program entitled "To Vote or Not to Vote."

—Miss Velma Allen in "Ridgelife"

A CALL TO CHRISTIAN LIVING

Memory Selection: Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. I Peter 1:13.

Background Scripture: Luke 2:40, 51-52; I Peter 2:1-3; 4:1-11; II Peter 1

Devotional Reading: Philippians 4:4-9

Peter believed that being a Christian made a difference in the way one lived. This is the main emphasis in his letters to his friends. Because Christ had given them an example, and because He had died for them, they should live, not "in the lust of men, but to the will of God," as he puts it in today's lesson. J.B. Phillips translates "You must fortify your selves with the same inner attitude that He must have had." Once you have done that, you will no longer spend your time here on earth "indulging your physical nature, but in doing the will of God." And this does not mean simply indulging in lusts of the lowest sense, but in the sense that we spend most of our walking hours providing ways and means of making our physical bodies more comfortable. We work hard, not for the necessities of life, but for its physical luxuries. If we had the mind of Christ, and His attitude, we would be working for something better than that. The fact is that most of us spend a lot of thought on what we can get and what we can enjoy, and not much time on how much good we can do, and how much service we can render.

All this is no plea for asceticism, for sleeping on a bed of spikes, or cutting one's flesh, or withdrawing from the world. But it is a plea for sturdy, self-disciplined living in behalf of the Kingdom of God. Let us put it this way: How many people do you know who are actually sacrificing to any extent in order to give more liberally to the church and church enterprises? How much difference is there between the lives of members of the church and the lives of those who are not members of the church? Could you distinguish between them if you did not already know them? Peter is saying that there is a difference, and one ought to be able to discern it.

He reminds his friends that they have had their fling. "For in time past of our life may suffice us to have the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries . . . ." Now it is time to live soberly, purely, sacrificially, loyally to Christ. To be sure the old gang "will think it strange that ye run not with them to the same excess, speaking evil of you." Strangely enough, and tragically enough, when a man breaks with the old crowd, they turn against him. Instead of trying to help him they put temptation in his way. Many a man who has stopped drinking has fallen into drinking again because of the pressure of the old gang. But never mind, says Peter, these have to give an account of themselves to Him who is to judge the quick and the dead. Let a man be prepared to face ridicule and even opposition when he begins a new life and when he breaks with the old crowd. But God is his helper and he need not fear man.

The best safeguard against the old way of life is a positive one. Instead of a man fighting against his old habits and contending with his old gang, let him form new habits and cultivate new friendships. Peter knew this and he urged his friends to "have fervent charity among themselves, to use hospitality one to another without grudging, to minister one to another, as good stewards of the manifold grace of God." In helping one another, they would help themselves.

One of the most amazing organizations in this world where there are many organizations, indeed too many organizations, is the group known as Alcoholics Anonymous. In this organization there are men and women, who, convinced that liquor had them licked, had admitted it and had come to the group for help. In this group they find fellowship and help. Members of the group will go to any length to help one another. They will get out of bed at two o'clock in the morning to help a fellow-member "over the hump" when he feels he just must have a drink, and when one drink means disaster. They will sit up all night with their fellowmen. They manifest an interest in one another that shames the lack of interest so many of us have in one another, especially the down and out. They "minister the same one to another, as good stewards of the manifold grace of God" as Peter says.

SUNDAY SCHOOL LESSON

AUGUST 5, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Now this is a Temperance Lesson. It need not be confined alone to the matter of drinking. There are other forms of intemperance, and let no one deny that. But after all, there are few more devastating and destructive than intemperance in alcoholic beverages. And there is a constantly increasing use of them in our nation. There are many reasons for this but one of them is the power and pressure of modern advertising which dins its message in many forms in our ears, and even invades our homes. There is all too much drinking in our nation today, and all too many members of the Church are doing their share of it. These things ought not so to be. One man cannot be another man's conscience in this matter. But one suspects that much drinking on the part of professing Christians would not stand the scrutiny of Christ if it were brought to him. To be sure this is not the only evil. But it is one of the worst. The incalculable waste of money represented even in moderate drinking, the tensions it creates in the drinker and the members of his family, the inefficiency which it causes, the deterioration of character which it often produces, the moral and spiritual dullness which it has a tendency to develop, all of these and other things cause drinking to stand condemned before the judgment seat of Christ. And instead of a Christian asking "What's the harm?" he might well ask the question "What's the good?"

In conclusion the writer wants to tell of an experience he once had with an opponent in a tennis match in an inter-city tournament. In some way, the matter of a certain type of conduct or amusement was brought up, and this fine gentleman and also fine tennis player said, "Mr. Hardcastle I sing in our Church choir, and I try to be careful what I do. I think a member of the choir ought to be careful how he lives through the week if he is going to sing in the Church on Sunday. "That man had a high conception of Christian living, the topic of our lesson for today.

Additional Resolutions From General Council

DIMENSIONS OF EVANGELISM

We hold that Evangelism is not so much a department in the life of the church as a dimension of every one of its functions. We rejoice that in this inclusive sense, evangelism is being restored to the thinking of the church throughout the world. The ultimate purpose of Christian education is to proclaim the Gospel and to bring all people into a proper relationship with God and with each other in terms of that Gospel. The ultimate purpose of social action is not only to reform the social order but also to bring people into right relationships with God and their fellow man in the realms of economic life, race and culture, and international affairs.

We therefore call upon our churches (including ourselves) to consider evangelism in terms of the whole man in society—with all his interests and concerns—where he has to live and make a living, his home, his community, his longings, his fears, and his frustrations. The saving Gospel must be presented to him in this context.

Since the church is God's instrument for the proclamation of the Gospel, and since the church's purpose is to be the community of redemption and to extend its boundaries to include all mankind, we urge upon our people a serious and continuing study of the nature of the church—its true purpose and source of power. We urge it upon our churches (including ourselves) to deepen and strengthen and purify themselves as fellowships of redemption in which old and young know the love and power of Christ and are impelled to witness to it.

* * *

RESOLUTION ON CHRISTIAN HIGHER EDUCATION AND THE CAMPUS MINISTRY

Noting that our church young people are attending colleges and universities in impressively increasing numbers, and knowing that these are for them years of crucial decision about Christian faith and life work, and realizing that our churches are deeply concerned for a more adequate ministry among them and for recruiting more of them for the ministry and for definitely church vocations, we recommend that a much greater emphasis be given to the campus ministry as a vitally important part of the church's total mission.

* * *

RESOLUTION ON ALCOHOLISM

Whereas the accelerated use of alcoholic beverages in American society makes hazards of our highways, leaves alcoholics in distress and brings many a family to disaster:

Be it resolved that we demand an adequate program of education for each generation on the effects of alcohol on personality and career, and on mental and social health.

We urge reduction or elimination of liquor advertising especially as it enters our homes through magazines, radio and television; we counsel our church people to refrain from the use of alcoholic beverages in home and community entertainment; we lay it on the consciences of our ministers as pastoral counselors to study the sociological and psychiatric causes of alcholism, and we call for a new respect for the human body as the temple of the Holy Spirit, for human personality as the candle of the Lord, and for the Church as a consecrated community, temperate, peaceful, joyous and godly.

* * *

CHRISTIAN FAITH AND FREEDOM

We, the voting members of the 1956 General Council of the Congregational Christian Churches, believe that our freedom comes from God as His gift and intention for His children in order that they may respond to Him freely.

Recalling that devotion to liberty has been a basic factor in making the United States of America great and strong; that our forefathers estlished a civil society in which freedom was a primary principle of development; and that our Congregational forbears made significant contributions to the establishment of fundamental rights, the freedom of speech, press, assembly, petition, religion and due process of law; we affirm our responsibility to defend and extend basic human freedom.

We believe that man is free to disobey as well as to obey God, and that the risk of disobedience is the price of freedom. Obedience can be forced only at the cost of destroying freedom.

We believe that the New Testament teaches us to obey God rather than man. Loyalty to God takes precedence over the claims of the state. The government must not interfere with the freedom of an individual to obey God and to act according to conscience.

We believe that the church has a vital stake in the preservation of freedom. Where freedom is denied, God's intention as revealed in Jesus Christ is frustrated. Furthermore, wherever tyranny emerges freedom of worship is in jeopardy. Freedom to worship God and witness to our faith is the cornerstone of all our freedoms.

We believe that men can fulfill their destiny only when they are free to learn, to experiment, to explore and to seek new truth under the guidance of the Holy Spirit and to work out their salvations in free obedience to God within the human community.

One generation cannot win freedom and pass it on to its heirs. Each generation must apply and extend freedom within its own situation and defend it against the particular enemies of its day. Among the enemies of freedom in America are the perennial fear of freedom, communism and deviations from Constitutional principles.

* * *

STUDY GROUPS

We, the members of the 1956 General Council of the Congregational Christian Churches, concerned for freedom, racial inclusiveness, world peace and justice, as well as for the other social problems, address an earnest word to our churches regarding study and action in these areas. We urge our churches to recognize their responsibility, not only for the teaching of basic Christian beliefs, but also for helping their members apply their faith to specific and often complex social questions. It is at this point that many church members feel unprepared and inadequate. Sermons and addresses can help, but they are not enough. We strongly urge each local church to make provision for sustained and careful discussion of social problems, under the leadership of official social action committees, in adult classes, or through special discussion groups.

Enrollment Increasing At Elon
New Faculty and Facilities Being Added

L. E. Smith, President

At all sessions of the current year the enrollment has established new records. In the regular college year the enrollment surpassed any previous year by approximately 200, the total number being 1,306. During the first six weeks of summer school 456 persons were enrolled, and in the present session there are 336. More students than ever are entering Elon.

We have had fine students on our campus for all sessions, and we are approaching the close of the most successful year that Elon has experienced during the last quarter of a century.

Not only has the enrollment increased, but the curriculum has been made more inclusive, our faculty has increased in numbers and improved in scholarship, and the school is doing a high grade of work.

We feel that these successful experiences are only a prelude to the ensuing year. Our field secretary, Mr. Samuel Webster, reports prospects that the enrollment for 1956-1957 will exceed those of the past year by fifteen to twenty percent.

Facilities have been enlarged and new faculty members have been employed in anticipation of this increased student body. We will not only be able to admit those who come, but also to provide for them proper and efficient instruction. Elon is always happy to receive good students who are ambitious to continue their educational training for the opportunities and responsibilities of life.

We are especially anxious to receive members of our Congregational Christian churches. Write for catalogue, or come to make inquiries.

DECLARATION OF PURPOSE

Saturday afternoon, July 21, 1956, I was sitting on our front porch resting for a moment and observing the cars as they moved along the streets and the passers-by as they tramped up and down the sidewalk. Presently I was startled by the screaming of a little child, I presume four years old. She was dressed for summer. The mother had walked on ahead. She was screaming for dear life and jumping up and down as if she would go into tantrums any minute. Her mother paid no attention; she just kept walking. The child kept screaming louder and louder; the mother kept walking. Finally, the little girl stamped and screamed. The mother paid no attention; she just kept going. Finally, the little girl began walking toward her mother, still screaming.

By and by they came back, from the drug store, I presume. Every thing seemed to be all right. The little girl was eating an ice cream cone, and appeared to be as happy as could be. I thought, "How true to human nature!"

I have written, written, and written urging our churches to sign the Declaration of Purpose expressing their intent to comply with the Convention's resolution and the conference's direction, but still very few have replied. I will write again, not scream, and again, still not screaming, with a hope that by and by the churches will hear and begin to head. I am looking forward to the day when I shall find that the churches have begun to heed. I will not be eating an ice cream cone, but I will be rejoicing for the college that the churches have finally signed their Declaration of Purpose. Everything is lovely as we move on toward the successful conclusion of our campaign for our college.

REGULAR GIFTS HELP

Many of our churches are doing wonderfully well in securing and sending money on Conference Apportionments for Elon College. Others are a little slow—not negligent, but just haven't gotten around to sending their apportionment money.

Of course, we are all aware of the responsibilities of the local church to the larger program of the denomination represented by the Southern Convention. But I wonder if we all realize that this conference year is moving right along to its close.

The contributions which come in weekly mean a great deal to Elon College. They are always greatly appreciated.

CONFERENCE APPORTIONMENT RECEIPTS

Previously Reported	$12,651.21
Eastern North Carolina Conference:	
Bethlehem	$36.00
Fayetteville	9.50
Eastern Virginia Conference:	
Antioch	67.00
Franklin	56.00
Shelton Memorial	2.00
North Carolina and Virginia Conference:	
Danville	89.00
Union (Va.)	100.00
Total	$359.50
Grand Total	$ 13,010.71

Help Elon College

1. ENLIST CHURCH YOUNG PEOPLE AS STUDENTS.
2. PAY APPORTIONMENTS IN FULL.
3. SIGN DECLARATION TO PAY ON BUILDINGS.

Orphanage Superintendent In School

John G. Truitt, Superintendent

Your superintendent of our child-care home is attending, July 23-25, the twelfth annual workshop at the University of North Carolina for executives and other administrative personnel of child-care institutions. This is a workshop of five full days of study and conference. I shall tell you more about it in my next report.

Our boys and girls are having their vacations. They have gone here and there to visit friends, or have attended camps. When they return to us, as most of them now have, they bring back bright faces and good reports. We are very appreciative of the many friends who make these outings possible.

Our matrons and other workers are getting their vacations, too. It is hard for me to pick a time for vacation. This is the season when applications are coming in for study and investigation. This is work that falls on my shoulders. After I have gone through all the paces with each applicant, I then am ready to turn the matter over to our admittance committee. There are several pleas being made now to get children into the orphanage

The Church has done, and it wishes to continue to do,, a good job in child care for each needy little one who comes under its supervision. The need of the child, and the destituteness of his present situation, must be carefully studied, as well as what may be the changes in the general situation in the months and years ahead.

Let me thank you for the funds you faithfully send in for this work. We envision a time when we can have training requirements beyond that of the present for all house mothers. In training for our present staff would be fine, if we had the funds to make it possible. It is one thing to give a child refuge and quite another to give him refuge plus all that goes with good training of mind, body and spirit. The latter is the goal of each of us here. Thanks for your help in achieving this.

REPORT FOR JULY 18, 1956
SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$10,788.78
Eastern North Carolina Conference			
New Elam	$ 10.00	$ 10.00	
Eastern Virginia Conference			
Newport News, S.S.	11.90		
Christian Temple	20.00		
Rosemont	100.00		
Bayside	10.00		
	10.00	141.90	
North Carolina and Virginia Conference			
Mt. Zion, S.S.	13.75		
Tryon	87.00		
Union (Va.), S.S.	5.00	105.74	
Western North Carolina Conference			
Pleasant Cross, S.S.	8.31		
Ramseur	5.00		
Seagrove	5.50	18.81	
Virginia Valley Conference			
Bethlehem, S.S.	17.50		
Leaksville	97.00		
New Hope, S.S.	17.50	132.00	
Total			$ 408.45
Grand Total			$11,197.23

SPECIAL OFFERINGS

Amount brought forward		$17,642.44
Maude Hedley Bible Class, Rosemont Church (camp trip for Angelee Haith)	$ 15.00	
Premium Associates, Inc. (for coupons)	148.12	
G. S. Huber, Spring Grove, Va.	100.00	
Mr. and Mrs. L. S. Hollowell, Suffolk, Va.	40.00	
Friends	10.00	
Young Adult Class, Bayside Church	8.50	
Mr. and Mrs. J. L. Owens, Suffolk, Va.	50.00	
In Memory of Mrs. Irene Beale Lawrence	5.00	
In Memory of W. J. Ballentine	10.00	
In Memory of W. J. Ballentine	1.50	
Special Gifts	120.11	
Total		$ 508.23
Grand Total		$18,150.67
Total for the Week		$ 916.68
Total for the Year		$29,347.90

NOTE ON CHILD-CARE EXPERTS

House parents of the state's institutions for children, with orphanages to the forefront, are told at Chapel Hill Institute that boys and girls want to dress and be treated alike wherever they live.

When it came to the draft, where North Carolina made a miserable over-all showing in rejections because of illiteracy or physical or mental unfitness, youths from the state's orphanages led the list and fared well indeed. All our information is to the effect that they adjusted and met their responsibilities quite acceptably.

The kind of discipline, medical attention, food and excercise they received there must not, unless conditions have suddenly changed as we do not believe they have, be something to get unduly disturbed about. In fact, we have an idea that the orphanage house mothers and other personnel might tell and show the experts a few things.

—Excerpts from
Greensboro Daily News Editorial

Togetherness

NOT A POEM, NOT PROSE, BUT AN IDEA, MAYHAP AN IDEAL

TOGETHERNESS means that you and you and you and I believe in miracles.
It does not matter that there are different miracles.
Your miracle is your first born — mine is death swallowed up in victory at my loved one's grave.
Your miracle is the conquering of a besetting sin — mine is recovery from an illness pronounced "Incurable."
Together we have felt and seen and heard the miracles of this age.

TOGETHERNESS means that you and you and you and I worship the King.
It does not matter that we are different people.
You are white — I am black.
Your church has a tall steeple — mine has a cross.
Your pastor wears a robe — mine talks to us informally in his shirt sleeves.
Together we have known and believed and loved the Father of us all.

TOGETHERNESS means that you and you and you and I serve the Christ.
It does not matter that we have different talents.
You serve with singing — I bake and clean and sew.
Your service is teaching, preaching, praying — mine is nursing, building, playing.
Together we have "done it unto one of the least of these" for Him who saved us all.

TOGETHERNESS means that you and you and you and I are unafraid.
It does not matter that there are insurmountable obstacles.
You kneel at the foot of the Cross — I kneel beside you on the level ground.
You rise full of courage and confidence — I find that I, too, can rise to start anew.
Together we are mending and reweaving and repairing broken relationships through the centuries.

TOGETHERNESS means that you and you and you and I are building bridges.
It does not matter that there are overwhelming construction problems.
You are making preliminary plans — I do the hard manual labor.
You dedicate the structure — I daily ride over it.
Together we are building a Christian Fellowship of Love around the whole wide earth.

By: Gertrude Lewis McCall, President
United Church Women of Tennessee

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churche

The Christian Sun

VOLUME 108 AUGUST 7, 1956 NUMBER 29

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

NEXT WEEK

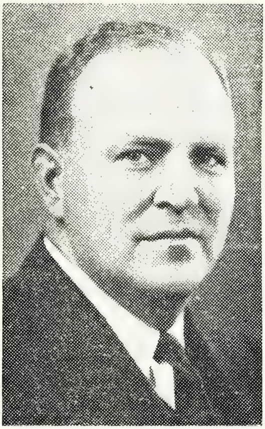
LAST OF PILLARS OF THE HOME

ATTENTION YOUNG PEOPLE

The Pilgrim Fellowship Officers' Camp will be held t Moonelon August 19-25 nstead of the later date previously announced. The Rev. John Graves, Director, hopes this will make it possible for more to attend. Presidents and other officers of local societies are especially urged to attend this planning conference.

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina,

Elon College Library



John G. Truitt

SHOWING THEM HOW

You are going to close your shop one day,
And what will the folks who are left have to say?
Oh, what will the son whom you love so well
Have on his lips and his heart to tell?
What will he find when he follows your path?
What will he do with the things he hath?
What will the others, your very own,
Think when they sit with their thoughts alone?
When they read the journal in your own hand
And think on the things that you had planned?
When you've closed your shop at the end of the day
What will the folks who are left have to say?
Let us be thinking of that right now,
Be living our lives and showing them how.
Be making the record we would have them read
When we can't change a word, or thought, or deed.
So we should be proud to have them say:
"A man like my father I will be today."

Here And There Among The Churches

REVEREND MACK WELCH was the guest preacher at a revival at Pleasant Union church near Asheboro the week of July 26. Bill Joyner, a student at Elon College, is serving this church as pastor.

A GOOD IDEA — Recently the M. Z. Rhodes family gave the altar flowers in Burlington, First church in recognition of the members of the Home Department of the Sunday school.

GUEST MINISTERS at Elon College Community Church for August include Dr. William T. Scott on August 5, Rev. Fred Register on August 19, and Rev. T. H. Mackintosh, retired Methodist minister living in the Elon community, on August 26. Rev. W. J. Andes, the pastor, will preach on August 12.

SENIOR YOUTH FELLOWSHIP of Union church, Route 2, Burlington, N. C., had their annual "outing" on July 31. This year the picnic was held at Fairy Stone Park in Virginia.

HUNTERDALE church will have the Rev. Stanley Burgess, Baptist minister of Richmond, Virginia, as its guest minister on August 12 and 19. Mr. M. Joyner, chairman of the deacons, will lead the worship services, as the pastor, Rev. Clyde Fields, will be on his vacation.

MISS MARY GRAHAM WISSEMAN daughter of Dr. and Mrs. W. E. Wisseman, First Church Greensboro, is to be married to Frank Earl Waff on August 18. Both were students at Elon College. The ceremony, to be performed by the bride's father, will be limited to relatives and close friends, and will be followed by a reception at the parsonage. The reception is being planned by the Women's Fellowship of the church.

MISS NELLIE WALKER, missionary to China and Africa under the American Board, gave the "Children's Message" at the Elon College church on July 29. JIM F. Morrison, National Pilgrim Fellowship Visitor at Moonelon, a sophomore at Stanford University in California, also shared in the service. JIMMY SCOTT, son of Supt. and Mrs. W. T. Scott, is the faithful acolyte of the Elon church, according to the bulletin received from the pastor.

DR. AND MRS. HENRY ROBINSON and family were visitors at the morning worship service at Union church, near Burlington, on July 29. Dr. Robinson is the pastor of the First Church, Burlington, and readers of the SUN are enjoying a series from his pen entitled "Pillars of the Home." Mrs. Robinson was the chairman of the successful "School of Missions" held at Elon College in July.

REV. MAX VESTAL, a charter member of the Asheboro church, and ROBERT HULTMAN, a member of that church who is studying for the ministry at Elon College, assisted Dr. F. C. Lester in his final preaching service at Asheboro on July 29. The service, which was broadcast, also contained music by the primary, junior, and youth choirs, under the direction of Mrs. Armeta Spivey, who on the same Sunday concluded her work as organist of the church.

ANGIE CREW CIRCLE of Union church, near Burlington, held its annual "Family Night" observance at the church on Saturday, August 4. Rev. Kenneth Register is the pastor of this church.

REV. CLYDE FIELDS, pastor of Hunterdale church, assisted the pastor, Rev. Bill Simmons, in a revival meeting at Hank's Chapel near Pittsboro, last week.

VALLEY FELLOWSHIP has been deepened through recent meetings reported in a personal letter from Mrs. R. A. Whitten, wife of our Winchester minister. The officers of the Women's Fellowship met at the home of Rev. and Mrs. R. E. Newton near Luray on July 27. On July 30 a youth Rally was held at Newport church, where plans were made for a similar meeting at Winchester September 30. On the last day of July the Whittens entertained the Valley ministers and their wives at lunch.

SYMPATHY is extended to Rev. Roy D. Coulter in the recent loss of his mother in Riverview, Alabama. This information comes to us through THE STANDARD, organ of the Southern Synod of the Evangelical and Reformed Church. Mr. Coulter has served as pastor of our churches in North Carolina and Virginia, and is now pastor of an Evangelical and Reformed church in Winston-Salem.

Volume 108 Number 29

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription $3.00
Two years, single subscription 5.00
Club of at least ½ church families 2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

Every-Member Canvass Clinics

The Every-Member Canvass Clinics, which were used as a successful technique in our program of Stewardship in the Southern Convention last year, are again being planned. Reverend Fred R. Register, secretary for stewardship and evangelism for the Southern Convention, announces the following schedule:

September:

3. Norfolk, First, Norfolk, Virginia
4. Suffolk Church, Suffolk, Va.
5. Wakefield Church, Wakefield, Va.
6. First Christian Church, Burlington, N. C.
7. Center Church, South Boston, Va.
8. Hendersonville Church, Hendersonville, N. C.
10. First Christian Church, Reidsville, N. C.
11. Liberty Church, Route 1, Henderson, N. C.
12. Hayes' Chapel, Garner, N. C.
13. Grace's Chapel, R. F. D., Sanford, N. C.
14. Bailey's Grove Church, Asheboro, N. C.
15. Pleasant Grove Church, Bennett, N. C.

These meetings have been planned in consultation with the chairman of Conference stewardship committees. Every minister and every finance committee in a local church should make plans to attend the Clinic nearest them.

We Are Represented At World Council

Dr. Liston Pope of our denomination, dean of the Divinity School of Yale University, is one of 30 American members of the 90-member Central Committee of the World Council of Churches. That group is meeting for the first time in Eastern Europe — at Matrahaza, near Budapest, Hungary, July 28-August 5. Dr. Pope is a native of Thomasville, North Carolina.

Dr. James Wagner, president of the Evangelical and Reformed Church, is also a member of this Central Committee, but he explained at the General Council that because of commitments in this country this summer he had asked Dr. Robert C. Stanger of Chicago to attend as his alternate.

Assemblies of the World Council of Churches, like the one at Evanston in 1954, are held every six years. The Central Committee meets annually. This time discussions will center around "Proselytism and Religious Liberty" and "The Churches and the Building of a Responsible International Society." The date and place of the 1960 Assembly will be chosen.

Western N. C. Laymen Meet

Send Gift to Moonelon

The Laymen's Fellowship of the Western North Carolina Conference met for its regular Rally on Saturday evening, July 29 with the laymen of Spoon's Chapel, near Asheboro as hosts. This was "Ladies' night," and the chairman, H. V. Cox, Jr., had a well-planned program prepared.

The chairman of the Southern Convention Laymen's Fellowship, Dr. J. Earl Danieley, was welcomed and spoke concerning the emphases for 1956. He emphasized the importance of personal daily devotions to every Christian layman, and also reminded us of the great need for more ministers to fill the pulpits of our churches.

Dalton Harper of Asheboro was the featured speaker for the occasion. He brought a very inspiring message on the subject of "A Layman's Responsibility as a Christian in Business." He urged the Golden Rule as a guide.

The trophy bell moved out of Randolph County. Our High Point laymen came in great number to win the trophy for the best attendance. Congratulations for their fine work!

An offering was taken for Moonelon and the group voted to send an additional amount from funds on hand. Our treasurer is sending a check in the amount of $150.

Our next Rally will be with the Pleasant Grove laymen.

S. H. Pell, Reporter

HOW TO ENJOY SUNDAY

The suggestions given below, with slight changes, are those presented in the calender of a church in Topeka, Kansas:

1. Stay at home Saturday night and get acquainted with your family. Retire a little earlier than usual.

2. Get up early and help do the necessary work of the home. An honest division of labor helps to oil the wheels of the household, but a man who sits around reading the morning paper and letting his wife do all the work—

3. If possible, make your plans to go to the Bible School. Go to church. Religion and worship are necessary to a full-grown life.

4. If you have a neighbor who does not attend church, invite him to go with you. If he faints away at your invitation, telephone to the head usher of this church and he will send an ambulance for him.

5. Do not expect your wife to rush home from church and get you an extra good Sunday dinner. Let the Sunday meals demand a minimum of labor for housekeepers.

6. Keep some inspiring book on hand for later Sunday reading. Write some letters to friends or to the boy or girl away from home.

7. Invite someone who is not a Christian to accept Jesus as Saviour. How long have you been a Christian yourself without doing this?

8. Get all that you can out of the Sunday church services, either as a worker or a good listener and doer. Do not criticize the choir. You are not such a great singer yourself.

9. Keep thanking God all day that you are well enough to work and that you are able to keep out of jail.

10. Close the day with a song and a prayer after calling up the preacher and telling him that you plan to follow his advice when you go to work tomorrow.

First Presbyterian Church, Topeka
—Courtesy, "The Little Minister"

EDITORIALS

The Old Suit Was New Once

Comments have to do with the new suit, not the one hanging in the closet after years of faithful service. Neighbors never come and ask to see last year's garments that have been discarded. They are currently interested in the new items of the wardrobe.

And so it is in other areas of life.

Most of the comments concerning this paper have to do with the changes which have been made recently. But on page eight is a letter from a lady who subscribed fourteen years ago and has read THE SUN ever since for the simple reason that it gave her information she wanted. Doubtless there are many others in the list of our 2,700 subscribers who feel the same way.

Changes are important, of course. But there must be something of importance to change before changes are important. The 108 years of publication under many different editors has made THE CHRISTIAN SUN such a valuable journal that changes in its format can be important.

All of which means that the editor appreciates the compliments which have come this way, some of which are published, but he is exceedingly conscious of the heritage which comes from the faithful labors of excellent people through more than a century. He is also aware that many changes are ideas of others, not his own. It is a high privilege to inherit from the past and to receive from multitudes of friends.

THE CHURCH ROLL

On my desk in the church office in Asheboro lies a record book which belongs to the church. In it are the names of 283 people who have united with the church. Some of those people have transferred their membership to other churches where they now live. Some have gone to their eternal reward. Two hundred and five persons still let their names remain on the book as active members of this church.

One of the charter members is now a graduate of Elon College and of Duke Divinity School. Max Vestal was a small boy when he joined a new church that was meeting in a school building. Now he is a married minister serving Pleasant Ridge and Spoon's Chapel churches. He has moved his membership, but he is still our boy.

Another member is Robert Hultman, a young business man who joined our church a couple of years ago. He spent last winter studying at Elon College. He is serving Biscoe, Ether, Providence Chapel, and Shady Grove churches, and is living in their community this summer.

These young ministers are products, and part of the church whose roll-book lies on the desk in the church. This seventeen year old church has sent them into the ministry under the leadership of our Lord Christ.

On the roll are names of people whose lives had not been allied with church work before the influence of this church reached them. In fact a very large percentage of them came into the church on profession of faith in Christ Jesus. Some are serving as deacons, teachers, singers, musicians, other officials, and very many are doing the unobserved jobs that help to make a church what it is supposed to be.

To some that book is simply the roll of the Asheboro church. But to me it is very precious. All except six of those names represent persons known by the pastor who received about 250 of the 283 who have united with this church. Those who faithfully serve Christ are an inspiration; those who have passed to the Great Beyond are magnets drawing us to "the land of perfect day;" and those who are failing in their relationships to God and his Church are the cause for humility and prayer. Names in that book represent people, living and dead, good and not so good, most of whom have placed their hands in mine as they pledged themselves to walk in the ways of Christian fellowship and service.

Preserve that Church Roll book. Be careful with the names there. They are people, living in this or the eternal world.

LIVING DANGEROUSLY

Some years ago one of the mission study books used by the women's societies was called "Dangerous Opportunities." Its author, Earl Ballou, told of work of the churches in China at the time Communists were forcing changes in that great country. Since then the missionaries have had to leave, or die. The Chinese Church has been forced to discontinue Communication with the rest of the Christian world.

The world in which we live is rapidly changing. Fifty years ago it made little difference to the rest of the world how we in our community treated each other. That is not true today. The rest of the world learns within a day of any mistreatment of people of different races.

Last week this paper carried an account of an address made to the General Council by the minister of our Christian Temple in which he said that our young people scattered over the world in military service are in reality missionaries representing the Christian culture of America. Reports coming from Western Germany in recent months have been quite disturbing. The conduct of our military people have lowered the appreciation of America dangerously.

Two weeks ago the Legislature of North Carolina asked the people of that state to vote in September to change the Constitution concerning the operation of the public schools with the hope that there will be no forced integration.

A federal judge last week ordered the officials of Arlington county, Virginia to open all elementary schools by January 3, 1957 and all junior and senior high schools by September, 1957 to all pupils without regard to race or color.

Last week the Egyptian Government took into its own hands the operation of the Suez Canal which in reality belongs to America, England, and France.

News from Burma says that Chinese troups have occupied 1,000 square miles of Burmese territory.

In a world like this, one must of necessity live dangerously. There is no place to run away and be safely at peace. Christians, like their Master, need to face the issues of the time, decide what should be done, and boldly move towards the goal of righteousness. Big decisions must be made, and Christians should help to make them. And Christians must be sure that the decisions are Christian. On these decisions may hang the life or death of millions of people; it could be all the people in our world.

The only way to live successfully in a dangerous world of revolution is to live righteously.

Letters To The Editor

I have just received my copy of THE SUN. It looked good in its new format. It looks like modern publications of its kind. . . . Bertie and I read through the first issue together, because we were so much impressed with the look of the outside page that neither of us seemed content to wait to be second. The table of contents, the new headings, the new type, the arrangement and layout, all of the paper made us proud.

Clyde Fields, Pastor
Hunterdale

Congratulations on the wise choice for editing THE CHRISTIAN SUN. I expect there will be notable improvements under the fine new editor and management. I look for some helpful changes. Very best wishes and prayers. Anything I can do, just whistle.

I'll be in Hawaii again four months this fall — October through January. Was there nine weeks last fall and spoke 100 times in the nine weeks on six islands. They ask for four months this time. Have engagements in Montana and Nebraska in September.

Warren H. Denison
Grinnell, Iowa

THE CHRISTIAN SUN with the "New Look" is great! The face-lifting job is wonderful. Congratulations on getting off to a grand start. I feel that you will succeed in bringing THE SUN through the pain and agony of a "new birth."

Kenneth D. Register,
Member, Board of Publications
Pastor, Union Ridge

Hearty congratulations on the July 17 issue of THE CHRISTIAN SUN! You, the Board of Publication and Convention officials should feel amply gratified with this new format, the readability of headlines and pages and the added amount of news carried.

Carl R. Key, Director
Committee on the Use and
Understanding of the Bible

You are doing fine with THE SUN. I have just read your second number. I like my page fine. Hope you show the Convention big things with THE SUN. . . It looks and reads so much better. I hope you can roll up a big subscription list.

John G. Truitt, Superintendent
The Christian Orphanage

The first issue of the new SUN just received. Congratulations!

W. T. Dunn, Sr.
Lynchburg, Virginia

Let me congratulate you on the first issue of the new format of THE SUN. While it needs some "polishing," you and the printer have done a marvelous job in the transition.

—J. O. Atkinson, Jr.
Assistant General Solicitor
The Virginia Railway Company

Congratulations for such a worthy paper which all of us should appreciate more than we do. When I was a small boy back in the "gay nineties," THE CHRISTIAN SUN was the only paper that came to my father's home and I have had access to it from then until now. I hope that during another half century, and longer, it will continue to shine brighter.

—Guy H. Veazey, Resident Mgr.
Moonelon Conference Center
Pastor, Lakeview

Thanks for the "New Look" CHRISTIAN SUN. It is excellent. You have put a lot of good thought into the paper. It is full of interest. The only criticism I could offer is perhaps not enough "white" shows around titles. I believe we are going places with the SUN.

William T. Scott, Superintendent
The Southern Convention

Mighty find! Mighty fine! the new CHRISTIAN SUN. Especially did I like the front and the smaller pages. I liked the arrangement of material and the intimacy of the paper. . . I wonder if there is any way to arrange several of the headlines in order to break or space between them. . . Some pages seemed crowded. . . .(later letter) I liked the July 22 issue very much. I believe you covered the General Council very well.

—W. J. Andes, Pastor
Elon College

Congratulations, sincerely and truly. You have done a good job in producing the first issue of THE CHRISTIAN SUN in its new dress. The arrangement of material excellent, headings much improved as to looks and meaning, proof well read, and the printing first class. Your editorial and other comment are timely. Absence of continued lines a reader relief. . . I know you will improve the paper from week to week . . . and I know also you will not again spell purview "pervue."

C. B. Riddle, Former Editor
"THE CHRISTIAN SUN"

I enjoyed reading your first issue of THE CHRISTAIN SUN and congratulate you on the format and the contents. You did a fine job and I think the changes made in the style of printing and makeup of the SUN are very commendable.

George D. Colclough, Manager
Burlington Chamber of Commerce

This letter is a very small token of my personal appreciation and that of the Congregational Christian fellowship for your devoted, accurate reporting of the recent General Council. It was a great pleasure for all of us who worked with you to have you in the pressroom.

By the time you receive this letter I shall be in Japan, but I hope to have the opportunity to work with you again in the near future.

Everett C. Parker, Director
Office of Communication
Congregational Christian Churches

I like the new look of THE CHRISTIAN SUN. I think everyone has a renewed enterest in it, as I have heard several of our church folk make many favorable comments on it.

—Mrs. Edward Bresko
Petersburg, Virginia

Everyone likes the new CHRISTIAN SUN. Congratulations!

—Mrs. B. B. Johnson
Fuquay Springs, N. C.

Congratulations upon getting back into writing — editing THE SUN.

W. W. Sloan
Elon College, N. C.

PILLARS OF THE HOME

4. LONG SUFFERING

Henry E. Robinson

Occasionally something nice happens to us suddenly, but usually what comes our way is because of hard work over the years. Sometimes it is the sudden jerk that is needed; more often it is the long steady pull over the years that moves the heavy loads and does the heavy work of the world. Occasionally a snap judgment proves to be the right one, but more often careful deliberation solves the knotty problems. Sometimes a fit of temper will accomplish something constructive; more often it is patient endurance which brings victory.

AN ALCOHOLIC SAVED

As you have read the above has your mind been led to certain experiences of the past in which patience and endurance have achieved at long last a desired goal? I am thinking of the testimony of an alcoholic who did everything wrong. He threw his earnings when his family was in want. He lost the respect of his children. He was a faithless husband and a disgraced father. He kept a job out of the kindness of an employer who had known him in better days, though he had been demoted to the lowest work in the company. One by one his friends deserted him. Worst of all he lost all his self-respect in his own eyes. He cared for nothing. One tiny thread of a saving element remained. His wife still believed in him, prayed for him, hoped against hope, was loyal to him. One night he came in late in a partial daze. He switched on the light and found his wife on her knees in prayer. No word was spoken. Something touched a deep chord of good in that man's heart. From that moment forward he began the long hard climb back to respectability.

"LOVE SUFFERETH LONG"

Paul says love suffereth long. It suffers beyond the call of duty. It suffers beyond the dictates of reason. But long sufferance does win victories that nothing else can win.

One of the most beautiful characters I know proved herself when for 34 long years she looked after a son who was almost a total care. There is a real question whether this is the way to solve this difficult question. Some feel that institutional care is the better answer. How one solves such a problem depends upon one's interpretation of personal responsibility. I am only saying here that long suffering is a pillar of the home and a pillar of Christian character that will win many victories. When we see it in action across the years we must know that we are standing in the presence of greatness.

Every mother knows what I am talking about. You left Johnny for a minute; just long enough to hang the clothes on the line. But in those few minutes he climbed on the shelf and got the bottle of syrup and poured it on himself and on the kitchen floor. This had to happen when you had so much to do and perhaps weren't feeling well either. Did you run away; did you sit down and cry; did you flail the daylights out of little Johnny? You probably wanted to do all three. No, you set about cleaning up the mess because love suffereth long. You had had similar experiences before and something told you that others would follow.

I have never seen Mt. Rushmore with the great stone faces of Washington, Lincoln, Jefferson, and Theodore Roosevelt carved out of the face of a granite cliff in the Black Hills of Dakota. But Gustaf Borglum must have been a sculptor of great patience as well as an artist of great skill. Actually parents who have reared a band of children to Christian maturity, amid the many obstacles and difficulties of life, are also artists of great skill and of great patience.

One does not speak of long suffering without mentioning love, as I have done several times. But to this great Christian virtue there must also be added faith—faith that in the end God will give us the victory if we faint not. Paul says "I have fought a good fight, I have finished the course, I have kept the faith." If you are in the midst of a long and arduous battle, no matter what its nature, continue to be long-suffering. This is a pillar of the home. If a victory is to be won it will come through patience.

Wives Can Be Handy

Some timely observations on housekeeping, compiled by the writer during a week's bachelorhood while his family was out-of-town visiting.

Frying bacon can be a very hazardous task without a pajama top.

An average sink will hold two and a half sets of dirty dishes.

A dish towel carefully spread can hide two and a half sets of dirty dishes in the sink.

Two and a half sets of dishes, judiciously used at meals, will last approximately three days.

A paper plate has a tendency to become limp if used more than twice.

Egg hardened in a plate loosens quickly under the lick of a hungry Irish Setter.

A ring in the bathtub is no blacker after the fifth bath than the first.

Spilled sugar draws ants and becomes crunchy underfoot.

Frozen strawberries do not defrost satisfactorily in the oven.

Stale bread is edible if first dunked in coffee.

The chance of strangling on bread in coffee is reduced by straining through the teeth while drinking.

Socks may be worn longer if allowed to air properly. They may be classified as Clean, Clean Dirty (2 days worn), Clean Dirty Clean (3 days, with one day of airing), and Dirty, Clean, Dirty (recognized by their ability to stand upright at the bedside).

An unmade bed sleeps just as comfortably as one freshly made.

Summing Up: Wives, if properly trained, can be very handy things to have around the house.

J.P. Brady
— Franklin Press

A Rural Church Seeks Talent
Asks Members To Check Interests

The Board of Religious Education of Union church, near Burlington, of which Miss Kare Garham is chairman, has sent a "Talent Interest Check-List" to each person in the church, with the request that they study it and check those items in which they have had experience, training or ability. They are asked to double check the items in which they are most interested.

The purpose of the check-list, which will be of value not only to the Board of Religious Education but to all organizations of the church, is to discover the church's full resources. It is to be a record of religious interests and abilities and signing it does not mean acceptance of an assignment of any particular task or service. Lists are to be returned to the pastor, Rev. Kenneth Register, or Miss Graham.

Since some other church may wish to use this idea, the items to be checked are given below.

CHURCH

.... Officer
.... Usher

CHURCH SCHOOL

.... Teacher
.... Officer
.... Worship Leader
.... Cradle Roll
.... Children
.... Young People
.... Adults
.... Visual Aids

OTHER ORGANIZATIONS

.... Women's Work
.... Men's Work
.... Y. P. Society
.... Vacation School
.... Weekday School
.... Scouting
.... Club Leadership
.... Nursery

SERVICES

.... Library
.... Typing
.... Mimeographing
.... Publicity
.... Telephoning
.... Serving Meals
.... Baby Sitting
.... Repair Work
.... Visitation
.... Social Work
.... Flowers for Church

HOBBIES

.... Photography
.... Art
.... Dramatics
.... Camping
.... Recreation
.... Folk Games
.... Radio
.... Craft Work
.... Nature Lore
.... Sports
.... Newspaper Work

INTERESTS

.... Missions
.... Peace
.... Evangelism
.... Social Action
.... Race Relations
.... Discussion
.... Bible Study
.... Family Life
.... Citizenship
.... Community Welfare
.... Inter-Church Cooperation
.... Public Speaking
.... Co-operatives
.... Industrial Relations

MUSIC

.... Choir
.... Solo
.... Instrument
.... Leading

Evangelical and Reformed Church

Gleaned from August Issue of
THE STANDARD

Dr. Lee A. Peeler is retiring from the active ministry and he and his wife will live in Salisbury. He graduated from Catawba in 1905. His first pastorate was in High Point, where he built a church. He completed the organization of St. John's Church, Kannapolis, and served as pastor for 19 years. He has also servved Grace Church, Newton, N. C. St. John's Middle-Brook, Virginia, and Mann's Choice, Pennsylvania.

Eric Reif, president of the Lowell, Florida, congregation was killed in an automobile accident when he and other members of Lowell congregation were on their way to worship with the E. and R. church in St. Petersburg.

Rev. and Mrs. Richard Rubright, missionaries on furlough from Japan, have been visiting churches in the Southern Synod this summer.

Bobby Lee Wright of the Nazareth Orphans' Home was accidentally drowned in the orphanage lake on June 17. This was the first death to occur in the Home since its organization 50 years ago.

Dr. J. Banks Peeler preached at the reorganization of St. John's Church, Leisure City, Florida, on July 22.

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

A Retired Missionary Writes Us

Mrs. Hemingway Finds Our Paper Helpful

You may wonder at receiving a letter from someone you do not know, but I feel that I have known you for the fourteen years I have been a subscriber to "THE CHRISTIAN SUN." I had returned from my home in Shansi, North China, where I had been a missionary of the American Board for 38 years, where my husband, Dr. W. A. Hemingway had founded a hospital, and where my daughter, Isabel, was an American Board nurse, training nurses and midwives. I returned to America shortly before Pearl Harbor. While visiting dear friends of our China days, Dr. and Mrs. Paul Reynolds in Chicago, I saw my first copy of "THE CHRISTIAN SUN" and immediately subscribed to it. I found it just as Paul Reynolds said — a live and interesting paper with a very fine coverage of missionary interests — sometimes surpassing the then "Missionary Herald."

Through THE SUN'S pages I was able to follow the last months of the Foochow Mission in the letters of our dear friends, the Edward Riggs, and the Richard Jacksons. I have kept the Riggs letters ever since, as they continue to come from India. But I found a wide variety of other missionary material in letters from Japan, Turkey and elsewhere.

My daughter, Isabel, the nurse, stayed on in China for ten more years but was advised to leave with the others in 1951. Then the American Board appointed her to be nurse in the clinic at Talas-Kayseri, Turkey. I turned to my files of "THE CHRISTIAN SUN" and found pictures and letters of Dr. William Nute and his wife, Mary Christie Nute, in charge of the Thalas Clinic, and more information about every station of the American Board in Turkey. So Isabel could tell from the first about the new work she was going to. It was wonderful to have this right at hand.

Isabel and I went to Waycross, Georgia that summer of 1951 and enjoyed the Congregational Christian Family Camp and the warm-hearted people there. When she returns on furlough in 1958 I imagine she will ask to be sent again to the South for a visit.

I have taken so much time to explain how grateful I have been to "THE CHRISTIAN SUN.' Our friends the Ralph Galts and Henry Hermans have kept us in touch with the Valley activities in its pages.

Now you have a very attractive new format and I congratulate everyone on Dr. Lester's taking up the editorship. The Woman's Page has always been most interesting in Mrs. Lester's care, and also now in Mrs. Booth's The Orphanage letter is one I always turn to. You have fine, alive churches in the Southern Convention and they have fine and spiritual leaders.

This is just to say "Thank You" and "God Bless You" as you go on in your good work.

Mary W. Hemingway
1 Wyoming Court
Washington 16, D. C.

Dr. Nute Going To Turkey

A young American physician has been appointed to the staff of the new Child Health Institute at Ankara, Turkey.

He is Dr. William L. Nute, Jr., a medical missionary to Turkey who has been in this country since the fall of 1954 for furlough and graduate work at the Harvard Medical School. Dr. and Mrs. Nute and their two children, now living in Auburndale, Mass., are scheduled to sail for the Near East August 22.

The new and important medical center for children, which is backed by the Turkish government, has a 165 bed hospital and a training program for young Turkish doctors, nurses and research and social workers. Dr. Nute will be in charge of pediatric hematology and will participate in the ambitious training program. He has recently been studying blood diseases at the Children's Hospital in this city, and hopes to set up a complete modern blood program at the Institute.

Like his father, also a medical missionary in Turkey, Dr. Nute is serving under the American Board of Commissioners for Foreign Missions, foreign service arm of the Congregational Christian Churches.

The invitation to Dr. Nute to share in the work at Ankara was extended by Dr. Ihsan Dogramaci, dynamic and resourceful Turkish physician who founded the Institute and is now its director. The two dedicated doctors first met 10 years ago when both were taking graduate studies at the Children's Hospital in St. Louis, Missouri.

Contributions toward the construction costs of the Institute included $350,000 appropriated by the Turkish parliament and $175,000 given by the Red Crescent (similar to the Red Cross in this country) and other voluntary contributors.

The Rockefeller Foundation gave $100,000 for the purchase of modern equipment, and the United Nations Children's Fund provided $3,500 for books.

Born in New York City, Dr. Nute spent his boyhood in Adana, Turkey, but came back to the United States to enter Phillips Andover Academy where he was graduated in 1933. He received his A. B. at Swathmore College in 1938 and his medical degree from Johns Hopkins University in 1943.

After interning at the Philadelphia General Hospital, Dr. Nute served for two years as resident physician of Taylor Hospital, near Philadelphia, and devoted two more years to graduate studies in pediatrics at the Children's Hospital in St. Louis.

He returned to Turkey in 1948 and for almost two years was a voluntary assistant in the Children's Department of the Government Hospital in Ankara. In 1951 he went to Talas and then on to the American Clinic in Adana, his boyhood home, where, since that time, he and his wife have endeavored to meet the health needs of the people of the area.

Dr. Nute has pioneered, when feasible, in an untouched field by sending a nurse and social worker into the homes of his patients.

Writing to American friends after Dr. Nute's acceptance of the invitation to serve on the staff of the Institute, Dr. Dogramaci said, "His presence will be of extreme value to the project."

We Help Real People

Through CROP Gifts And Missions

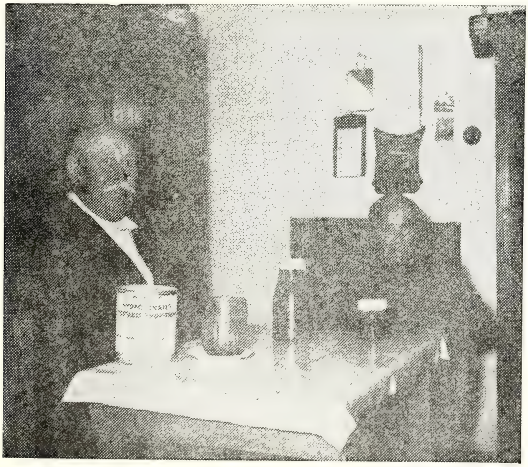
July 27, 1956

The N. C. CROP office recently received the following letter from National CROP Director, Albert Farmer, who had been attending inter church discussions on world needs for food, held in Geneva, Switzerland.

Naples, Italy
June 20, 1956

..... In Austria we saw a Vocational Training School in the refugee camp at Spittal, which is receiving CROP food, where the boys and girls are receiving excellent preparation for jobs in the United States or elsewhere. We saw a group of young Rumanian escapees in an old-raid bunker in Salzburg, who are caring for themselves, including their sick and unemployables, even though the government does not recognize them and they seem to be stranded as stateless people in an eternal limbo. CROP food was on their shelves and in their Sunday dinner that was cooking when we visited. CROP food, including surpluses, is proving part of the extra that families in two large camps near Salzburg need, since, while the government or USEP provides the camp, the people have to pay rent, by their food and clothes and pay for other necessities out of what they can earn or what they receive as relief if they are unable to work — and both earnings and relief payments are mighty small.

Here in Italy, I've seen lemon juice from California, raisins that were paid for by Kansas, and cocoa that came from CROP, on storehouse shelves. I've heard every where of the value of these "specials" in brightening lives and varying diets that are too constantly just bread and spaghetti. I saw, just yesterday, at Campua Camp, several small fields of wheat in the shock, with good full heads. The ground was dug by hand, the seed planted by hand, the grain cut with a sickle by hand. Refugees have been paid to do this work — about 25 cents a day — and have learned better farming methods while doing it and had new interest created after being idle in camp for the previous two, five or eight years. And the money that furnished that seed came from CROP ——Kansas supplied it. Just now we've allocated some $4,000 to this camp to purchase a power driven walking tractor with all the attachments, and the material for an irrigation system. With this, more ground will be broken. more people employed, trained, given hope, better crops secured.



Sitting at the table in their single room in the "old people's section" of Lager Kematen in Tyrol, Austria, are Franz Braun and his wife Elizabeth. Herr Braun and his wife had lived in Karlsdorf until 1947. They owned about 20 acres of land where they grew corn, wheat and fruit, and had 93 sheep, 3 horses, 1 cow, 4-5 hogs, geese, ducks and chickens. The change in the political situtation has left them living in this room, in a camp, as wards of the Austrian Government. Gifts of food from the Christian Rural Overseas Program (CROP) make life a little more bearable for Franz and his wife.

It was told today that the first shipment of Church World Service surplus wheat is in the harbor here at Naples. I hope I can get to see some of it, but it hasn't completed clearing yet, and until it does, I can't get near it, I'm told, BUT IT IS HERE! It will be made into flour and then distributed. When the government official phoned the local WCC office he said, "I've got some w-h-e-a-t (he spelled it) here for you. What is it and what shall I do with it?" The surplus cotton shipment has arrived; arrangements have been completed with a mill in Milano to make it into cloth; all the institutions have filed their requests; they are now screened and cut down to fit the amount available, and then the bolt cloth will be sent to them and the women in the various places will make up the sheets and other articles from the cloth. That's cheaper than having them made commercially. Some of the cotton will be used to stuff mattresses and quilts.

But more than what I've seen of commodities, I've seen people. It hasn't been the needy ones who have impressed me, although they are here. They are largely inarticulate, silent in their sorrow and passive in their hopelessness. The people who have impressed me are the ones who are trying to help them. They are ministering in a way that is making other Italians say, in effect, "Behold how these Christians love everybody!" So great is their courage and sacrifice that they would do it by themselves, if they had to. But our little aid — so small in comparison to their daring — is helping them to serve better and is holding up their hands, the blessed hands of Christ, himself. To be fellow workers with them, not only here but in all these many lands, is a goal to be highly desired, an accomplishment that we cannot easily attain.

Progress At Shallow Well

G. Julius Rice

During the past three years the Shallow Well church has made many improvements to their buildings and also the parsonage. A stove, refrigerator and hot air furnace were installed in the latter.

The nicest and most useful accomplishment has been the erection of the new $42,000 educational building. Furnishings include 225 Samsonite folding chairs, 4 large folding tables for the primary and junior classes, 50 wooden folding chairs for the children's assembly room, and 50 new hymnals for the children.

The church sanctuary has just been completely remodeled and enlarged. A new roof was added. The sanctuary was changed from a pulpit-centered to an altar-centered church. Furnishings include a Hammond electric organ and chimes, altar cross, candelabra, candlelighters, stained glass windows, carpet, 8 new pews, 115 Pilgrim Hymnals, and new lighting fixtures. Dr. W. T. Scott preached at the service of dedication for the new church furnishings on July 22.

The Women's Fellowship has increased from one to four circles, and a lay-men's fellowship was organized which has an average attendance of about 15. There are eleven classes in the Sunday school with 330 on roll.

There are two Pilgrim Fellowship groups, the juniors being the most active, with an average attendance of 35. The basement of the old educational building was painted and equipped with a ping-pong table and other games for these groups to use. The kitchen, too, was painted, and a double sink and new cabinets added.

Other vital equipment added has been an electric sign with floodlights that light up the steeple and a long-carriage Royal typewriter, table, mimeograph machine, large desk and chair for the office.

Approximately 100 new members have been added, making a total membership of 350. Shallow Well church became a full-time church in 1954. The budget has increased from $3,000 in 1953 to over $12,000 in 1956. This increase has been due partly to the envelope system of giving.

A Tribute To A Christian Woman

by Mrs. Pearl M. Basnight

I believe women play a major role in all churches and church work and I wish to pay tribute to one who has meant so much to our church at Chapel Hill, namely, Mrs. Mamie Pickard Leonard who passed away on February 15, 1956. She and her whole family were devoted members of the Christian Church, as was her husband, Grady H. Leonard, who died in June, 1942. It was Mr. Leonard who was instrumental in obtaining our beloved "Hut" and we named it "The Grady Leonard Hut."

Mamie, as all who loved her called her, was a graduate of Elon College and valedictorian of her class. She had many talents and gave them to those who needed them unselfishly and untiringly.

She taught in East Durham High School and Macclesfield High School, and also served as secretary to Dr. Branson at the University of North Carolina.

After her marriage to Mr. Leonard in 1923 she lived in Washington, D. C., where Mr. Leonard was Director of the Receiving Home. This work was most satisfying to both of them as they were helping others. After Mr. Leonard's death, Mamie lived with her sister, Miss Maggie Pickard in Chapel Hill.

Mamie took a very active part in the Woman's Fellowship, serving as president several times, as circle chairman, and on many committees. She was superintendent of the Raleigh District one year and worked faithfully, until it became impossible for such activity.

Even when confined to her bed, she wanted to be of service and would sew on articles to help the building fund. There was nothing she would not do for a worthy cause. She is greatly missed as a worker and as the beloved person she was.

Mrs. Leonard is survived by two daughters, Mrs. Reid Suggs and Mrs. M. H. Jennings, Jr., one grandson, Vernon Hill Suggs, two sisters, Miss Maggie Pickard and Mrs. P. R. Perry, all of Chapel Hill.

Mamie was a dear friend of mine and I wish to pay this tribute to her and will be glad to see it in THE CHRISTIAN SUN, the paper she believed in whole-heartedly and felt that each church member should subscribe to.

Growing Understanding

Dr. James E. Wagner

To a large extent the problem of union negotiations has been a problem in sematics — the words we use and the meanings we attach to them.

Those of us on the Congregational Christian Executive Committee and the Evangelical and Reformed General Council have had an advantage which our pastors and people generally could not have. We have sat around the conference table together. We have come to apprehend each other's spirit — something which in any adequate sense can only be experienced, never described. We have heard characteristic words used so often that their multiple shades of meaning have slowly dawned upon us, and steadily the gap existing because of differing traditional vocabularies has narrowed as we discovered ourselves meaning much the same things however differently we said them.

Pulpit To Pew

By Jim Griffith

The Senate has approved legislation to allow the nation's airlines to give clergymen cut-rate fares.

Say what you will, this should be a boost to us preachers who can never quite get off the ground.

Of course, when the pilot announces that he is coming in for a "three-point landing," it won't be anything new to a lot of clergymen. For a long time, there have been preachers who, when taking off in their pulpits, bank on little more than three points and a poem to keep them from falling flat.

And I can just hear the deacon's comment when he learns that his pastor may get a special reduced rate when he flies on the nation's airliners.

"Well," the deacon will say, "That ought to suit him. He's always up in the air about something."

— In The Christian Index

A Layman Preaches Relaxation Can Be Dangerous

J. A. McLEAN

We live in an age of tension and apprehension, and it is good and necessary that some of this tension be released through recreational channels. We, also, live in an age which attempts to accept as right anything that is popular. A relaxation of our moral laws is popular and accepted by many today, but this certainly does not make it right. If we are to survive as a people and a nation we must adhere to the moral codes as taught by Jesus.

It was the popular thing 2,000 years ago to hate Jesus and His teachings; but was it right? Certainly not. Too many of us are relaxed when it comes to accomplishing our obligations to God.

We are all very familiar with the business man, who has labored for years, building a successful enterprise. He has planned, and worried, and fought competition from all angles, and won. He begins to seek ways of forgetting the worry and strain, perhaps by golfing, by fishing, or by gambling, and all too often he tries to drown his problems in drink.

MR. J. A. McLEAN

is a member of our young church in Fayetteville, N. C. where most of the members are service people at Fort Bragg. This is part of a talk given June 24 when the minister, Rev. Carl Wallace, was attending the General Council.

Soon the problems of relaxation are more important than the problems of business. The business fails, he loses the capital investment and many years of labor are gone. The greatest contributing factor was that relaxation was placed in the wrong light and all out of proportion to its importance.

When his type of reasoning makes sense to us we are entertaining a dangerous attitude. Unless we want to end up in religious bankruptcy, we must cast our doubts aside, and try a little harder. This may appear to be difficult, but we have the greatest backer of all, Jesus our Lord. Jesus is our teacher and our Saviour, He will not fail us in time of need.

Too often many of us find ourselves in the position of the sentry, who went to sleep on guard. We have fought and worked hard, but we are tired now. We have just got to get away and relax a little. What harm can come out of it? After all, we are just one of many. Our little contribution to Gods work will not be missed. We will let someone else carry our load for awhile, then we will pick it up again. Let me tell you, there is an urgency about God's work that will not and cannot be put off. Every day counts and must be utilized to the best of our ability. Paul felt this urgency and consequently became the greatest missionary for Jesus and His way of life in all history. We, too, must have this feeling of urgency. We must work at promoting Christianity with all the God-given talents at our command. Regardless of our position, we are setting an example someone is going to follow. This may be a fearful and terrifying thought, but nevertheless it's true and we must face it. Just as the sentry, by sleeping at his post, not only endangered his own life, but the lives of the men in his outfit; we too endanger our lives and the lives of our friends by relaxing our efforts to glorify and enhance the work of Jesus.

We are important to God's cause, and we alone can fulfil our responsibility. We cannot depend on our friends. We must do it ourselves, for we alone must answer for the results. Jesus gave us the victory by suffering on the cross, and the many Christians down through the ages have suffered and worked to insure this victory being handed down to us, not only intact, but with added strength. Are we willing to jeopardize this great and worthy cause for the sake of a little more time to rest, a little more time for relaxation? I say no. To tell you the truth, even if this business of working for Jesus was a drab, dull, unrewarding chore, I honestly can't understand how anyone has the nerve not to give Jesus a portion of his time and talents after he has understood the principles and the mission of Christianity. But let me tell you this work is not drab. It has all the color of a New Year Rose Bowl game, and more. It is not dull. It has all the thrilling excitement of landing a giant sailfish, and more. It is not unrewarding. The rewards include happiness, the happiness of participating in a mighty crusade. The rewards include the satisfaction and pleasure of knowing you are doing what is right, what is good, and what is helpful and beneficial. Its rewards include the quiet excitement and the joyful experience of working with Jesus, as a full partner, in the greatest building project of all time — that of building a lasting future in Heaven. A future so full of joy and happiness that mere words are inadequate to describe. These are just a few of the rewards.

Still we see so many people standing on the sidelines missing out in this glorious and satisfying work. It's hard to understand, but it is an undeniable fact. One of the more frequent reasons given to me is that they are unable to stand the alleged hypocrisy in the churches. Now, I am certainly not going to say that we do not have any insincere people in the church; it is quite likely that we do, although I could not name one. But be that as it may, this is no reason for neglecting the church. In our business world we meet and deal with hypocrites every day, but we give it very little thought, and we certainly don't go out of business to get away from them. We have them in our civic organizations. However, we don't withdraw our membership. We tolerate them and proceed with the aims of the organization. In our garden clubs, we see them sitting on the front row telling of their wonderful gardens, when they actually wouldn't know one end of a spade from the other. But we continue our membership, enjoying the satisfaction of knowing our flowers were grown by our own loving care. In all our contacts in daily living we are confronted with hypocrisy, but we are able to endure it. I ask you then, why is it such an intolerable thing in the church, or is it just another excuse for staying away?

The insincere person will have to answer for his own deception. It is our duty to go ahead and keep God's work going. It is a challenge to us to live in such a manner that we will be a living example of a good Christian. By doing this we have a good chance of being the guiding light that will lead the insincere person to true, conscientious service. In doing this we are fulfilling our duty to Jesus. Truly, we cannot relax our efforts, for the work of our Lord Jesus must prosper.

THE WAY OF CHRISTIAN FELLOWSHIP

Memory Selection: If we walk in the light, as he is in the light, we have fellowship, one with another. I John 1:7

Background Scripture: John 13:3—15:34, 35; I John 1: 2:1-7, II John, III John

Devotional Reading: Philippians 2:1-11

One can understand the opening verses of I John only if he knows the strange doctrine, the heresy, which was being taught by some teachers a few years after Jesus lived. These people were known as "Docetists" from the Greek word "doceo" which means "to seem." These people taught that there was no real Christ in the sense of an incarnation, and that Jesus and Christ were two entirely different beings.

They also called themselves "Gnostics" which means "those who know"—they claimed to have superior knowledge which other Christians did not have. They laughed at the poor ignorant Christians who believed that God had come in Jesus to reveal himself to men. They claimed that they "walked in the light."

In refutation to this heresy John says that the true followers of Jesus Christ had "heard him," "seen him with their own eyes," "looked upon him," "their hands had handled him," and that they had had "fellowship with him." Here is stated clearly and convincingly the fact that Christ was real, that He was in Jesus, that through him they had fellowship with God. And John was writing that his friends might have fellowship with him and his fellow-Christians, and also fellowship with God the Father and with his Son Jesus Christ. Only thus could their "joy be full."

FELLOWSHIP WITH CHRIST AND WITH ONE ANOTHER

One of the great words in Christianity is the word "fellowship." It contains the heart of Christianity. For Christianity is essentially a fellowship with Christ, and fellowship with one another. And this Christian fellowship is a fellowship that transcends all man-made barriers and distinctions. In Christ, Christians have fellowship with one another, regardless of class or color or culture or creed. The Christian Church is primarily a fellowship, rather than an organization. And one of the strange and tragic facts of our modern world is the fact that this fellowship in Christ is broken in so many ways. The members of the Church of Christ need a sense of fellowship with every Christian everywhere.

IF WE SAY WE HAVE FELLOWSHIP WITH HIM. ...

"If we say that we have fellowship with him, and walk in the darkness, we lie, and do not say the truth. "John uses an ugly word. But it is a needed word. It is folly and untrue for a man to say he has fellowship with God whom he cannot see, if he refuses fellowship with his fellowman whom he can see. An extreme instance of this is illustrated in the remark of a prominent writer on theological questions, who said concerning another theologian who disagreed with him on minor points, "If that man walked into a restaurant in which I was eating, I'd walk out." There is a very real sense in which a man who is cut off from the proper Christian relationships is cut off from God.

IF WE WALK IN THE LIGHT......

One of the basic conditions for getting more light, is to walk in the light which we have. Many a man gropes in darkness, or gripes about the darkness, because he is not willing to walk in the light he has. A man must have the will to obey the truth he knows if he is to have more truth. In writing to his Philippian friends, Paul says "Only whereunto ye have already attained, let us walk by the same rule, let us mend the same thing." Jesus said "he that doeth the truth, cometh to the light."

IF WE SAY WE HAVE NO SIN.....

We are liars, not only if we say that we are walking in the light and have fellowship with Christ, but we are self-deceived and the truth is not in us, if we say that we have no sin. There are some folks who claim to be "holy and sanctified," who live above sin. According to John they are either deceived or dishonest. All have sinned and come short of the glory of God. To be sure there are those who do not wilfully sin, who do not make a practice of sinning deliberately.. But there is none who does not sin, and it is a brash man who would dare make such an assertion. Indeed, says John, "if we say that we have not sinned, we make him a liar, and his word is not in us, for the word of God asserts man is a sinner, and that Christ died to save us from our sins.

SUNDAY SCHOOL LESSON

AUGUST 12, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

IF WE CONFESS OUR SINS....

Sin we do. Sinners we are. What can we do about it? Ignore it, forget it, make light of it, get away from it, or get away with it, rationalize it, deny it, get rid of it ourselves! Men try all these, and other things in trying to deal with sin. Ultimately there is but one thing that a man can do with his sin: confess it, admit that he is a sinner, that he has sinned against God and against man. And if a man does this, if he confesses his sin, if in sincerity and in humility, he acknowledges his transgressions and confesses his sin, God will forgive him his sin, and cleanse him from all unrighteousness. This is the heart of the gospel, that God was in Christ, reconciling the world unto himself, and in Christ forgiving us our sins.

FORGIVENESS, BUT......

Yes God forgives sin if we confess it. He is faithful and just or righteous to forgive us our sins, and to cleanse us from all unrighteousness. But it is no easy thing—Christ on the Cross is a revelation of what is involved in forgiveness.

And forgiveness does not mean that the penalty is always removed. Even God himself cannot always take away the penalty of sin. The man who has wasted his powers in dissolute living can be forgiven, but often he has to deal with a broken and crippled mind. The broken relationship can be restored, but not always the broken body.

And forgiveness often involves and demands restitution. We must make amends as far as possible for our sins against others. Certainly it involves forgiving others. There is no forgiveness for ourselves unless we have the forgiving spirit.

College Plans Continue To Develop

Million Dollar Campaign Scheduled For September

Churches Have No New Obligations

L. E. SMITH, PRESIDENT

At a meeting of the Board of Trustees Thursday, July 19, 1956, it was voted definitely that a campaign to raise one million dollars for Elon College be launched in early fall. This campaign is not to supplant or in any way affect the campaign that is being conducted in our local churches for part payment of the cost of Virginia Hall and Carolina Hall. All that the churches, as churches, will be asked to do in connection with the new campaign will be to declare their intention of raising their quota of the $300,000 voted by the Convention and approved by the conferences. The churches have all been supplied with a copy of the Declaration of Purpose ready for signatures and other materials incident to the campaign. Let no minister or church member be distressed of this new effort on the part of the college.

It was the feeling of the Board of Trustees that the time had come and the hour struck to really go all out in behalf of the college in an effort to underwrite its financial obligations with intentions, pledges and cash and to further make it secure in the face of pending opportunities and responsibilities.

This campaign proposes to give the citizens of Alamance, Guilford and Orange counties an opportunity to express their interest in Elon College and an urgent invitation to make their contributions over the years for its support.

The matter of selecting the fund raising agency to lead the college and its constituencies in this campaign and specific details of the contract with the company selected were referred to the Executive Committee for action and implementation. In this effort the college faces a need. The churches and all interested citizens face an opportunity to render a great service to the homes and memberships of our church and other churches and the citizens of Alamance and surrounding counties.

One million dollars is a lot of money, but it can be secured with the right plans, the right organization and the right approach. We must face this undertaking with a realization of its need, confident in the undertaking and enthusiasm as we initiate the offort. We shall need the co-operation, prayers and contributions of all.

PAYMENTS ON CAROLINA HALL

North Carolina and Virginia Conference:

Palm St. — Greensboro	$ 80.00
Zion	$ 5.84
Bethel	202.00
Mt. Zion	331.00
Monticello	35.00
Pfafftown	25.00
TOTAL	$678.84

Eastern North Carolina Conference:

New Hope	54.49
Wake Chapel	$500.00
Youngsville	50.00
TOTAL	$604.49

Total Payments — Carolina Hall

$1,283.33

PAYMENTS ON VIRGINIA HALL

Virginia Valley Conference:

Bethlehem	75.00
Bethel	18.02
TOTAL	$ 93.02

Eastern Virginia Conference:

Franklin	$500.00
Johnson's Grove	205.00
TOTAL	$705.00

Total Payments — Virginia Hall

$798.02

Supporting Our College

All members of Congregational Christian churches in North Carolina and Virginia expect to support Elon College. That includes the editor of this paper.

Graduates and former students expect to support Elon College. They have received great benefits from the college, and they gratefully return gifts so the new generation may have better than we had in our day.

Students and faculty have always supported the school. Faculty members have been exceedingly generous in the money gifts.

Some of the badly needed new buildings will be in use this year. Others are on the way. It appears now that our college will soon have dormitories and dining room in keeping with the other buildings on the campus. That will please everyone.

Endowments are needed for church colleges. State schools receive tax money. Church colleges look to church people for endowments — money that will continually draw interest or earn income for the benefit of the college.

Buildings also cost money. The churches have been asked to give enough to pay for Carolina Hall and Virginia Hall. Convention and Conference have said we would. But the churches have not yet individually made such a promise. It is sincerely hoped that all will do so.

The new campaign will not reach, says President Smith, those churches that have made their Declaration of Purpose to share in the building already erected. Now is the time for the churches to come to the aid of our college. Make the declaration, and pay as you are able. That will be a real help, and will be appreciated greatly.

F. C. L.

The Christian Orphanage

Dear Friends:

It was very refreshing and enlightening to attend a five-day conference and workshop at the University of North Carolina along with superintendents of child-caring institutions from fifteen states. This being the twelfth such annual conference everything was well-planned, the leaders and teachers were nationally known and the pooling of experience was inspiring.

Being the president of the North Carolina Orphanage Conference gave me enough insight, along with my seven years of experience, to be able to take in much that was given out. I served as chairman of the nominating committee to plan the next year's conference. Not only was a great deal learned from the four hours of conferences and classes beginning at 8:30 each morning, but quite a lot was learned from conversations and associations in the off-hours.

Acting President Friday welcomed the superintendents to the conference. The work was under the direction of the Social Work School of the University, Dr. Arthur E. Fink, dean who was with us in some of our sessions. He and Mrs. Fink graciously gave us an evening in their lovely home. Dr. Alan Keith-Lucas, a full time professor with broad experience actually serving in child caring institutions, as well as in teaching prospective case-workers, had charge of the conference and led in some of the general sessions as well as conducting the one of the special workshops which I attended.

A complete report of all the findings are published each year and have been in great demand. They are a valuable source of information in this country and abroad. The University of North Carolina is regarded as an authority in this field.

It was encouraging to learn that so much being done here was up-to-date, and that we were peculiarly well situated to do an excellent job in child care. Our entire church can well be proud of the institution which it maintains.

John G. Truitt,
Superintendent

REPORT FOR WEEKS OF JULY 25, 1956 AND JULY 31, 1956

SUNDAY SCHOOLS MONTHLY OFFERINGS

Eastern North Carolina Conference			
Amount brought forward			$11,197.23
Fayetteville	$ 5.00		
Mt. Auburn, S.S.	6.49		
Sanford	140.00		
Wake Chapel	91.71	$243.20	
Eastern Virginia Conference			
Antioch — Special	10.00		
Bethlehem (Disp)	17.00		
Bay View — Special	4.59		
Franklin	17.00		
New Lebanon, S.S.	37.08		
Christian Temple	76.60		
Little Creek	33.00		
Portsmouth, Shelton, Mem.	2.00	197.27	
North Carolina and Virginia Conference			
Asheville	100.00		
Berea	25.00		
Danville	52.00		
Lynchburg	6.00		
Mebane	5.00		
Reidsville, S.S.	69.00	257.00	
Western North Carolina Conference			
Smithwood	60.00	60.00	
Virginia Valley Conference			
Bethel, S.S.	4.00	4.00	
Total			$ 761.47
Grand Total			$11,958.70

REPORT

School Of Missions

ELON COLLEGE, N. C.

JULY 10-13, 1956

Registrations

Eastern Virginia	
Full time	39
Part time	8
	47
North Carolina	
Full time	32
Day Registrations	97
	129
Valley of Virginia	
Full time	10
Guests	7
Total Full Time	81
Total Part Time	8
Day Registrations	97
Guests	7
TOTAL	193

Mrs. W. J. Andes, Registar

In Memoriam

"Blessed are the dead who die in the Lord."

MISS EMMA HART

We, the members of the Women's Fellowship of the Congregational Christian Church of Sanford, North Carolina, wish to express our sincere appreciation for the Christian character and faithful service of our beloved member, Miss Emma Hart, who was called to her eternal home on April 8, 1956.

She was a charter member of our church, and a devoted Christian. She gave her time and talent to her Lord through the church that she loved. She was a teacher in the Sunday school, and had served on various committees of the church. At all times, until the day she was called from our midst, she was active in all phases of our church program. Her friendly manner and her radiant smile were magnetic and helped to make her a blessing to those whose lives she touched.

Therefore, it is with grateful hearts that we express our appreciation for having known her, and for having shared the virtues exemplified in her life, through the following resolutions:

1. We bow in prayerful thanks for the life of this our member and for the wonderful example of the Christian life which we have been privileged to know.
2. We know that while, in the passing of our beloved teacher and leader, our church has lost one of the best members, that our loss is heaven's gain.
3. We remember always the high Christian standards of service, kindness and unselfishness which were exemplified in her daily living.
4. We recommend that a copy of these resolutions be sent to THE CHRISTIAN SUN, a copy sent to her family, and copies be recorded in the records of our church and of the Women's Fellowship.

Committee
Mrs. Joe Watson
Mrs. A. M. Gunter
Mrs. George Griffin

* * *

BYRD

We, the members of the Woman's Fellowship of Liberty Spring Christian Church, wish to express our respect for, and appreciation of, the devoted life of Mrs. Annie Jackson Rawles Byrd, who passed away June 26, 1956. At her passing the Fellowship lost a faithful and devoted member. She was treasurer of the society for more than twenty-five years. The life she lived will always be an inspiration to those who knew and loved her.

Therefore, be it resolved:

1. That, while we mourn the loss of one who has meant so much to us and others, we bow in humble submission to God's will. We shall long remember the high Christian standards and ideals of service which she exhibited in her daily life.
2. That we extend our deepest sympathy to her family who ministered to her so faithfully during her illness, and commend them to our Heavenly Father who said, "Let not your heart be troubled."
3. That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication, and a copy be placed in the minutes of the Woman's Fellowship.

Mrs. N. H. Bradshaw, Sr.
Mrs. J. H. Barnes
Mrs. Evelyne Arnold
Committee

* * *

CARR

God, in His wisdom, saw fit to call one of the beloved members of Mt. Carmel Christian Church, Luther "Fate" Carr, on April 29, 1956. Therefore, be it resolved:

1. That we bow in humble submission to the will of our heavenly Father, who doeth all things well.
2. That we extend our deepest sympathy to his loved ones.
3. That a copy of the resolutions be sent to the family, a copy be sent to THE CHRISTIAN SUN for publication, and a copy entered on our church records.

Miss Louise Rose
Mrs. Loyd Bradshaw

Special Offerings

Amount brought forward		$18,150.67
Lawrence S. Holt Trust Fund	$150.00	
J. M. Whitley, Suffolk, Va.	3.00	
Mr. and Mrs. Ed Smith	5.00	
Women's Christian Fellowship, Hendersonville Church	5.00	
Mrs. Belle F. Robinson, Albany, N. Y.	10.00	
Greensboro Camp No. 26, Woodmen of the World (for luggage)	73.00	
Junior Baraca Class, Holy Neck Christian Church	5.60	
Joyce Coggins' Class (for camp trip)	15.00	
H. O. Byrd, Suffolk, Va.	10.00	
Mt. Pleasant Miss. Soc., Frazeyburg, Ohio	5.00	
Ladies' Bible Class, Henderson Church	25.00	
Service Build Circle, Palm St. Church, Greensboro, N. C.	5.00	
New Hope Christian Church, Roanoke, Alabama	5.00	
Mr. Joe P. Barbour, Burlington, N. C. — in honor of Mrs. C. M. Walters, Burlington, N. C.	10.00	
Pleasant Cross Miss. Soc., Western N. C. Conf.	10.00	
Mrs. Pauline J. Phillips, Newnan, Ga.	40.00	
In Memory of Rev. Joseph W. Fix	5.00	
In Memory of Rev. Joseph W. Fix	5.00	
In Memory of Rev. Joseph W. Fix	5.00	
In Memory of Rev. Joseph W. Fix	5.00	
In Memory of Rev. Joseph W. Fix	5.00	
In Memory of Rev. Joseph W. Fix	5.00	
In Memory of Rev. Joseph W. Fix	3.00	
In Memory of W. J. Ballentine	8.00	
In Memory of W. J. Ballentine	5.00	
In Memory of W. J. Ballentine	10.00	
In Memory of W. J. Ballentine	10.00	
In Memory of W. J. Ballentine	3.00	
In Memory of W. J. Ballentine	3.00	
In Memory of W. J. Ballentine	7.50	
In Memory of Mrs. W. A. Maynard	7.50	
In Memory of C. V. Heritage	5.00	
In Memory of A. E. Wyrick	10.00	
In Memory of A. E. Wyrick	10.00	
In Memory of Dr. Stanley C. Harrell	10.00	
In Memory of W. J. Ballentine	5.00	
In Memory of G. E. Moore	3.00	
In Memory of Mrs. J. D. Frost	5.00	
In Memory of W. J. Ballentine	25.00	
In Memory of W. J. Ballentine	10.00	
In Memory of Rev. Joseph W. Fix	21.00	
Special Gifts	360.85	
Total		$ 928.45
Grand Total		$19,079.12
Total for the Two Weeks		$ 1,689.92
Total for the Year		$31,037.82

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Elon College, N. C.

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The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 108 AUGUST 14, 1956 NUMBER 30

Elon College Library

THIS WEEK

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BREAKING GROUND FOR NEW PARSONAGE

On June 3 Rev. R. T. Grissom and his people at Holy Neck, Holland, Virginia, broke ground for a new parsonage. An acre of land was given by Mr. C. T. Parker and family, and the church is erecting an eight room house with car port. It is expected that the building will be completed about the last of October.

Organ of the Southern Con-
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Editorial and Publication
fices at Asheboro, North
arolina.

Here And There Among The Churches

MOVING TO VIRGINIA

Antioch and Mt. Carmel churches near Walters, Virginia, have waited a long while for a new minister, but on September 1, the Rev. G. C. Crutchfield will begin work with them.

Mr. Crutchfield and his wife are moving from Elon College, and the pastorate of Bethlehem church near Altamahaw. He has served the Bethlehem people two different times, a total of fifteen years and eight months.

The new church at Bethlehem was completed under his leadership. When he went there in 1950 the building was in what he calls the "framed in stage." Now it is said to be one of the most beautiful and commodious of our churches in this area, and is valued at $100,000. Last year's report indicated that this fine rural church of 375 members gave $842.00 to missions and benevolences, and raised a total of $10,089.00, half of which went to pay for the building.

Bethlehem appears to be ready for increased effectiveness and growth under the leadership of a full-time minister.

Mr. and Mrs. Crutchfield will live in the comparatively new parsonage at Walters, Virginia. They are going to serve two fine, rural churches as they take a new venture under this new leadership.

AT PLEASANT RIDGE (R) Rev. John R. Lackey is to preach in a revival beginning August 26. Mr. Lackey is pastor of our United church in Winston-Salem where he has served some two years. Before that he was pastor at Apple's Chapel. Rev. Max Vestal is pastor of Pleasant Ridge. He suggests that his people can help the revival by cooperation, visiting and inviting unchurched people, attinding all services, sharing in the services, and by trusting God to send a revival.

THE BUDGET for our church at Elon College, amounting to $15,300.00 has been prepared by a finance committee and presented to the church for adoption. September 16 is the date recommended for the Every Member Canvass. A good budget presented in a fine way in time for proper consideration gives the church a chance to succeed.

A FAMILY VACATION MISSION SCHOOL

Our church at Haw River is joining with the Methodist in a study of the mission of the Church in our world today. They call it a Family Vacation Mission School because there are classes for all the family above six years of age.

Primaries, juniors and adults meet in the Christian church. Mrs. Charles Koch will lead the primaries in a study of Indian-Americans, and a leader from the Methodist church will direct the study of the juniors on the same subject.

Young people meet at the Methodist church and will use as their theme: "Through the Eyes of the Cross." Adults study "Missions U. S. A." and will be led by Rev. Henry V. Harmon, pastor of our Haw River church. Those who attend all sessions and read the study book for adults will receive a standard leadership certificate.

The school is scheduled for August 14, 15, and 16 from seven until eight fifty o'clock each evening.

Anyone wishing to attend is invited.

AT SPOONS CHAPEL a revival begins August 19 with the Rev. Fred Allred as preacher to help the pastor, Rev. Max Vestal. Mr. Allred is pastor of Mt. Bethel, New Lebanon and Kallam's Grove churches. He entered the ministry from Pleasant Ridge church.

THE WAY ONE CHURCH DID IT

In cooperation with the suggestion of our Convention Secretary of Stewardship, Center Church, South Boston, observed Tither's Sunday. Cards for enrollment as a tither were available. By the end of the month twenty two cards were signed, which is 21% of our church membership. This includes some young people who tithe their allowance or money they make at part-time jobs. All signers are members of Center church. Several deacons who tithe talked to others and, aside from the general invitation, the work was done privately and without fanfare.

GOOD REPORTS come concerning the summer-time work of Rev. and Mrs. J. L. Neese at Bethlehem, Concord, Wissler's Chapel, and Wood's Chapel churches in the Valley of Virginia Conference. Mr. Neese is a member of the North Carolina and Virginia Conference. For health reasons they spend the winters in Florida. This summer they have parked their trailer at Bethlehem, and, according to Superintendent Scott, are doing a "wonderful job."

MOVED — Rev. and Mrs. Harvey L. C. Carnes have recently moved from Franklin, Virginia to Chapel Hill, North Carolina. Rev. Mr. Carnes succeeds the Rev. Richard L. Jackson as pastor of our church in the university city.

Volume 108 Number 30

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

Letters To The Editor

Dear Dr. Lester:

On the Children's Page I would like stories written by other children.

Sincerely,
Mary Olive Johnson

Note: So would your editor. Who will send the first story? Before school starts is a good time to write those interesting things that have filled your minds during the summer vacation.

Editor

CAMPING AT MOONELON

I had a good time camping at Moonelon.

One of the things I liked best was vespers. We had a very attractive place to worship. The benches were made of a long log mounted in notches on two short logs. We had a very attractive stone altar. Last summer some young people came for a week and worked on the worship area. After we crossed the dam we were supposed to be perfectly quite.

Some of the other things I liked best were crafts, swimming, and stunt night.

I attended Junior Camp, June 24-27.

My home church is Wake Chapel Congregational Christian Church.

Mary Olive Johnson
R. F. D. 1, Box 201,
Varina, N. C.

Note: That prize of five dollars is awaiting the best report on camping at Moonelon this summer. Better hurry your paper to me, or you might lose the money.

Editor.

The last two or three weeks have been rather busy. Pauline and I have just returned from the Social Action Institute in Framingham, Mass., otherwise, I would have written you earlier.

As a faithful subscriber to "THE CHRISTIAN SUN" I can say the Convention has been most fortunate in its choice of editors in recent years and I am delighted that once again you have taken up "That old rusty pen" and expect to share with us your wisdom and experience.

The new format is especially attractive and I know the future issues will offer many worthwhile articles.

Most cordially yours,
Arnold Slater
Chattanooga, Tenn.

Congratulations on THE SUN'S new set up. Readable, memorable, well presented. We might miss the old format, the way one misses his child in baby clothes. Change may bring some sadness, but growth, too.

Since coming to Ohio we realize even more how much THE SUN, coming frequently and regularly, means to the local church and the individual member. There could be no Southern Convention without THE SUN. And we will always welcome it to our home the way we would one of you folks from the Southern Convention.

Dorothy Jackson
42 West Harding Road,
Springfield, Ohio

DATES TO REMEMBER

September 18-19 — Mission Board Meeting — Moonelon

Fall Conferences:

October 29-30 — Virginia Valley Central Conference, Linville, Va. Mr. Clarence A. Phillips, President.

October 31-November 1 — Eastern Virginia Conference, Suffolk, Va., Mr. M. B. Williams, President.

November 6 — Eastern North Carolina Conference, Christian Light, near Fuquay Springs, N. C., Rev. Carl Wallace, Pres.

November 7 — Western North Carolina Conference, Hanks Chapel, near Pittsboro, N. C., Rev. L. M. Presnell, President.

November 8 — North Carolina & Virginia Conference, Hines Chapel, near McLeansville, N. C., Dr. H. E. Robinson, President.

Missions Board To Meet

The Mission Board of the Southern Convention is called to meet at Moonelon at two o'clock Tuesday, September 18. The session will close the next day at noon.

This board deals with all the mission work done by the churches of the convention. It makes grants to churches in the area for ministerial salaries, for buildings, or for other needed aid. It receives and passes on to the proper board in New York money for aged ministers and widows of ministers, and recommends payments to these servants of the church. It now is trying to complete the payments to the Building Society for the Church Building Loan Fund. It receives and passes to the American Board money for work in countries other than the United States.

One of the major tasks of the Mission Board is to educate our people in missions, and to stimulate giving for missions.

Members of the board serving until the convention in 1958 are Mrs. Harry Nelson, Rev. Mark Andes, Rev. H. E. Robinson, Rev. R. T. Grissom, Rev. Carl E. Wallace, Rev. H. L. Carnes, and Mrs. Robert F. Watson.

Those who are to serve until 1960 are Mrs. John G. Truitt, Mrs. W. E. Wisseman (Chairman), Rev. J. H. Lightbourne, Jr., Rev. J. Everette Neese, Rev. Gaylord B. Noice, Rev. Fred C. Allred, and Mr. Rex Powell.

The Woman's Board is represented by Mrs. F. C. Lester, and Superintendent W. T. Scott is the board's executive secretary.

Committees of the board are:

Executive: Mrs. W. E. Wisseman, Chairman, Carl Wallace, H. E. Robinson, J. H. Lightbourne, Jr., Mrs. F. C. Lester, and Rex Powell.

Finance: J. H. Lightbourne, Jr., Chairman, J. Everette Neese, and R. T. Grissom.

Missionary Education and Projects: H. E. Robinson, Chairman, Mrs. F. C. Lester, Gaylord Noice, and Fred Register, ex officio.

Ministerial Relief: Rex Powell, Chairman, H. L. Carnes, and W. T. Scott.

Those who have matters to present to the Mission Board should communicate with Supt. Scott soon so the matters can be placed on the agenda for the meeting in September.

EDITORIALS

Revivals And Evangelism

August is the time for revivals in many of our churches. It is dated from year to year so the whole community, and friends who live at a distance, can plan to be present for the annual revival.

It is a religious occasion, but it is more than that. It is a time for old friends to come home again, for the community to rest a bit from the rush of farm work, and for neighbors to spend time in friendly talk. Looking back across the years to those annual revivals one remembers the long tables under the trees — tables loaded with fried chicken, vegetables of many varieties fresh from the farm, pies and cakes, and more fried chicken. It was the time to eat, to talk, to think, and mayhap to pray. Young people found time to court. Remember? Sitting in the buggy during the intermission, or walking home in the moonlight! Somebody reading this will doubtless remember, and perhaps wish for "the good old days."

But an editor should not forget his subject and wander off into the twilight of all-but-forgotten things. Before returning, let it also be remembered that religion and love are closely related, and that although marriages may not be made in heaven those that are planned in church have heavenly qualities of beauty, sincerity, and durability.

Revival meetings haven't rated too high recently in the minds of many religious people. Preachers are said to have been too sentimental, dogmatic, shallow, in their presentation of the Gospel. All too often the same people made profession of faith year after year. Social life played too large a part in the week of meetings. And so the criticisms go.

But when all the critics have died, the revivals will doubtless be doing their good work. Revival really means that something is revived. The fainting spirit is refreshed. The growing life is aided to come to full flower and fruitage. The flickering torch blazes with new radiance.

The critics have expected the word to mean something it does not. Evangelism is not necessarily revival and vice versa. Reaching out to bring in the unconverted is not necessarily part of the revival, but an effort to do this evangelistic work will most likely revive those who try it. Hence, a stated time for personal evangelism may bring a revival. And a revival that does not have in it evangelism is not likely to revive. God gives his grace and power, peace and joy to those who are busy doing his work. They are not favors to be passed out simply because someone may wish them. Rewards come to workers. Strength is given to those who need it because they are endeavoring to do more than they can alone.

So, it would seem, plans for evangelism should be made by all the churches with the expectation that in the process of preparing church people to do specific work for the Master they will find themselves being renewed day by day. Then all the other things that go with the revival fall into proper place, and have their values.

Many of our churches that have been very careful to hold the annual revival have not grown in membership for many years. This could be because the community is completely churched, the community is not growing, or that plans are not made to reach the unreached. This writer is firmly convinced that the latter is often the reason the church does not grow in membership. Even the old-time Gospel sermons cannot reach those who are on the highways. tilling the farms, or are busy in the market-place. The church needs to find ways to reach those who have not yet come into the fellowship, who do not go to church meetings, who shy away from revival meetings and announced efforts for their conversion.

After The Revival - - What ? ?

Avoid the let-down that often follows the revival. Service in the valley follows the transfiguration on the mountain. It did for Jesus; see that it does for you.

Harness the renewed energy and loyalty, and put it to work for the church. Find more things for more people to do.

Expect new-born Christians to be babies, not adults. Give them love, assurance, instruction, and opportunities. A Bible, THE CHRISTIAN SUN, devotional booklets, other such gifts will strengthen them through the years.

Boost church attendance. Keep people worshiping together. Expect them — invite them — to share in all phases of the church activities. Visit them. Speak favorably of the church, the members, the minister, the Master.

PILLARS OF THE HOME

5. LIGHT

Henry E. Robinson

Many centuries ago the Old Testament says that God led the children of Israel by a pillar of cloud by day and a pillar of fire by night. On the road to Damascus Paul saw a light and heard a voice. Jesus in the Sermon on the Mount said: "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven." In short, light has from olden time been a symbol of God's leading and man's witness to His truth.

I am suggesting that no finer use could be made of this ancient symbol than to let it stand as a pillar of the home. Oil for our lamps is supplied out of the richness of Christian family experience. As we work together, sacrifice together, forebear one another in love, the spark is kindled that grows into a flame for all to see.

CHILDREN SHINE

We hear much of juvenile delinquency and the failures that our children make. A study was conducted recently not about the failures of children but rather about their successes. And it was discovered that the children who were doing the best work and making the best adjustments to life not necessarily the wealthiest, or those coming from the most cultured homes, but rather those whose families did things together — worked together, played together, counselled together, and prayed together. Already the children from these homes were lights in the world, as they were doing work and taking their places of responsibility.

I think we should never underestimate the power of example. It is one of the forces that molds the present and shapes the future. To the homes of today we may sing the words of that glorious anthem, "Send out thy light and thy truth, let them lead me." For the light that shines in your home today will shine for years to come in the influence of those who go forth from your hearthside to meet the issues of a new day.

THE POWER OF LIGHT

A parable is told of a certain king who wished to choose his successor and devised a plan whereby each of three candidates was given an equal amount of money and told to purchase as much bulk as possible with which to fill a huge storehouse. The first bought a load of straw and placed it loosely in the storehouse until it made a huge pile. The second bought dandelion seeds and piled them in a large portion of the room in a mound larger than the straw. The third and successful candidate waited until it was night and simply brought into the storehouse a lighted lamp whose rays scattered the darkness and filled every portion of the hall with light. Those of us who have been in a difficult situation and have known the power and influence of a great personality that has come to scatter our night and to bring light and hope to a confused situation can appreciate the truth of the parable.

Not long ago I was on a plane which made a large part of the journey at night. We ran into a heavy rain storm in which the visibility was reduced to zero. It is a strange feeling to be winging one's way through the night and not be able to see anything. With the skill of the pilot and the help of modern signal devices we came down through the fog. To pick up the yellow and blue lights which lined the runway produced a wonderful feeling. In such a situation one always offers a little prayer for the keeper of the lights.

This is but a modern version of the old hymn: "Let the lower light be burning, send a gleam across the wave, some poor fainting, struggling, seaman you may rescue, you may save." I guess since time immemorial the light in the window has been a symbol of those who watched and prayed for the safe return of those seeking refuge from the storm. It has also been the symbol of hope that ever burns in the hearts of parents looking and longing for the return of a wayward son or daughter.

The light of the home must never go out. Even though our own loved ones may not find the way back. Who knows but that some other wanderer may be thankful for its guiding rays. Yes, light is an appropriate symbol for the deep concern, the needed guidance, and the Christian witness for which the home stands. It is a pillar of family life along with love, labor, loyalty, and long suffering. The home that is supported by these pillars shall surely stand against the storms.

BEATTITUDES FOR A HOUSEWIFE

Blessed is she whose daily tasks are a labor of love,
for she translates duty into privilege.

Blessed is she who mends socks and toys and broken hearts,
for her understanding is a balm to humanity.

Blessed is she who serves laughter and smiles at every meal,
for she shall be blessed with goodness.

Blessed is she who preserves the serenity of the home,
for hers is a sacred trust that crowns her with dignity.

Anon.

Bridgewater Ashram

Wake Forest, N. C. W. R. Cullom

The word Ashram is a Hindoo word and was introduced into America some years ago by Dr. E. Stanley Jones, one of the most outstanding missionaries of this generation. The word means "from work", and has reference to the withdrawal of a given group from their regular routine for a season to give special attention to the inner life. The Hindoos are probably among the most religious people in the world. The Ashram as conducted by Dr. Jones is not only religious, but it is most distinctively Christian, and it seems to me that it would be almost impossible to attend one of them without being greatly and richly reinforced in one's Christian thinking, in his deeper emotions, and in his purposes in and for Christian living. There were about 150 of us gathered at Bridgewater, Virginia, July 7-14 of this good year of our Lord, 1956. Our meetings were held in one of the lovely college buildings at Bridgewater — the College of the Brethren located at that place. This college is quite similar in size and in character to our Guilford College near Greensboro, N. C. The Ashram of this year was the sixth annual session of it to be held at Bridgewater and my understanding is that a similar one is to be held there in early July, 1957. Dr. Jones had eight colleagues to assist him in conducting the Ashram of this year. The rising bell calls one to get up at 6:15 in the morning and from that moment until 10:00 at night one is at attention. I don't mean that he is kept on a strain all that time. An important factor in the day's life is the "quiet time", and good time is given for recreation, but the whole day is given over to attending to and cultivating one's inner soul. It was my privilege to attend one of the first Ashrams to be held in this country. This was at Blue Ridge, N. C. about fifteen years ago. From that day to this it has been my desire to attend another. This privilege was made possible for me this year by one of my former parishioners, Mrs. I. T. Valentine of Nashville, N. C. I don't believe it would be possible to find as much relaxation, as much rest, and as much reinforcement for one's life in any place as one will find in one of Dr. Jones' Ashrams. If I may be allowed to offer a word of exhortion to my friends, it would be this: begin now to plan to attend the Bridgewater Ashram in July, 1957.

P. S. It is a source of joy to me to learn that Dr. Jones is to be in Charlotte, N. C. for a week's preaching the first week in next December.

W. R. C.

CC And E And R Youth Plan Union

NATIONAL COUNCIL OF PILGRIM FELLOWSHIP VOTES TO JOIN WITH E AND R YOUTH FELLOWSHIP IN 1958

A unanimous vote to "proceed with plans and deliberations" to units with the Youth Fellowship of the Evangelical and Reformed Church was given by delegates to the Tenth National Council of Pilgrim Fellowship, youth organization of the Congregational Christian Churches, at its June 28 to July 5 meeting at Doane College, Crete, Nebraska.

Early in the conference, at the first plenary session, John O. Faulstich, spokesman for the five fraternal delegates representing the Youth Fellowship of the Evangelical and Reformed Church, outlined the similarities of the two youth organizations and explained that, organizationally, both groups are built on the three-commission basis: faith, action, and fellowship. Amid a round of applause, Faulstich declared, "The spirit of the two groups is identical. We are moving forward together!"

Independent in their legislation, the young people registered their opinion even more definitely than did their elders when the General Council of the CC Churches last June voted by a large majority to form the United Church of Christ.

The resolution of the Pilgrim Fellowship provides for the actual union of the two youth groups, the Pilgrim Fellowship and the Youth Fellowship, at the next biennial council in 1958. The two groups plan to meet at the same place on the same date.

In overwhelming enthusiasm at the passing of the resolution, the conference delegates, seated at 18 tables, and the others who filled the bleachers and balcony of Butler Gym, rose and sang "Blessed Be the Tie That Binds."

Other action taken at the council meeting concerned the E and R Youth Magazine in whose interest the E and R fraternal delegates presented a skit. A resolution passed unanimously that the Pilgrim Fellowship recommend the magazine strongly and appoint two members of the Pilgrim Fellowship to serve on the magazine's advisory board, at the invitation of **Youth.**

The news of the resolution approving the merger of the two youth groups is being sent to the fourth biennial session of the National Youth Council of the E and R Church, meeting at Catawba College, Salisbury, North Carolina, August 19-25. It is expected that the National Youth Council will pass a similar resolution.

A Sword And Peace

Gaylord B. Noyce

"Not to bring peace but a sword" said Jesus on one occasion of his ministry. He spoke in the tradition of the prophets, of Amos and Jeremiah. For God's word first of all judges our idols of esteem and accomplishment; it judges our whole social fabric by placing it alongside the Kingdom of God. Jesus is the Great Disturber.

Yet the Christ of John's Gospel says "My peace I give to you." He adds: "Not as the world gives do I give to you." This peace then is not as simple peace of adjustment to the status quo, not just peace of mind, for there is too much to be troubled over. This peace is that of Isaiah who must speak disturbingly to his people, but who has beneath his dissatisfaction the resignation of his call — "Here am I, send me." It is that of the teacher or parent who must help the growth that is necessary to the child but who can let him grow in his own God-given way and is not driven by an anxious compulsion to make him over according to some preconceived image. It is a trusting in God's grace.

It is the concluding clause of Gethsamane's agonizing prayer, "Nevertheless, not my will but thine." It is the wisdom of that simple prayer: "Lord, grant us courage to change what can be changed, patience to bear what cannot be, and the wisdom to know the difference. "In faithfulness to the will of God we need always awareness of both the sword of judgement, and the peace (not as the world gives) of God's grace.

SHELDON SUCCEEDS WAHLBERG

Lynn Sheldon, formerly of Spring Valley, Minnesota, and now living in Lake Wales, Florida, was elected at Omaha, Nebraska, to succeed Harold Wahlberg of Santa Ana, California, as the National Chairman of the Laymen's Fellowship

Lynn is no newcomer to the work of the Congregational Christian Churches in general or the Laymen's Fellowship in particular.

Lynn has served as the President of the Minnesota State Laymen's Fellowship, has been moderator of his association and state conference.

The new chairman was a member of the three man committee that selected the present National Director in 1946. He has also been on the National Committee since 1946, is a member of the Class of 1960, also Board of Directors for 1956-58.

Lynn earns his living by selling insurance, being a representative of the State Farm Mutual Insurance Company.

Pleasant Ridge Laymen

The Laymen's Fellowship of the Pleasant Ridge church, near Ramseur, North Carolina, met for its regular monthly meeting on July 23. In spite of the hot weather and a thunder storm, we had a wonderful meeting.

The program was a travelog in color. Mr. D. W. Holt, a laymen in the Methodist church in Asheboro, was the guest speaker. He told about and showed pictures of his recent trip to Alaska. The ladies of the church were invited to share the evening with us.

This program was one of inspiration, information, and entertainment. If other churches near Asheboro would arrange for this presentation by Mr. Holt, a good time would be had by all.

S. H. Pell, Reporter

Churchmen To Meet In Cleveland

NATIONAL LAYMEN'S CONVENTION TO BRING TOGETHER DELEGATES FROM MORE THAN 30 DENOMINATIONS

In the first national convention of its kind, thousands of American men will gather in Cleveland, Ohio, September 14 to 16, to proclaim their faith in God and dedicate themselves to Christian living.

Coming from all points in the United States, representing all walks of life and upward of 30 different denominations, these "men in the pews" as well as in the pulpit will be delegates to the first National Convention of Christian Men, convened by United Church Men, a unit of the National Council of Churches.

Rev. Billy Graham, Dr. Norman Vincent Peale, Mayor Roe H. Bartle, of Kansas City, and Congressman Walter Judd are scheduled to address the convention. The program will also include a fellowship breakfast, workshops and discussion groups, and luncheon with Ohio civic leaders.

Convention Chairman J. Clinton Hawkins, of St. Louis, business leader and national UCM chairman, said that primary emphasis will be on the importance of the layman's role in the nation's religious life.

"Outstanding advances and changes have usually been made by laymen, but in today's rapidly moving society too many men have lost touch with the real life of the church," he declared. "Their group interests have drifted into secular channels.

"Now the church is attempting to recapture their interests and loyalties. Study groups and projects have shown men a new 'life of the church' and pointed the way for their participation."

The Churchmen's Brotherhood of the Evangelical and Reformed Church is giving the convention full support. Registration forms are available from the Brotherhood office in St. Louis or from United Church Men, 257 Fourth Avenue, New York 10, New York.

Our church in Hopewell, Virginia, has recently added the modern Sunday school rooms shown above at a cost of more than $17,000. Members did much of the work themselves. Rev. James W. Madren is the pastor.

Enrolled Tithers

Tithers' Sunday was observed on or near June 17, 1956 in a number of our churches. Other churches are planning for such an emphasis in the fall.

The results from the churches that had an "Enlistment of Tithers'" were most encouraging. We are publishing the names of the churches that have 5% or more of their members as committed tithers.

Church	%Members	Number
Elon College	13%	45
Lakeview, Burlington	11%	6
Lynchburg*	100%	6
Henderson	10.5%	42
Liberty (WNC)	5%	6
South Boston	21%	22
Randleman	40.5%	39
Haw River	7%	12
Others	—	8
		186

*Tithing pre-requisite to membership

The goal of 1,745 committed tithers by May, 1958 is an attainable one. We have only commenced to begin — but — we have more tithers enlisted than any other State Conference in our fellowship except Illinois (with 210). Dr. Stanbery J. Nichols, Executive Secretary of the Fellowship of Tithers among Congregational Christian folk, informs us that our effort is the best since Pennsylvania had a similar program several years ago. Dr. Nichols has promised his wholehearted cooperation and interest.

Please notify the Chairman of your Conference Stewardship Committee or Fred P. Register, Elon College, N. C. of the number of tithers enlisted and the percent of members tithing. THE SUN will carry a report as information is available.

August Check List For Your Every Member Canvass

1. All necessary committees should be appointed and at least have a date set for their first meeting.
2. The exact date for your Every Member Canvass should be set.
3. Materials should be ordered from the Missions Council, 287 Fourth Avenue, New York, 10, N. Y.
4. The **tentative** budget should be in the early stages of preparation.
5. The purpose and mailing date of all letters should be decided.
6. The amount of, and date for training of canvassers should be planned.
7. Responsible Committee should plan to attend nearest Canvass Clinic.
8. Sufficient offering envelopes for the new fiscal year should be on hand.

Is The Work Of Christ Important?

Fred P. Register

Is preaching the Gospel, teaching youth about Christ and ministering to all other human needs in His name, important? Certainly, we say. Do we demonstrate it by giving it top priority?

Every church can do more work for Christ if its members plan wisely in advance. Many opportunities for effective witnessing for Christ pass us all by, because we are not prepared. Why? Most often because we did not plan in advance.

A church budget is an outline of the activities that particular church **plans** to carry out in the coming year, with an estimation of the cost of each. It enagles each member to see what his church plans to do, and what resources are needed. No church, regardless of size or location, can really honestly face its Godgiven opportunities without a budget. The presence and size of a church budget reflect the dedication of the people.

If the work of Christ is **most** important, then we must plan ahead for it.

If it is essential that the church plan ahead, it is equally necessary that the individual Christian do likewise. The Church of Jesus Christ should be at the top of all our plans — financially, time — talent. If we consider Kingdom Work most important, then we should plan how much money we wish to invest in it before any other thing is definitely provided for.

"Seek ye **first** the Kingdom of God and His righteousness. . . . ."

Christian Tithing

WARREN H. DENISON

There is an increasing emphasis on tithing, and rightly so, for it has been under emphasized. From various sources it appears to be stressed as a "money-raising" method. Of course if most of our people would tithe there would be no lack of funds to meet the needs for Christian work; but to me that is not at all the purpose of the tithe, and as teachers of Christian Stewardship, if I am correct, we shall need to watch the emphasis carefully or it may become a legalistic, financial matter. My understanding is that the tithe was established from the very beginning for a far more noble purpose than raising money, important as that is. Through the tithe idea, God was asserting his sovereignty and ownership over all possessions, and by tithing man acknowledged that ownership and sovereignty, and thus tithing was a principle, a law from the beginning, not something for some period of time, some particular nation, some class, group or financial condition. It was not an Old Testament vs. New Testament matter. It was the same as setting aside one day out of seven as sacred and holy, thus acknowledging God's sovereignty over our time. Tithing and the Sabbath were neither Mosaic nor Jewish only. They were for their ancestors, for them, for us, and those coming after us. In the material world Newton, Edison, Orville Wright and others did not originate the laws of gravity, electricity and airplane. They were from the beginning. These merely formulated the laws. Just so, my understanding is that tithing is a spiritual law, like the natural laws above and under which you and I must live, work and teach, are eternal laws and not for a time or a particular nation. Thus tithing is a wonderful spiritual law which a few are beginning to appreciate. If spiritual laws are not understood, we neglect them or disobey them and suffer accordingly.

Missionary Ideas

ALLEN GLEASONS AT WORK IN INDIA

The many friends of Professor and Mrs. Allen Gleason will be delighted to know that they are now at work in India. They are remembered hereabouts especially for the excellent work they did in our mountain mission a few years ago. She was formerly Frances Everette of Holland, Virginia. Since leaving Virginia they have been teaching in Hartford Seminary.

Mrs. Louise Davidson of Holland, Virginia, tells the story in this way.

They left New York on Thursday, June 27, arriving in London Friday P. M., and arriving in Bombay on Sunday. They were met by a friend who took them on to the Deccan College the next day.

The Rockefeller Foundation has given Deccan College money for linguistic studies. It is a five year program, and other linguists will follow Allen, whose term is for one year. Allen will be in charge of linguistic institutes at the college where people from many parts of India will come for study. He will supervise the work of nine or ten American linguists, each working with an Indian linguist, in a study of nine of the leading languages of the country.

The Gleasons will occupy the converted barracks on the college campus in which the Fairbanks, friends of theirs, have been living. They have a wonderful man who does the cooking etc., who speaks four Indian languages and English. There are two English speaking schools near the college, so the children are in school, and are enjoying riding the bus back and fourth. Martha's birthday was properly celebrated on July 11, with candles, cake and many lovely gifts.

They are not far from Dr. and Mrs. Hale Cook, our missionaries at Satara who have just been transferred to Vadala. (Hale was best man at the Gleason Wedding.) Vadala is a rural center with a thirty-five bed hospital, an agriculturalist, an evangelist, and a public health program in the village near by. Hale will do the health program and his wife will be head nurse at the hospital.

In a recent letter Mrs. Gleason (Frances) said: "While we are not going as missionaries, I hope that we can demonstrate something to our Indian colleagues, and we hope that the missionary enterprise will benefit from it. We are sure that all of us will profit greatly from the experience."

The good wishes and prayers of the Southern Convention people will certainly attend the Gleasons as they work with friends on the far side of the earth. When we think of the problems of that great country, we shall be glad that the Gleasons are there with their knowledge, skill, and friendship to represent us all.

An African Folk Tale

WHY CHICKENS DO NOT DRINK FROM A RIVER

By Miss Nellie Walker

Long, Long ago when the world was very young, and not nearly so big as it is now, a crocodile lived in a certian river. By the river bank he selected some fertile land and made a garden. Then he went off to enjoy the cool river water. Presently a hen and her chickens came by. They found the soft earth full of seeds and greedily ate every one.

When the crocodile thought the seeds should have sprouted he came back to inspect his garden, but there was nothing but weeds. For several days he came, and was always disappointed. At length, one day, the jackal, always a trouble maker, jeered at him,

"So you expect to see a garden growing there? Don't you know that almost as soon as you planted your seeds the hen and her chicks came and scratched them out and ate them? Ho! Ho!"

The crocodile was very angry. He went to find the hen and her chickens. At his approach, the hen led her chickens to fly up on the branches of a convenient tree.

The crocodile told the hen what he thought of her theft, and promised if she ever stuck her head into the water he would nip it off in vengence.

So to this day no chicken will drink from a river for fear that the crocodile will bite off her head.

An African proverb. "A sudden thud in the water nearby ought to be sufficient notice to a swimmer that a crocodile or something is nearby."

WATCH FOR FIRST ISSUE OF NEW MAGAZINE, MISSION

Starting this fall, the Missions Council will publish a new magazine entitled **Mission,** which will take the place of both **Facts from the Field** and the **Envelope Series.** It will be issued six times a year, every other month, the first issue to appear Oct. 1, 1956.

The aim of the magazine will be to keep Our Christian World Mission alive in every one of our churches, and to enlist the wholehearted support of all our members for the mission program.

The publication will be directed particularly to ministers and others in the local churches and conferences who are concerned with stewardship and missionary education. It will include facts, personal interest stories and interpretation of our mission work at home and abroad, as well as program plans and ideas, news about materials that are available and promotional projects that have proved successful.

Three copies of **Mission** will be mailed to all ministers, and additional copies may be requested. Copies will also be sent to every conference office. Further details about distribution will be announced in the first issue.

CRADLE ROLL NEWS

Mrs. Robert A. Whitten, Convention Cradle Roll Superintendent, has prepared a very attractive and helpful Cradle Roll Program for the societies of the Southern Convention.

If your society did not receive a copy of this program at the school of Missions, Mrs. Whitten will be happy to mail a copy to you if you will write to her at Box 355, Winchester, Virginia.

Notice To Women's Societies

Material for THE CHRISTIAN SUN should be sent to the Editor for the Women's Fellowship of the Southern Convention, Mrs. J. H. Booth, Jr., 143 Winchester Drive, Hampton, Virginia. Do not wait until the end of the Conference year and then expect that your material will get in the very next issue of THE SUN. Report NOW on happenings in your society.

Treasurer's Report

Of The Eastern Virginia Women's Fellowship

Quarter Ending June 15, 1956

Mrs. George M. Cornell, Treasurer

RECEIVED ON APPORTIONMENTS WOMEN'S SOCIETIES

Antioch	$ 12.00
Berea (Nansemond)	25.00
Bethlehem	37.90
Cypress Chapel	40.01
Dendron	5.00
Eure	14.25
Franklin	75.00
Great Bridge	20.00
Holland	40.00
Holy Neck	37.50
Hopewell	5.00
Isle of Wight	20.00
Liberty Spring	55.00
Mt. Carmel	20.00
Newport News	35.00
Norfolk:	
Bay View	35.00
Central	20.00
Christian Temple	93.75
Little Creek	8.75
Rosemont	60.00
Oak Grove	9.60
Oakland	25.00
Portsmouth:	
Elm Avenue	15.00
First	25.00
Shelton Memorial	30.00
Richmond	15.00
South Norfolk	55.00
Suffolk	217.50
Sunbury	25.00
Union Southampton	42.25
Wakefield	6.90
Warwick	5.00
Waverly	15.00
Windsor	15.00
Bayside (March)	5.00
Total	$1,165.41

JUNIORS

Bethlehem	$ 5.00
Dendron	1.40
Eure	1.25
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Norfolk:	
Bay View	2.00
Little Creek	10.75
Oakland	2.50
Portsmouth:	
First	3.00
Sunbury	15.00
Union Southampton	10.00
Windsor	22.00
Total	$97.25

CRADLE ROLL

Eure	$ 1.25
Franklin	2.00
Liberty Spring	10.00
Mt. Carmel	1.00
Norfolk:	
Bay View	2.00
Little Creek	5.00
Oakland	3.73
Portsmouth:	
First	1.00
Total	$25.98

LIFE MEMBERSHIPS

Antioch	$ 10.00
Mt. Carmel	10.00
Newport News	30.00
Little Creek	10.00
Shelton Memorial	10.00
Union Southampton	30.00
	$ 100.00

MEMORIALS

Holland	$ 10.00
Newport News	10.00
Christian Temple	20.00
	$ 40.00

THANK OFFERING

Oakland	$ 1.50
Shelton Memorial	26.25
	$ 27.75

TOTAL RECEIPTS	$1,456.39
Refund	$ 16.75
Balance from last Quarter	284.14
District Rallies	165.94
GRAND TOTAL	$1 923.22

DISBURSEMENTS

Extra statement	$ 0.25
Elliot Hotel—Rally Speaker	18.51
Gurley Press—Rally Programs	7.00
Mrs. Ray Gordon—Expenses	16.98
Convention Treasurer	1,456.39
Charged against account (Eure)	16.75
TOTAL DISBURSEMENTS	$1,515.88
Total Receipts	$1,923.22
Total Disbursements	1,515.88
Balance	$ 407.34

ROSE

C. Rexford Raymond

With a dainty, darling grace
Smiles my Sweetheart's fairy face
All the day,
While her shining, laughing eyes
Chase my sorrows and my sighs
Far away.

When my Sweetheart's name is Rose
She doth carry sweet repose
Everywhere,
And her wondrous loveliness
Then doth wear.

When I call her Rosalie
All the world looks out to me
From her eyes,
For without her Earth seems small
And her presence each and all
Glorifies

And each time she smiles on me
Some new beauty I can see
In her face;
And a million names must fail
To begin to tell the tale
Of her grace.

The above poem was written years ago, when Dr. Raymond was in Oberlin. He has recently found it in searching through some old papers. The Rose Landon referred to above later became Mrs. Raymond. After her death in 1948, Dr. Raymond gathered the sonnets which he had written to her and they were printed in a book in her memory. This additional poem is published as a further memorial to his wife. Many of our readers remember Dr. and Mrs. Raymond for their years of service at Southern Pines and Sunbury Pastorate, North Carolina. Dr. Raymond is at present with his daughter and son in-law, Rev. O. D. Ullom, 43 Brooks Street, Maynard, Massachusetts.

The Grounds Of Christian Assurance

Memory Selection: This is the victory that overcometh the world, even our faith. I John 5:4.

Devotional Reading: Psalm 46.

Background Scripture: Matthew 6:25-34; I John 2:28-5:21.

A Personal Note: These comments are being written late on a warm and sunny Saturday afternoon at Deering Center in New Hampshire where the Pastor's School is being held. Do not expect too much of them — the writer is in no mood to get down to serious work, after five classes and a round of volley ball during the day, in addition to other activities. — H. S. H.

The Hunger for Security

Men hunger after a sense of security. The specter of insecurity hangs like a pall over thousands of men and women. If only they had an assured income, if only they could be sure of enough to live on in their old age, if only they were sure they could manage what life brings to them and demands of them, if only they felt secure! And much of the effort of men and women is devoted to achieving security, in one way or another. But usually it is sought in terms of material things, money, land, investments, things. And all of this in spite of the fact that many who have an abundance of these things still feel insecure. Indeed many of the people who have most feel least secure.

Jesus and the Anxieties of Life

Folks have not changed much. They were insecure and worried and anxious in Jesus' day just as they are in our day. And for the same reason: they sought security in material things, they had no faith, no real faith. Jesus tried to help these harried, hurried people at this point. He suggested to them that after all there was more to life than material things. He also suggested to them that they lived in a world in which there was a God who cared, a God who cared even for the birds of the air and the flowers of the field. If God cared for these lower forms of life, could anybody doubt that He cared for His children, the sons of men? Pagans might well be concerned chiefly about what they were to eat and drink and wear, but not the children of a Heavenly Father! Let these children seek first the Kingdom of God and His righteousness, and they could be sure that the things they needed would be added unto them. Not what they wanted, but what they needed. To be sure there are exceptions to the rule, as with all rules. But the principle holds true. The secret of the life free from useless anxiety is faith in God. We cannot always understand, but we can trust where we cannot understand.

John and the Matter of Assurance

John also has something to say about assurance, or security. He is talking about an inner security, a basic assurance. This security comes from faith in the living Christ and in commitment to Christ. We may have assurance through the Spirit which dwelleth in those who love Him and keep His commandments. "Hereby we know that He abideth in us, by the Spirit which He hath given us."

Rev. H. S. Hardcastle

SUNDAY SCHOOL LESSON

AUGUST 19, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Here again, we are dealing with an instinctive yearning for security, not so much in the material as in the spiritual. It does not help much for a person simply to hope that he will be saved, to wish for salvation, to foster wishful thinking that he will be saved. He likes to know. And John says he can know. Jesus came in the flesh — that is the place where John begins his case. This Jesus rose again from the dead and became the living Christ. The Spirit of the living Christ makes himself known to those who confess that He has come in the flesh. This does not mean mere lip service, the mere saying that Jesus is come in the flesh, but the response of the whole man to the Spirit of Christ. And to such an one there comes assurance, blessed assurance, as the hymn puts it. A Christian can do more than hope; he can know. And this knowledge gives a sense of security far beyond anything that material things can give.

The Secret of Victory

This fellowship with the living Christ enables one to be victorious in daily living. "He that is in us is greater than he that is in the world." The message of the gospel is that in Christ God has drawn near to impart to us His mighty Spirit which will enable us to do what must be done, to bear what must be borne, to conquer what must be conquered. Christianity is more than a form; it is a force. It is not mere wishing; it is power. We may lose a battle, but we win the campaign and the war.

The Outward Expression of An Inner Experience

Creed is related to conduct. "Out of the abundance of the heart the mouth speaketh." If we love God, we will love one another. The writer of I John is brutally frank at this point. "He that loveth not, knoweth not God; for God is love." Love for God issues in love for God's children.

All of this is related to "peace of mind." If a man's heart does not condemn him then he can have confidence in God. And he can have confidence in asking God for things within his will. He can be sure that God will hear him. And even though God will not always give him what he asks, God will answer his prayer.

HOW TO MEET SCHOOL ENROLLMENT CRISIS

Private College: Hope Of Higher Education

(What is the role of the private college in North Carolina? In a speech to the Rocky Mount Kiwanis Club recently, the executive vice president and secretary of the N. C. Citizens' Association offered some thoughtful comments on the subject. Excerpts from that speech follow.)

By LLOYD GRIFFIN

Of every three boys and girls who graduate from high school in North Carolina, only one of them goes on to college. Two stay at home, or go into the Army, or just lose interest in training beyond the high school level. The 1950 Census showed that only 5 per cent of North Carolina residents 25 years of age and above had completed four or more years of training. In other words, there were 101,760 persons with college degrees out of a population of four million people. Also, only 5½ per cent had attended college from one to three years.

This poor percentage showing places North Carolina next to the bottom in the standing of the states in in the number of college students per 1,000 population. However, it must be pointed out that all our institutions of higher learning, both public and private, are filled to capacity. Now suppose just one half of our high school graduates applied for admission to college — in stead of a college enrollment of 49,000 of today we would have an enrollment of 70,000.

LIMITATION: MONEY

Last year 116 000 babies were born in North Carolina; and at this rate, in due course we could have 1,400,000 in the public schools. Of this number, certainly 45,000 should graduate from high school each year. Certainly 25,000 freshmen should enroll in college each fall. So we can reasonably expect 80 000 to 100,000 to be in college each year in place of the present 49,000 — subject to one main condition — that of money.

This brings up the question of cost of higher education.

Last year the cost of education at the state-supported institutions was $34,000,000 in round figures, of which the students paid $15,000,000 and the taxpayers paid $18 170,000. In other words, if a boy or girl attends a tax-supported school the student pays only 40 to 60 per cent of the cost, depending on which institution the student attends. On an average for every one of the students attending state-supported schools last year the taxpayers paid $533 of the total bill, while the student paid $513.

Now, on the other hand, the 23,234 students attending private and church schools last year paid from 60 to 80 per cent of their total bill. The school, from its endowment funds and other sources, paid the remainder of the bill. (The taxpayer paid nothing.)

Not many years ago 70 per cent of all college students in our state were enrolled in private colleges. There must be a reason for the gradual increase in the number of boys and girls going to state, or tax-supported institutions. The state is offering broad curricula at less cost than can be offered at private colleges. **This will continue so long as the taxpayers are willing to foot the bill. A private college must either charge a high tuition rate or have a very large endowment in order to survive today. We must remember that private colleges are in competition with state-supported institutions. Of course this competition can be successfully met if an adequate endowment can be had by the private college. This endowment should consist of at least $5,000 for each student enrolled. While $5,000 should provide $200 per year, this amount is only a bare minimum. Eight to 10 thousand dollars of endowment per student would provide an income more in line with the advanced costs of today.**

FINANCIAL STRUGGLE

Too many of our private colleges are having a financial struggle for existence. Without adequate finances it is difficult for a private college to keep a good faculty, expand its program, or keep adequate and proper maintenance of its facilities.

The Consolidated University of North Carolina, with its three branches and 13,000 students, spends about $20,000,000 in operation costs each year, including health affairs, Memorial Hospital, and agricultural extension work. Of this the state pays $14,000,000. This is equivalent to having an endowment of $350 million with a 4 per cent non-taxable return. Thus the taxpayers of the state have to provide an endowment of 1/3 billion dollars in order for the Consolidated University to operate. Now of course the private colleges do not, and cannot have a comparable endowment. I doubt that the 17 white senior colleges, with 15,000 students, have a combined endowment in excess of 50 million dollars.

It was because of this situation that Wake Forest regretfully left its beloved campus at Wake Forest and moved to Winston-Salem, where it will receive $500,000 per year from the Reynolds Foundation funds for operation purposes.

A safe rule of thumb to follow would be that a college built today should have an endowment equivalent in size to the cost of the plant as a minimum. In other words, a college plant which costs $5 million should have an endowment of $5 million.

While the above figures relate to senior colleges, we should remember that 6,715 students were enrolled at junior colleges last year. A junior college gives only two years of college work, and it is not authorized to confer degrees. As a general rule, since the requirements for standard-

Remember Elon College

IN YOUR PLANS, PRAYERS, GIVING, WILL

IT IS A LIBERAL ARTS COLLEGE

Owned and Operated by the Southern Convention

of Congregational Christian Churches

ization are much less, the per-student cost at the junior colleges is less than at the senior institutions.

JUNIOR COLLEGES?

Now, should these junior colleges be state-supported or private colleges?

If they are public, tax-supported institutions, then the private junior colleges will soon dry up and go out of business. This was true of the academies which were scattered throughout the state around 1900. Most of them lost out to the state high schools which provided free tuition. Then the state will have the total burden of higher education, with the exception of about a dozen denominational colleges.

There are some advantages to a junior institution. Usually a student can find one not too far from his home, and the quality of work is usually so good that the senior colleges give student credit for the work done at the junior institution toward requirements for a degree at the senior colleges. There is a heavy mortality among the college freshmen at senior colleges; many of them, for one reason or another, do not graduate. Possibly if they went to a junior college they could find themselves earlier and before they became discouraged and left school. Possibly the only sensible way to take care of the considerable increase in college students in the years ahead will be by increasing the number of junior institutions.

The state of North Carolina will soon have to find the answer to this problem. The General Assembly will have to decide whether to make an effort to expand the present institutions or to encourage the building of additional junior colleges. The taxpayer will have to pay the additional costs either way the decision goes.

HOPE IN FOUNDATIONS

Only within the past few years have our citizens had their attention called to the financial distress which our private colleges are facing. Some states, including North Carolina, have organized a foundation for church-related colleges, whereby all payments into this fund are distributed to the non-public colleges of the state. The theory behind this movement is that our private colleges are badly needed to help train the ever increasing number of boys and girls who apply for admission. This being an age of technology, it is necessary for more and more youths to have college and an advanced technical training just to help our country keep pace with the greatly accelerated programs of other countries. Being acutely aware of this situation, the Ford and other foundations of the country are placing more and more of their funds behind college training programs.

Also please bear in mind that every dollar given to these state foundations or directly to the college, is tax exempt and at the same time helps these private colleges train more and more students who might otherwise have to be trained at tax-supported institutions. **So it would seem to be a sound program here in North Carolina for our people to give as generously as possible to these private and denominational colleges, thus insuring them not only the ability to stay on the job but to do an even better job.**

Let us not fall into the error of thinking that the outcome of the struggle between Communism and freedom will be determined by military and economic power alone. The greater war is the war of ideas, a spiritual war of moral and religious values. In this war we must deal with the minds and hearts of men and women and demonstrate to them the blessings and **satisfactions that come from freedom. They must learn that man is not a slave of the state but that the state is his servant.**

Liberal education is the keystone of freedom. The search for truth is, as it has always been, the noblest experience of the human spirit. **We are false to ourselves and to our best instincts if we turn our backs on truth or close our eyes when it beckons.**

In North Carolina our State General Fund tax rates are about as high as we can make them without doing serious injury to our economy. If the state was suddenly faced with a heavy influx of new students we would have to increase our tax rates, or let them go without college training if the private colleges could not take care of them.

In Old Testament times the secretary was called a scribe, and in the Middle Ages a clerk. In both periods the secretary was always a man, but today the secretary is usually a woman.

Farmer Missionary Goes to Philippines

"The right man for a very important job," is the way Mr. Dick Vern Fagan is described by the members of the American Board of Cimmissioners for Foreign Missions who picked him for a challenging assignment in one of the last frontiers of the mission field.

Mr. Fagan, prominently identified with the Future Farmers of America, has been appointed a career agricultural missionary to the Philippines and will be stationed at Mindanao to work with the rural people there.

For three years, while homesteaders poured into this rich agricultural region by the thousands, the American Board searched for someone peculiarly fitted to work with these transplanted settlers. The search ended when Mr. Fagan, not long back from a project in India, let it be known he would like to be of Christian service overseas.

Mr. and Mrs. Fagan went to Mysore State, India, in 1952 to work with UNESCO's IV program, designed to teach Indian young men skills to carry back for the betterment of their own villages.

Says Miss Alice E. Cary, Pacific area secretary of the American Board: "Mr. Fagan was worth waiting for. He has the hobbies, the interests and the Christian devotion that we want."

Dick Fagan was born in Baylor, Montana, in 1920, the son of Mrs. Dorcas Fagan of Glasgow, Montana. He received his B. S. in 1946 and his M. S. in 1950 in Agricultural Education from Montana State College.

Since 1941 he has taught Vocational Agriculture in the high schools of Laurel, Fairfield and Plentywood, Montana, and has served as settlement specialist for the Bureau of Reclamation of South Dakota.

Mrs. Marvel Jean Fagan, a native of Opheim, Montana, holds a life teaching certificate in elementary education from the College of Education at Havre, Montana. She taught for several years in the schools of Opheim and Fairfield. Her parents, Mr. and Mrs. Otto Sylvester Weaver, reside in Glasgrow, Montana.

Mr. and Mrs. Fagan and their children, Sharron 13, and Bobbie 9, will sail for the Philippines in September.

Apple's Chapel Feeds Orphanage Children Enjoy Vacations

PUBLIC INVITED TO HOME-COMING SEPTEMBER 2

John G. Truitt, Superintendent

Another church has paid us a dinner-for-everybody visit. The Apple's Chapel church Rev. Bland Lebrick, pastor, recently loaded our dining room tables with a bounteous picnic dinner. Our entire Orphanage family enjoyed the food and the fellowship greatly. This church through a young adult Sunday school class supplies many of the needs of Sue Johnson. They are a good example of what it can mean to a girl to have generous sponsors.

Friends and sponsors have made it possible for twenty of our boys and girls to attend camp this summer. We had fourteen at Moonelon, four at the Elks' Lodge camp near Hendersonville, North Carolina, and two at a Boy Scout camp. These twenty children not only had a good outing but they received valuable training as well. I am very grateful for this constructive assistance and I hope it may increase.

Also many classes have had the others of our boys and girls for good vacations and have made them and us very happy. People are good to us here and we are striving daily to measure up to the needs and responsibilities which rest upon us.

Right now we are looking eagerly forward to our annual homecoming. This is always a good occasion and is filled with much joy for us here. The former children who return have the pleasure of seeing the old place and renewing friendships. They begin coming on the campus at about 9:00 o'clock. They will have their meeting at 11:30 and a lunch will be served by the Orphanage at 1:00. We are requesting that all who expect to attend the luncheon notify us before hand so we may have a good idea of how many to prepare for.

This being our Golden Anniversary, we are hoping to receive many anniversary gifts from friends of the Orphanage everywhere on that day, September 2; also we hope just as many outside guests will attend as will. They will be welcome. Please let us know so we can prepare your lunch. It will be a good time to visit the Orphanage.

REPORT FOR AUGUST 8, 1956

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$11,958.70
Eastern North Carolina Conference			
Morrisville	$ 7.66	$ 7.66	
Eastern Virginia Conference			
Liberty Spring	10.00		
Richmond, First	24.00	34.00	
North Carolina and Virginia Conference			
Apple's Chapel	13.00		
Greensboro, Calvary	23.00		
Union (N. C.)	193.00	229.00	
Western North Carolina Conference			
Brown's Chapel	45.00	45.00	
Virginia Valley Conference			
Winchester	10.00	10.00	
Total			$ 325.66
Grand Total			$12,284.36

SPECIAL OFFERINGS

Amount brought forward		$19,079.12
Mr. and Mrs. Tommie C. Farrell	$100.00	
Little Creek Vacation Bible School, Norfolk, Va.	36.50	
Carolina Power & Light Co., Raleigh, N. C.	1.38	
Mr. and Mrs. D. M. McLelland, Elon College N. C.	10.00	
Mr. and Mrs. H. B. Newman, Henderson, N. C.	20.00	
W. P. Robinson, Chicago, Ill.	1.00	
In Memory of W. J. Ballentine	5.00	
In Memory of Rev. Joseph Fix	10.00	
In Memory of Mrs. H. E. Lawrence	10.00	
Special Gifts	225.04	
Total		$ 418.92
Grand Total		$19,498.04
Total for the Week		$ 744.58
Total for the Year		$31,782.40

Other than the United States, there are four nations that use the title: United States of Brazil, United States of Mexico, United States of Venezuela, and United States of Indonesia.

* * *

Pitch, intensity, and quality are the three characteristics of musical notes. The first involves frequency, the second relates to volume, and the third enables one to distinguish one instrument from another.

* * *

The word, Monticello, on the Jefferson nickel is Italian and means "little mountain". It was chosen by Thomas Jefferson as the name of his Virginia home, which is now a national shrine.

Dr. Ida Scudder In India

On a recent holiday, Dr. Ida S. Scudder, 84-year-old founder of the Christian Medical College at Vellore, visited the Madras Game Reservation. Dr. Ida B. Scudder, her niece, was also in the party. They awakened at 3:30 a. m., and met the forest officer who took them to their mount. As they got out of the car in the inky blackness, there boomed up a huge shape which proved to be their elephant. She was made to kneel down, grunting and protesting, and a ladder was adjusted so the party could climb aboard. First the car driver and Lizzie, the ayah (maid), then Aunt Ida who looked at the ladder with some misgivings. However, with her determination and some encouragement and boosts from below, she was up, followed by Dr. Ida B. They were seated on a "Mysore howdah" (elephant saddle) which was fastened with big chains around the elephant's middle. On this there was a very inadequate and lumpy pad, and at either end there were rounded iron railings on which they clung. The mahout sat astride the elephant's neck with his feet around the ear lobes and made her go by keeping up a gentle massage on the back of the ears with his knees.

They set out in the darkness along the road and then jolted along a grassy path into the forest. No one dared to speak as they did not wish to frighten game. They had a five hour ride up and down the steepest places, through lovely forests fresh with recent rain. They saw huge bison with curved horns, black-faced monkeys and deer. At the waterhole they saw elephants taking their morning bath with the baby behaving as mischievously as any child.

—Taken from Vellore News

ATTENTION YOUNG PEOPLE

The Pilgrim Fellowship Officers' Camp will be held at Moonelon August 19-25 instead of the later date previously announced. The Rev. John Graves, Director, hopes this will make it possible for more to attend. Presidents and other officers of local societies are especially urged to attend this planning conference.

THE SLOANS IN RUSSIA

A note has come from Mrs. W. W. Sloan, an Elon College teacher, which says in part:

"Greetings from Leningrad! We shall carry home greetings from the Moscow and Leningrad churches where several of our group have spoken.

"Just as our churches have endeavored to help each other and find fellowship together, so now the group of twenty-five Congregational Christians and one E. and R. man are seeking to promote understanding on the international level and among the churches on a wide scale. We are enjoying the experience.

"I have had the privilege of speaking twice as a woman to the women here."

All such contacts as these bring the world a bit closer together. Those who know Dr. and Mrs. Sloan will feel a little more kindly to the people of Russia, for if they are friends of the Sloans they are our friends too.

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

VALLEY CAMP POWELL'S FORT

AUGUST 18-25

Young people over ten years of age are invited to share in study, worship, singing, handcrafts, swimming, etc. at Powell's Fort Camp during the week of August 18-25. Others under that age may attend, but must be accompanied by an older person.

The director is to be the Rev. S. E. Madren of Albemarle, North Carolina, who served in the Valley Conference for several years and is well known there.

Douglas Albert, a native of India, will be the guest speaker from abroad. Other interesting people will appear on the program.

The announcement suggests that no one arrive before one o'clock Saturday afternoon, and says that all will leave after breakfast the next Saturday.

A registration fee of $2.50 should be sent to Rev. E. J. Rohart, R. 2, Harrisonburg, Virginia. Balance of expense eight dollars can be paid at the camp.

This item of news may be reaching you too late to register in advance, but perhaps not too late to attend. A happy time to all.

Ed.

LAYMEN ELECTED

Laymen almost had a field day, so far as elections were concerned, at the Omaha General Council meeting.

The exact count of laymen who were elected to important places of leadership is not known but it is clear that no other General Council can come near the Omaha meet in that item.

George Hastings of Grant, Nebraska, was elected Moderator of the General Council, the highest honorary office that can be given to any member of the Congregational Christian Churches. George is a lawyer and has long been active in many phases of the work of the Congregational Christian Churches, local church, association, state conference and nationally, especially with the Board of Home Missions..

John G. Neukom of San Francisco, California, was elected President of the Board of Home Missions for the 1955-1956 biennium. John, the first layman ever to be elected head of the Board of Home Missions, is a partner in McKinsey and Company, management consultants.

The Christian Sun Wants To Help

The one and only reason for publishing this paper is to help people, especially the members of Congregational and Christian Churches in North Carolina and Virginia. Copies of the paper go to others scattered across the world, and we appreciate the privilege of sending it and we hope that it may be helpful. Among the ways THE CHRISTIAN SUN may be of value are:

1. **It may bring news of religious activities.** Other churches are at work not far from us. We can learn from them what to do and how to do it. Church people around the world are doing things that are significant. What are the changes that are taking place in our day? News from near and far helps to make us more intelligent, and being more intelligent, we are more capable.

2. **It can help to solve problems.** A church may need more money, increasing membership or a more loyal people. The paper may give suggestions sometimes that will start your group on new methods of stewardship, evangelism, education, or personal devotion. Social, economic, or political problems on community, national, or international basis may disturb you. The church paper may give a new glimpse of truth sometimes that will bring radiance into a dark area.

3. **It may help to bind a family to the Church.** This is a church paper. It represents the church in a larger sense than the local organization. It helps each member of the family to think beyond "our church" in the community. Something in the paper should find lodgement in the minds of each member of the family. As children learn to read the paper, or to listen to it being read to them, they are being drawn into the fellowship of that world-wide group known as the Church of Christ.

4. **Its Purpose Is to Make Better People and Churches.** Each week it comes with a new interpretation of life, a sense of being part of all the churches which in reality is the Kingdom of God on the earth, a challenge to live righteously and travel the High Road, not the low. The Bible is the basis of our religion and Jesus is the Master who sets us to our daily tasks. Those who study the Book and follow in the Way inspire us to noble living and Christian service.

All these things, and more, the paper tries to do. That is why there might be some sense in a minister leaving the pastorate to edit the paper. But unless the paper can be delivered to, and read by, people, the effort is wasted.

The Christian Sun Needs Your Help

There are many ways in which members of our churches can help THE CHRISTIAN SUN. It is our sincere hope that at least a thousand of you will lend the helping hand before this year is gone.

1. **See that your subscription is renewed on time.** This is personal, and very important. We have no advertisements; we must depend upon subscriptions to pay for the paper. Yes, there are subsidies from boards and institutions that do their publicity through this organ, and the churches pay something to help, but we are still dependent upon subscriptions.

2. **Ask friends to subscribe, especially members of your church.** If you "take it upon yourself" either from your own thinking or by church appointment, it is entirely possible that you can send in a long list of subscribers, perhaps all of your church members. Please remember that the subscriptions will help to finance the paper, but they will also help your friends to become better members of the church.

3. **Get your church to subscribe for each family.** Churches buy Sunday school literature. Why not include a church paper? As budgets are being planned for the next year, put this item in the budget. Then every family will get something for its money, and the Every Member Canvassers will have a new talking point. The experience of churches that have tried it have found that more money comes into the church treasury. Just try it. It may help your church. We believe that it will.

4. **Be part of the team.** The 200 churches of the Southern Convention are united in an effort to publish each week a paper that will help people and churches. The churches are the people who are the members. If you are a member, you belong on the team. Whether you pitch, play first base, or are way out in the field, you are part of the team. Don't go to sleep. Something important may happen right close to you. Play on the team. Work at the job. Let's make this the best little paper that it can possibly be, and get it read by thousands of people.

There are probably ten thousand families that need our paper because they are members of our churches and need the help that the paper will give. Let's not let them go hungry for knowledge, for inspiration, for a sense of belonging. Bring them into the fellowship of readers.

ALL SUBSCRIPTIONS SHOULD BE SENT TO THE CHRISTIAN SUN AT ELON COLLEGE, NORTH CAROLINA.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches
Elon College Library
Elon College Library X

The Christian Sun

VOLUME 108 AUGUST 21, 1956 NUMBER 31

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS WEEK

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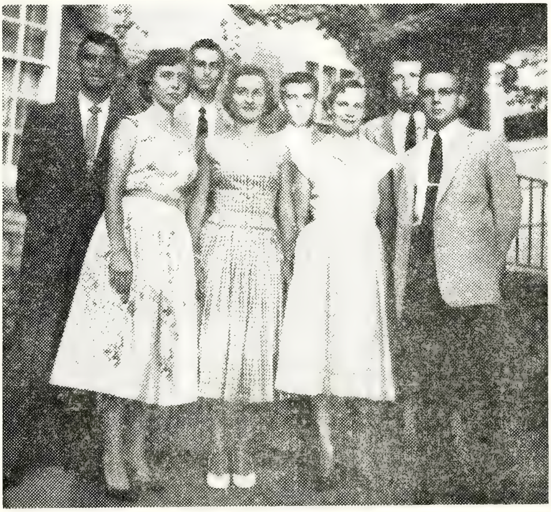
Godliness Good for Two Worlds 12

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.



SOUTHERN LEADERS AT DOANE

Southern Convention young people who attended the National Pilgrim Fellowship at Doane College are shown above. From left to right they are Billy Johnson from Union Grove, Carolyn Overby from Hunterdale, Louise Wilkins from Liberty (Va.), Faye Gordon from Suffolk, A. C. Penny from Amelia, Mrs. Helen (Cobb) Knowles formerly of Burlington, Rev. Edward A. Powers, Secretary of Senior High Department, Division of Christian Education, Boston, and Rev. Robert A. Knowles, Secretary Junior Work, Youth Department, Division of Christian Education of the Board of Home Missions, Boston.

Here And There Among The Churches

Family Bible School At Greensboro

Greensboro, First church, is holding its Family Bible School again this year. August 26-30 is the time.

Adults and young people will study Southeast Asia. Younger groups will use the current study book, Indian Americans. Mrs. W. E. Wisseman is chairman of the Adult group and reports plans like these.

First night — What is Southeast Asia? Map study; songs and games from the Philippines; Worship.

Second night — Why Christianity? Study of religion in Southeast Asia. Folk-tales told and dramatized. Worship.

Third night — An evening in the Philippines. Music, a cutout map of Philippine village scene; folk dancing; film strip; worship.

Fourth night — Our part in Southeast Asia. Congregational Christian work there; making of kits for Hong Kong.

Fifth night — Family supper; movie: "Something about Teopardy"; display of handicrafts; worship.

The Wisseman's were pleased to have as their guests August 13-15 the Reverend Bauri Yomashita, who has studied at Hartford Seminary the past year under the Cora Anthany scholarship. He was on his way to San Francisco and Japan.

MERGER EXPECTED — A news release from the Evangelical and Reformed Church and the Office of Communications of our denomination as of August 16 tells of the triennial meeting of the General Synod of the Evangelical and Reformed Church to be held in Lancaster, Pennsylvania, August 31 to September 7, and quotes Dr. James Wagner as saying: "There is a very real possibility that Lancaster this summer may be the scene of the last General Synod of the Evangelical and Reformed Church."

The General Council of Congregational Christian Churches meeting at Omaha in June voted to unite with the Evangelical and Reformed Church. If the Lancaster meeting approves it, the two denominations will meet in joint session at Cleveland, Ohio, in June 1957.

NEW LEBANON

Women's Society Active

Ethalinda Griffin

The Women's Fellowship of the New Lebanon church has been active, the attendance has been good, and the work has prospered. Some of the activities were:

Thank offering of $50.00, quota sent to Friendly Service, held Bible study with Kallam's Grove and Mt. Bethel attending and our pastor, Rev. Fred Allred, teaching. Members attended the World Day of Prayer. We were hostesses to the district missionary rally. Attended May Fellowship at Mt. Bethel. Six members attended May Fellowship service at Reidsville.

A life membership was presented to cur oldest member, Mrs. Mollie Sharpe. We sent ten dollars to Moonelon. Three members attended the School of Missions full-time. Miss Jane Sharpe of Greensboro, a student preparing for foreign mission work, spoke to us. We prepared food and helped with the housework for a family whose mother was injured in an accident.

BROADCASTNG — Beverly Hills at Burlington will broadcast the eleven o'clock Sunday services during September over station WFNS. Sunday evening services will begin again with September. Their Sunday school picnic was held at Moonelon August 11 in the evening.

AT SALEM CHAPEL

Deacons Ordained Picnics Are Enjoyed

James S. Rayburn

Sunday July 1 the Salem Chapel church heard an ordination sermon by Rev. Warren Matthews of Greensboro and Harvard Divinity School. R. Jackson Marshall and Edward Morgan were ordained as deacons, and eleven members added to the church, seven by profession of faith and four by letter of transfer.

Sunday, July 8 the Sunday school held its annual picnic at beautiful Waussicket near Dennis. The young people enjoyed swimming and racing, while the children played in the park and on the mountain side. The others sat around and enjoyed the occasion by telling stories and exchanging ideas on life and prosperity. A bountiful table of excellent food was spread, and all ate to their content.

The annual Home-Coming service was observed August 5. Many old timers were present, and the pastor, Robert Bennet, delivered a heart stirring message. A lovely picnic lunch was served, and everyone enjoyed the afternoon fellowship.

The Woman's Fellowship held its picnic Friday evening, August 10, at the spring of Lake Waussickett with about thirty members, husbands and children present. Reports are that food was plentiful, and that a good time was had by all.

Volume 108 Number 31

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription $3.00
Two years, single subscription 5.00
Club of at least ½ church families 2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

Union At Virgilina Reports

Dr. David W. Shepherd, pastor of Union Congregational Christian Church, Virgilina, Mrs. Shepherd and their family, John, Joan and Sharon spent their vacation with Mrs. Shepherd's family in New Port Richey, Florida. They plan to return for the third Sunday worship service.

Union Church, Virgilina, had as guest speaker for its Home Coming Service, Sunday, July 8, the Rev. Fred Register, Secretary of Evangelism and Stewardship of The Southern Convention. Following the service, dinner was served on the church grounds, and a delightful hour of fellowship was enjoyed.

At eight o'clock Sunday evening of the same date, the Rev. W. W. Snyder, pastor of Beverly Hills Church, Burlington, delivered the first in a series of evangelistic services held the following week. There were a number of additions to the church, and the church itself was greatly enriched spiritually.

The Junior High, a newly organized group, created to serve the young people ages 12-14 has been added to the Pilgrim Fellowship. Counselors are Mr. and Mrs. Archie Morgan.

Approximately twenty (20) young people from the three Pilgrim Fellowship grounds have attended camp at Moonelon during this summer.

Vacation Bible School was held Monday, June 18th. through Friday the 22nd. Sessions were held each morning at 8:30, and concluded at 11 o'clock. Classes were for children 4-14. Transportation was provided, and a welcome was extended to children from any church in the community. Refreshments ware provided by organizations and individuals of the church.

Mrs. W. S. Daniel, Reporter
Union Church, Virgilina

IDEAS FROM WINTER PARK

Every Thursday Needle-women meet to sew for the annual Bazaar. After the morning church service refreshments are served so people can socialize a while. The summer meeting of the Woman's Society is to see pictures of the excavation of the ancient city of Dothan, a place made famous by Joseph who went there in search of his brothers. The minister, Dr. Louis Shults, is completing his two months' vacation by a stay at Chautauqua, New York.

New Building To Be Consecrated

Bethel (Elkton) Invites to Home-Coming

Mrs. Goldie D. Meadows

The Bethel Congregational Christian Church. Elkton, Virginia, will hold its consecration service for the new educational building on Sunday, August 26. This is also the annual Home-Coming day.

The services will begin with the Sunday school at ten o'clock under the leadership of W. H. Alger, Jr., Superintendent.

At eleven o'clock the worship will be led by the young people and their leader, Mrs. D. H. Dofflemyer, and the sermon will be delivered by Rev. S. E. Madren of Albemarle, North Carolina. Mr. Madren was pastor of the church when plans were drawn for the new building.

At noon there will be a picnic lunch served in the adjoining grove.

The afternoon session will begin at 1:45 with the consecration service, held in the new building. Rev. W. J. Andes, minister of the Elon College Community Church, will bring the message, and the congregation will participate in the service. Greetings from Supt. W. T. Scott will be given. The afternoon services will be an hour of consecration to God for the beautiful new building.

The building is composed of six class rooms, a lounge, pastor's study, modern kitchen, social hall, and two rest rooms.

The church cordially invites all members, former members, former pastors, and friends to attend this happy occasion.

Have You Seen This Before

"Dxar frixnds:

This typxwritxr is an xcxllxnt machnix, but it has onx sxrious dxfxct. Onx of thx lxttxrs is missing, and handicaps us in our work. Wx arx ablx to usx this machinx you sxx, but thx absxncx of onx lxttxr provxs xxaspxrating at timxs bxcausx whxn you nxxd it, it isn't thxrx."

"Our attxndancx has bxxn good, but wx still havx too many mxmbxrs absxnt from thx church sxrvicxs. So wx arx writing this notx to txlll you that whxn you arx not thxrx our church is likx this typxwrittxr. Wx arx sxriously handicappxd by thx absxncx of onx 'kxy' mxmbxr.

Sincxrxly yours,"
From a Church News Letter

Dear Editor:

I think we children should have stories that teach us how to live for God. Here is my Essay.

MOONELON

At Moonelon we had a swim, ball games, and clean-up time.

The best time of all was time to eat.

There were three classes, Bible class, story class, and crafts.

Your friend,
Ken Hollingsworth
R. 1, Box 32
Sophia, N. C.

P. S. — I went to June 24 three day camp.

DATES TO REMEMBER

September 18-19 — Mission Board Meeting — Moonelon

Fall Conferences:

October 29-30 — Virginia Valley Central Conference, Linville, Va. Mr. Clarence A. Phillips, President.

October 31-November 1 — Eastern Virginia Conference, Suffolk, Va., Mr. M. B. Williams, President.

November 6 — Eastern North Carolina Conference, Christian Light, near Fuquay Springs, N. C., Rev. Carl Wallace, Pres.

November 7 — Western North Carolina Conference, Hanks Chapel, near Pittsboro, N. C., Rev. L. M. Presnell, President.

November 8 — North Carolina & Virginia Conference, Hines Chapel, near McLeansville, N. C., Dr. H. E. Robinson, President.

What America Means To Me

In the current issue of **The American** the governor of Montana, J. Hugo Aronson, tells of what America means to him. Forty-five years ago, at the age of twenty, he landed in America without money, friends, or knowledge of the English language. To this young Swede America was the land of opportunity; and America never failed him.

Neither did riches and honor come easily. Hard work, sincerity, faith, and friendliness went into the making of the man who is Montana's Governor.

When land-grabbing springs up here and there across the world, and ships and soldiers and airplanes begin to converge on a hot spot, and nations scurry into opposing camps, many of us ask again: What does America mean to me?

Three times in a generation this sort of thing has meant war — that horrible nightmare of dying men, crying women, orphaned children, destroyed property, spiraling expenses, and loss of moral standards. It is not strange, then, that spirits tumble, as does the stock exchange, when news flashes tell of a new dictator testing his strength in a turbulent world.

What is America? To the "Galloping Swede" it meant a chance to work, to earn, to love, to serve. America is a land stretching from the Atlantic to the Pacific — mountains, valleys, plains, corn, cotton, cattle, sheep, farms, factories, automobiles, trains, airplanes, gold, gas, steel. America is Chicago and Como, New York and Nansemond, Seattle and Sanford, Niagra and Norfolk, Waco and Wakefield. America is the white-haired lady from Philadelphia sitting in front of me, the two Spanish-speaking families a few feet forward, the Negro mother and child just back of me, the conductor and the porter, the family left in Florida and the friends soon to be seen in Carolina. America is people, rich and poor, old and young, scattered in wide-open spaces and huddled together with scarcely room to breathe; people with hopes, hurts, faith, hardness, cruelty, love.

America is home, happiness, peace, prosperity, the land of beginning again. America is the place where the President can write to a governor:

> "Thank you very much for your letter. It touched me deeply. I assure you it was an equally great privilege for the farm boy from Kansas to walk at the side of the boy from Sweden. That in itself is representative of the greatness of America."

What does America mean to you? Is it just a jumble of politics, a place of high taxes, a government to be criticized, a place to entertain your gripes? Or is it still the home of the brave, the land of the free? And what shall we do with the heritage given to us? In the midst of exploding social customs, dubious political maneuverings, despotic domination of innocent peoples, and a determined struggle for civil and national rights can we keep consistently Christian thoughts, controlled emotions, and faith in the future of America as the world's bright hope for the development of mankind? Surely we must!

Peter Tumbledown And His Leaky Roof

Nearly half a century ago the **Farm Journal** was telling the farmers of North Carolina about "Peter Tumbledown and His Leaky Roof." When it was clear and fine this amiable character by the name of Peter could see no good reason for repairing the roof to his house or barn. It did not leak then, and he delighted in sitting in the shade of the fine trees about his yard. When it was raining and, alas!, the roof was leaking, he just couldn't risk his health by getting out into the rain to fix the roof.

These lines are being written from Florida, and in a house with a leaky roof. August is such a good time to rest, the beds are so inviting, and the sun shines with such brilliance! "A little more slumber, and a little more folding of the hands."

And then it rains! Those spots on the ceiling, why won't they go away? Can't a fellow rest even for a few days?

But let's not leave brother Peter Tumbledown. The rain will come regardless of his unwillingness to work. Neglected roofs destroy good buildings. A genial disposition is no substitute for hard work. Buildings, whether homes or churches, are kept in good repair bceause someone gives thought and time and energy for their upkeep.

The leaking roof, if left alone, not only destroys the building through which the water seeps, but eventually the drops color the character of those who are responsible for its repair. Kindly old Peter will inevitably become "Mr. Tumbledown."

It is heartening to see the improvements made in our church property in recent years. It was my business to visit Southern Convention churches after long years of economic depression. When churches leaked, pastors have been known to say, "Brethren, you better move over to the other side; it is leaking where you are." But those long neglected buildings have been repaired, or replaced, the closets by the entrance to the church or back of the pulpit have now become commodious and inviting classrooms with chairs and tables suitable to the size of the pupils who are to use them. The drab pulpit has often been replaced by a beautiful altar, lectern, and pulpit. The wheezy old organ has become electronic.

If one may judge by the looks of our churches and homes, good old Peter Tumbledown has changed his name and nature and is now a worker in the house of the Lord.

Note: Yes, there is to be a new roof on the house in which this is written.

Mary Washington Dean Has Definite Ideas On Role Women Play

(The Times-Dispatch of Richmond, Virginia, August 15 carried the following article. Miss Margaret Hargrove spoke in our Women's Rallys a few years ago as the Women's worker for our denomination. The article not only tells that she is in our midst, but it gives some of her ideas. Ed.)

By Jo Hyde

A new dean and a new "deanery" will greet women students attending Mary Washington College this fall.

The new dean is Dr. Margaret Lee Hargrove, an attractive woman with a mile-long list of academic accomplishments. The new "deanery" will be Anne Fairfax Hall, remodeled as a combination student gathering place and dean of Women's residence.

With her Mrs. Hargrove has brought an intense interest in the problems and philosophy of education. On women's colleges in particular she posed some pertinent questions and some definite ideas in a recent interview.

She firmly asserted that the woman's college is not a retreat from life or a retreat from men. She cited with concern a widespread tendency to regard women's colleges as isolated, as concerning only women.

"Women aren't in a woman's college to seal themselves off from life," she said. "There are many reasons for choosing a woman's college."

"On a woman's campus, for one thing, there are many more opportunities for girls' leadership. I think leadership is a major part of the picture of college life."

Men Are Center of Interest

Men, she said, are just as much a center of interest in women's colleges as they are in coeducational schools. Perhaps even more so, because they are the unusual element.

"In recent years there's been a tendency to enlarge the number of men on women's college faculties. I think that's good. But why isn't it equally important to bring women to the faculty of men's colleges?"

Dr. Hargrove emphasized she meant this in the educational, and not the women's rights sense.

Herself a scholar in classical languages and in comparative literature, Dr. Hargrove heartily endorses the liberal arts point of view in curriculum.

"I don't mean that the vocational subjects, such as business and home economics, are not important. But if you do the whole thing vocationally you miss some of the things life is based on."

Combines Vocational, Liberal Arts

In favor of vocational subjects she said, "Up until recent years women have been economic illiterates. Now that they control the purse strings of the nation, it is fitting that we should have courses such as business."

"I see no conflict in having both when liberal arts is the core of the program," she concluded.

Dr. Hargrove received an A. B. in Latin from Randolph-Macon Woman's College, and an A. B. and PhD. at Cornell University. She has held administrative posts at Cornell, Lake Erie College in Painesville,Ohio; Beaver College in Jenkintown, Pa. and Corrol College, Waukesha, Wis. Native of Louisville, Ky., she is also a member of Phi Betta Kappa and Eta Sigma Pi, national honorary classics fraternity.

Despite her own impressive record — which is too lengthy to state completely — Dr. Hargrove has no intention of trying to turn all of her students into scholars. "The home should remain the center, but not the circumference of women's interests," she said.

Laugh And Live

Bill: Dad, may I borrow your brown tie?

Father: Why don't you wear your own tie?

Bill: Because this one looks better with your tan shirt.

Father. Who said you could wear my new tan shirt?

Bill: But, Dad, you wouldn't want me to wear your new suit with any old tie and shirt, would you?

* * *

One boy to another: I'd run away from home and get a job somewhere if Mom and Dad didn't need me so badly as a dependent.

* * *

Small Boy: Mother, may I go out and play?

Mother: What, with those holes in your pants?

Small Boy: No, with the two kids next door.

* * *

That old, old joke still seems to be appropriate sometimes: When confronted with a new translation of the Bible, the old man said, "If the King James version was good enough for St. Paul, it's good enough for me."

Not Easy To Get Into Russia
Russian People Are Friendly

W. W. Sloan

Getting into Russia is still not easy. Mrs. Sloan and I decided that the best way to get acquainted with this great unknown nation was to accept an invitation to join the Congregational Christian Council for Social Action European seminar, composed of fourteen ministers and twelve other Congregational Christians. Last December the Council was notified by the Russian embassy that visas would be granted members of the seminar. The actual granting of the visas was postponed upon one excuse and another. With considerable trepidation we left New York without them. We were promised they would be available in Paris.

Plane and hotel reservations and our program in Russia had been approved by the Russian government. Despite cables to Washington, New York and Moscow the embassy in Paris would not grant us visas. The embassy and tourist service in Berlin seemed no more cooperative. I suggested that we get the Pan-American Airways, from whom we had bought our tickets, to exert all the pressure it could. I don't know whether or not that helped. At ten minutes before five the afternoon before we were to leave Berlin the visas were given to us with instructions to collect other needed papers the next morning at five. All twenty-six of us were at the office in the Eastern sector of Berlin at five A. M. We waited thirty minutes before the place opened up. At the airport other permits which had not been granted were demanded. This was finally cleared up and breakfast was ordered. Only one or two of our group had been served when we were told to enplane at once.

Although the Russian plane lacked seat-belts and other safety devices we were glad to be in the air. We learned that various other people never did get the visas they had understood were promised. We concluded that the U.S.S.R. planned from the beginning to accept us, but was determined to break our spirit, show who was boss.

After we left East Berlin the attitude changed completely. We were very well treated. Everything we asked was granted. Like all other things the travel agency and the hotels are a part of the government. The chief guide-interpreter of Intourist was assigned to us. She worked constantly to help us see what we wanted to see and interview those with whom we wanted to talk. As individuals and small groups we wandered all over Moscow and Leningrad. The former is a city of nearly seven million and the latter of nearly four million. We photographed everything we wanted to without asking anyone. No one examined our baggage when we entered Russia or when we left. There was nothing to indicate that our mail was examined.

We were cordially greeted everywhere, in shops, on the streets and in the subway. Mrs. Sloan and I dropped into a crowded shop. A customer asked if we were Poles. I answered, "No. Americans". He grabbed my hand in both of his and exclaimed "Amerikanski! Amerikanski!" He kissed Mrs. Sloan's hand. He seemed so glad to see Americans. In his voluble Russian the only word I recognized was one repeated several times, "Meer, Meer" ("Peace, Peace"). Other members of our party had similar experiences.

The Russians are terribly afraid of war. The last war cost them so much. Leningrad was seiged for nine hundred days by the Germans and its people nearly starved. Yet they are being told that the American government, not the people, are planning war to destroy the U. S. S. R. The Russian government finds lots of phony evidence that America is the war-monger. It points out the large percentage of our federal budget assigned to the military in contrast to the Russian budget. The figures are quite misleading as they do not take into consideration our state and local budgets. Nor do they call attention that all manufacturing and all construction work in Russia are a part of the national budget.

There is a bi-weekly publication put out in Moscow in seven languages. I read three copies of the English translation. I doubt if any intelligent Russians take it seriously. As a class Russians probably have never believed their rulers. They have always been oppressed. They are afraid of their government, but they always have been. In some ways their conditions today are better than ever before. This is not true, however, of the satilite countries which are being bled to enrich Russia.

The Russian people feel that they have freedom. It isn't what we call freedom. They are allowed to go to the opera or the movies, to the excellent recreation parks and athletic fields. They may walk where they wish or ride the beautiful and efficient subways. They may read anything they find in the bookstores or listen to whatever their radios bring them. They do not know what is kept from them. They have more freedom than they ever had before. For the time being that satisfies most of them.

The government has used good psychology with the common people. Statues of laborers are found everywhere. Pictures of those who exceed their quotas are found in factory entrances and published in the papers. Schooling is provided "free" for all. Those of outstanding ability regardless of how humble their parents are sent on to the universities with all expenses paid. People eat fairly well, while they are told that many Americans are dying of starvation. I don't think we could properly use the word "happy" in describing the Russians, but among those we saw there is no evidence of a spirit of rebellion — not yet.

We were well treated in Russia and had no fears. But every one of us felt a sense of relief when our train from Leningrad to Helsinki, Finland passed through the Iron Curtain. There was only a pause at the border as the Russian passport inspector got off and a Finish inspector got on. But we were back in the land of the free.

The United States is a new country, comparatively speaking, but has a rich and historic past. Tangible evidence of this ties in its many historic buildings, notably churches, which are mute reminders that this is a Christian nation, and one founded on the principles of religious tolerance.

What About Tomorrow?

Dr. Roy C. Helfenstein

"ACCORDING TO HIS PROMISE, WE LOOK FOR A NEW HEAVEN AND A NEW EARTH, WHEREIN DWELLETH RIGHTEOUSNESS."

The world of today shows great improvement over yesterday. But what of tomorrow? It can be far worse than today. Christians expect it to be far better than it has ever been.

The old order of strife, hatred, war, and economic and industrial injustice, greed and selfishness, pleasure madness, and sectarianism is to pass away. In its place is to be a new order of co-operation, peace and good will among all people. If this is to happen, and Christians believe that it will, then men and women must cooperate with God, in the spirit of Christ, in building God's kingdom on earth.

As the human body is made up of many cells, so world order is made of a multiplicity of individuals. Each cell and each person is important, and each must perform its function.

If every individual would follow the leadership of the Man of Galilee, dedicate himself to unselfish service to his fellow man, then, like magic, the world's ills would be healed. It is this personal responsibility that will guarantee a good tomorrow.

There are three ways in which we human beings can cooperate with God, the Infinite, in His endeavor to make a better world tomorrow. First, we can share in waking the natural world useful for mankind. God laid out the hills, plains, and valleys as a great challenge to man to learn his laws and help to make fertile fields. Man saw parched deserts and responded by digging ditches for irrigation which made the desert blossom as a rose. God gave the wild Indian Maize, the little potato, the sour grape, the crab apple and the wild rose. Man working with God has great fields of yellow and white corn, big baking potatoes, luscious Concord grapes and Winesap apples, and decorates his lawns with American Beauty rosts. God placed the coal, oil, and minerals deep in the earth, but man working with God has dug down and brought to light these great treasuries which have lightened burdens in a thousand ways.

But what value is all this if man forgets God and loses his soul? "Why build the systems glorious if man unbuilder be?" How much better off are we than our forefathers, whose voices could be heard only a few paces and ours can circle the globe, if we have nothing better to say than thay had?

It is not enough to believe that something important happened in Palestine two thousand years ago. We need God today. Our eyes are toward the future. It should be the faith of every college graduate that the best God has planned for mankind is yet to be.

Tomorrow's world depends upon what the young men and women of today decide to do about it. The fate of the future is held in the hands of the present. Tomorrow depends upon the fidelity, honor, love, ideas, sacrefices, ambitions, labors and consecrations of today. Young people of today have the high privilege of leading humanity either to "The Land of the Heart's Desire", or to "the foreboding depts of disillusionment and remorse."

The greatest secrets in God's universe have not yet been discovered. The greatest inventions have not been conceived; the best books have not been written; the best songs have not been sung; the best pictures have not been painted; the best planes are in the future; the best fruits are yet to be grown; the best curriculum is yet to be fashioned; and the best sermon is yet to be preached.

There are those who say that education spoils people; that it makes them unsocial, impractical and negligible. That depends upon the person and the type of education.

Too little education may spoil even the best type of person. But more will bring him back to his senses. The more people know the less they think they know because they realize how much more there is to know.

"A little learning is a dangerous
  thing,
Drink deep at learning's mystic
  spring,
These shallow drafts intoxicate the
  brain,
But drinking deeper sobers one
  again."

Plato, the celebrated Grecian sage, declared centuries ago that "the purpose of an education is to give to the body and to the soul all the beauty and all the perfection of which they are capable." Herbert Spencer said "education is preparation for complete living." Education is the same thing that the lad, Jesus, experienced as indicated in the words, "He developed in body, mind and spirit."

Never before has so much money been spent on education, and so many people crowded into schools. Never before was society so effeciently organized in promoting its program of education. And yet never was the value of education more in question. Is education bringing education nearer its moral and social goal? Is it ushering in the Kingdom of God? Is it building righteousness into the character of people? Education may be good, or it may be bad. That is why in the future more and more emphasis will be placed on the"moral quotient" rather than the "intelligence quotent". Eugene Holman of Standard Oil Company was right when he said recently, "Unless we have good people to handle the bricks and steel and mortar, those who direct the world's building are lost."

The day is coming when students aspiring to graduate from any of our standard high schools, colleges or universities will be required to pass satisfactory examinations on the quality of ideas, kind of character any kind of life they possess.

Out of his experience Lawrence Dunbar gives a challenge to every student graduating from college and university as he faces the opportunities of tomorrow.

The Lord had a job for me one day,
But I had so much to do —
I said, "You get somebody else
Or wait till I get through."
I don't know how the Lord came
  out,
Though he seemed to get along,
But I felt sorter-a-sneeking-like—
'Cause I knowed I'd done wrong.

And then one day I needed the Lord
  myself —
Needed him right away;
But he didn't seem to answer me.
But I could hear him say —
Down in my accusing heart —
"Nigger, I got too much to do —
You get somebody else, or
Wait' till I get through."

So now when the Lord has a job
  for me,
I never tries to shirk,
I drops whatever I has on hand
And does the good Lord's work;
And my affairs can run along,
Or wait 'till I get through,
For nobody else can do the work
That God's marked out for you."

NOTE: The above is a resume of the address given by Dr. Helfenstein at the Elon Commencement August 17. Ed.

Schools In India
As Seen By Doctor Riggs

Dear Friends of the Southern Convention:

You can call this the "educational number" of our monthly letter. Instead of keeping myself buried in the strictly medical phases of village life here this past month, I have accidentally started to get a picture of the school system of the villages. It came about because I proposed to start a school health service in all the nearby village schools, which would agree to it. The service was to start with bi-weekly visits to each school to check students who were under par, and treat scabies and other minor conditions.

The first thing I found out was that there are a great many more schools in the vicinity of Kilanjunai than I had thought, and that nearly all of them seem to be enthusiastically accepting this service. I already have agreements with two dozen schools, and there are several more I have not contacted yet — and don't dare to because all my time is already filled. I have also had to revise my ideas about the various kinds of schools there are here. (Of course they are all elementary schools. The nearest high school is eleven miles away, but a new one is being built in Salaigramam five miles away.) I thought there were only two kinds of elementary schools, lower-grade and higher-grade. The first kind is smaller and less well organized, and carries its students only thru the first five grades. The latter is larger, with eight grades, better-trained teachers, and a stricter schedule of school hours and vacations. Last year I found that the best cooperation in my typhoid and cholera vaccination program came from the four higher elementary schools in the vicinity, three of which were Catholic and one a private school run by a Catholic man.

Most of the remaining schools which I visited last week are of the lower-grade type. These may be "Board" schools, so-called because they are run directly by the District Board, the local unit of Government. More of them are "Management" schools, privately managed, but subsidized by the local Government. All of our Mission schools are of this type, under the supervision of the Kilanjunai pastor and with semi-trained catechists as headmasters.

But I found there are two grades of schools below this. One is the "single-teacher" school, a special classification established by the Central Government in New Delhi year before last, to bring education to villages that didn't have any, and give employment to high-school graduates who did not have teachers' training and were otherwise unemployed. An example of this type of school is in the village next to ours, where a plucky young girl, educated and not yet married, is coping with fifteen or twenty assorted children single handed, in the verandah of the home of the richest man in the village which he is lending as a site for the first school in the history of that village.

Of a still lower order is the "unapproved" school, which gets no government subsidy, because its teacher is completely unqualified, often barely literate himself. An example of this was a group of children meeting in the verandah of a local Hindu temple-shrine on the edge of another village. Their teacher is a man with double club-foot, and therefore useless for any other kind of work. The children pay him a few pennies a month as tuition. The only teaching materials they have are the letters of the alphabet and a few proverbs and maxims, inscribed on strips of palm leaves strung together on a grass rope, which the children handle like a rosary and chant off in unison all day long — the ancient and traditional type of village learning. One poor little fellow I found was stone deaf and I couldn't make him understand my questions at all. I asked his father if he would understand if I wrote the questions down, and he said, "Oh no, of course not. He has been going to this school for two years now, but he hasn't learned anything, because he can't hear what is going on." !!!

EDWARD RIGGS

Kilanjunai P.O., via Salaigramam
Ramnad Dist., So. India
July 17, 1956

The lower the classification of a school the more irregular the attendance — of teacher more than pupils. In the "unapproved" type, the children may often be found at school chanting away by themselves while the teacher is in a tea shop drinking tea. Only the highest type, the higher-grade elementary schools, dare to keep open thru the growing and harvesting seasons, because their students are the children of the richest villagers, who can hire outsiders as field hands. But even these schools have holiday policies that sometimes startle us with our western ideas. Last Monday happened to be a particularly auspicious day for weddings, according to the astrologers, so many of the schools were closed altogether, and many teachers absent from other schools, all because various relatives of these teachers were getting married. One of the weddings was here in Kilanjunai and I attended it, in our church. Despite all the Indian features mentioned, I found that the wedding service itself was a direct translation from the one in the Church of England Prayer Book, with not a word of deviation!

Another wedding I attended" in another capacity, a couple of days later, was on an emergency call to treat one of the guests at a big and fancy affair at a village eight miles away, where all of high society of the surrounding area had been invited. Since I was just about to start off for a leprosy clinic in exactly the opposite direction when I got the emergency call, and since the family who called happened to have enough money, I took advantage of the presence of Dr. Martin and the jeep, and rented the jeep for the trip instead of going by cycle. The jeep had to go by a roundabout route, twelve miles each way instead of eight, but it got there, easily and quickly and effortlessly, a convincing demonstration in every way of the advantages of motorized transportation for my work in this dry season. The only catch was that the trip cost the equivalent of $3.80, a sum which that family happened to be able to pay but which practically no one else in the country-side would have been able to meet, least of all myself if multiplied by all the trips I would be making per year if I went to all my clinics and calls by jeep instead of cycle. The jeep loses out as an answer to the needs of this area on purely economic grounds!

Another gadget of modern civilization that would be extremely useful here but must be crossed off the list for the same reason is an x-ray machine for T. B. case-finding. I finally got a quotation on the latest type of equipment for mass radiography, complete with generator for electricity, and found that it would cost only around $17,000!!! I figured that for the same amount I could give a preventive course of isoniazid to nearly twelve thousand adult villagers in this area, or over twice as many children. Of course there would be the question of whether twelve thousand villagers could be persuaded to take pills regularly to prevent something they don't have, without the aid of the glamor and propaganda value of a mass **x-ray** campaign. On the other hand, the $17,000 would only be the beginning of my expenses if I had an x-ray. To use the machine and take the pictures, one would need film and developing chemicals — and gasoline for the generator. And then the discovered cases would certainly need free supplies of drugs for treatment; otherwise just "discovering" them would be of no use at all. So we have to put that scheme down as another of the advantages of modern civilization that the Kilanjunai area will just have to get along without, for the present!

Reminders For Women

Emily C. Lester

THE EXECUTIVE BOARD of the Southern Convention Women's Fellowship has been called to meet on Labor Day, September 3, at Franklinton Center, Bricks, North Carolina. If there are suggestions any woman in the Southern Convention has for the Board to consider in any field of our work, please send them to me, or to any other officer.

* * *

THE THANKS OFFERING COMMITTEE, whose job it will be to recommend a Thank Offering project for the coming year, is composed of Mrs. Carl Monroe, 1506 Garland Drive, Greensboro, N. C.; Mrs Jack Alkin, Great Bridge Station, Route 3, Norfolk, Va.; and Mrs. Dewey Dofflemyer, Route 2, Elkton, Va. The committee will also recommend whether we try the use of boxes in which to place our Thank Offering another year, or whether we should revert to the system of one offering in November. If you have any suggestions for this committee, please let some member of it know.

* * *

INSTALLATION OF OFFICERS comes in September in many of our local groups, in order to be ready for the beginning of the conference year in October. PROGRAM COMMITTEES also need to be hard at work preparing a well-rounded program of activities for the local fellowship for 1956-57. A YEAR-BOOK can be a real help to members, keeping them informed as to place and date and hour of meetings, as well as listing members, giving a picture of the study for the year, and including other useful information.

* * *

FALL CONFERENCES you will be receiving detailed information about from your conference president. We will be expecting a record attendance at Reidsville on October 2, at Holland on October 4, and at New Hope on October 5.

* * *

THANK OFFERING BOXES will be dedicated at a service some time in November. A program for this occasion is in your packet. Let us not miss the opportunity to make this "ingathering" a time of spiritual growth and of reward of our sense of stewardship.

Fellowship Sunday

For several years the Laymen's Fellowship has been observing a Sunday in October as "Laymen's" Sunday." Now the women are to have a special day — Sunday, November 4 has been set apart by our denomination as "Women's Fellowship Sunday."

Lillian Gregory, our executive secretary says about it, "What an excellent opportunity we now have to set forth the real concerns of Christian women, our total program and work. Since the following Sunday is Stewardship Sunday in many of our churches, it would be well to explain the projects of The Woman's Gift (Thank Offering to us), and our program of Stewardship. The Missions Council Calendar Service will give special attention to this day, with a bulletin highlighting the Women's Fedlowship."

Those who are now planning programs for the year will want to include November 4 as the time for the public service in their church. You may wish to dedicate the Thank Offering boxes at this service, perhaps receiving an extra offering to add to the amount in the boxes for scholarships for Indian Americans. Or you may wish to present the work of the different departments of the Women's Fellowship, locally, Convention-wide, and nationally.

The women were organized long before the men in our area, but the men have been ahead of us on a time denominationally when they "took over" the church service. Let's show them that we can do a good job with this special day.

P. S. — Of course, one group in a church does not "announce" to the minister that they want to "do" the service on a certain Sunday. Plan with your minister to see if it would be convenient for the women to share in the service on November 4, for him to speak on an appropriate topic, or whatever you may decide together will be the best for your church group.

* * *

A recent bulletin from Rev. Lillian Gregory, national executive secretary, asks that extra copies of the NATIONAL FELLOWSHIP MANUAL be mailed to her at 19 South LaSalle Street, Chicago 3, Illinois. The supply is exhausted, new organizations are constantly asking for copies, and she will be glad to have any extra ones she can locate. Hint: This Manual was in last year's packet. Please do not discard it, but pass it on to the next president. Incidentally, Miss Gregory will welcome suggestions as to ways you think the Manual could be improved.

Miss Gregory also reminds leaders of the importance of observing WORLD COMMUNITY DAY on Nov. 2, when "Human Rights" will be emphasized and clothing for men and boys brought to the meeting of planning for NATIONAL WOMEN'S FELLOWSHIP SUNDAY (something new!) on November 4; of sharing in the observance of Stewardship Sunday on November 11 (she suggests that our women, fully equipped to serve with our laymen, could spell the difference between a pittance or a tithe for Our Christian World Mission); and the Mid-Winter Meeting of our denomination to be held at Buck Hill Falls, Pennsylvania, January 26-31.

The Homemaker

One of the devotional guides that I use in my daily devotions is using only laymen in its current issue. Quite a number of these are women. Each one of these writers names his business or profession. The page is often written by a doctor, often by a lawyer, often by a business man, and quite often by a woman. I note that many of these sign after their name the word "homemaker." That does not mean that she is a carpenter by any means. Probably in most cases the house in which she lives was built long before she was born. The title that she gives herself in the word in question means infinitely more than any such thing as the use of lumber, saw, hammer, and such things. It has reference to something that you cannot touch with the hand or appraise in dollars. When a man and woman marry and begin to live together, they engage in what is often called procreation. They begin to bring children into the world, and the place in which they live becomes a sort of trinity — mother, father and child, and there grows up in this group as such, what the French call an "esprit de corps," or the spirit of the body. This so-called "spirit of the body" is more than any one of these possesses singly. It is more than can be imagined by combining the three spirits into one. Something new and unknown anywhere else in the universe is born and develops from day to day. When, later on, other children come, this "esprit de corps" takes on new qualities which cannot be defined or described. This group and the spirit that prevades, that hallows, and that develops it from day to day, from year to year we call for the want of a better name, "the home circle". For a child to grow up without this — call it what you will — is tragic. For men and women to marry, begin and develop the institution that I am trying to suggest without thought, without prayer, without earnest, careful and persistent attention to its details, to its fundamental purpose, and to its fruitage is to fail of the foundation principle of living. And the woman here is such a main factor in the business that she may well sign her name "homemaker". Through my long life and ministry I have seen so many women with a house full of children, and have witnessed as to how they carry on with such signal and fruitful success that I am tempted sometimes to say that she is the main factor all the way in this delicate and infinitely important business. Shall we educate our women? Who would raise such a question in the light of what has been said? Shall we furnish the home circle with the best of reading matter? Shall we institute, maintain and keep going a family altar in each such circle? Shall we take the church, its pastor, its fellowship as our partners in this sacred task? Shall we cultivate acquaintance with the enterprises of the Kingdom of God as a part of the discipline of this home circle? Surely to raise these questions is to answer them and even to underscore heavily our answers. Through most of my almost ninety years I have been actively connected with one of North Carolina's great colleges. For a good many years I have felt that I could tell with almost unmistaken accuracy the kind of home that a young person has come from in a very short time after he or she enters my classes.

God bless our "homemakers"!

Wake Forest, N. C. W. R. Collom

NEW MEMBERS added at Wake Chapel through July 30 of this Conference year have numbered twenty four. The Rev. Earl T. Farrell is the pastor.

Have You Heard This One?

Rev. William L. Bennett, supply minister at our church in Winter Park, Florida, while the pastor, Dr. Louis Schulz is on vacation, used the following illustration in his sermon on August 12 entitled "Facing the Unforseen."

"A number of years ago on an estate in Scotland there lived a boy with ambitions to be a doctor. His father was the gardener on that estate, and as the boy worked there he thought and dreamed of the day when he would be a physician. But his father did not have money to give him the necessary education, and it seemed as if his dream would be unfulfilled.

"There came to this estate a family for a visit. The son went swimming in the pond, was seized with cramps, and was about to drown. The gardener's son saw his struggles, jumped in the pond to help him, and saved his life.

"The parents of the almost-drowned boy called in the gardener and his son and told the father that they were so appreciative of what the boy had done in saving their son's life that they wanted to do something for him. The father replied that the boy had not done it for reward, hesitated a bit, and then told them of his son's dream to become a doctor. The grateful parents immediately offered to provide the necessary education.

"That boy who saved another's life long ago has saved many lives since. Today he is Sir Alexander Fleming, the discoverer of penicillin. And the boy whose life he saved — why, he is Winston Churchill!"

In Memoriam

"Blessed are the dead who die in the Lord."

PROCTOR

In the quiet of the night of June 26, 1956, the Death Angel came and took away one of our most beloved and faithful members and co-workers, Mrs. Zelma Wicker Proctor.

Therefore be it resolved:

First, that while our hearts are sad and we feel keenly the loss of her wise counsel and able leadership, we bow in humble submission to God's will. We shall long remember her sincerity tireless devotion to the work of the Kingdom, and her Christ-like spirit. She gave generously of her time and means to church and community projects as well as to those less fortunate than herself. We would say with the poet, "She is not gone, she is just away".

Second, we extend to her family and other loved ones our sincere sympathy and commend them to the love of God whom she served so devoutly.

Third, that a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication, a copy to the Ladies' Aid Society, a copy to the Women's Fellowship and a copy to the Hart Bible Class of the Congregational Christian Church of Sanford to be placed on record.

Respectfully submitted,
Mrs. Martin Wicker,
Mrs. Earnest Kennedy,
Mrs. Effie Covert.

Strength Through Trial

Memory Selection: Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James 1:12.

Background Scripture: Matthew 4:1-11; James 1.

Devotional Reading: Ephesians 6:10-20.

SUNDAY SCHOOL LESSON

AUGUST 26, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A FAITH FOR TOUGH TIMES

The people to whom James wrote were having a rough and tough time. They had been scattered by persecution, and they were being subjected to discriminatory practices, oppression, persecution, hardship. There was danger that they might lose heart, and fall away from the faith. Thus it was that this man of wise mind, and sympathetic heart, wrote them a word of encouragement and inspiration, as well as of practical suggestions for living the Christian life. His Epistle is one of the earliest of the New Testament writings. It reads somewhat like the Sermon on the Mount. It is still good reading for Christians today.

STRENGTH IN THE TIME OF TEMPTATION

James has some interesting, and helpful things to say about temptation. He says in the first place that temptation does not come from God. "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, **neither tempteth he any man.** "God tests his children; he does not tempt them. Temptation comes from the lusts of the flesh and the devil. "Every man is tempted when he is drawn away of his own lust, and enticed." It is both untrue and blasphemy to say that God tempts us. God tempts no man.

In the second place James says that temptation has disciplanary and developmental functions. They are a means of developing moral and spiritual strength. No temptation, no character. No stress, no strength. Just as an athlete has to deny himself and discipline and develop himself if he is to take part in a contest, just so does the Christian have to discipline and deny himself if he is to develop character. Let no man give way to self-pity or self-resignation in the face of temptation and trials; let him accept them, face them, and use them to develop character. As Maltie Babcock puts it: "Shun not the struggle, face it, 'tis God's gift."

Finally James says that there is joy in overcoming temptation. "Blessed is the man that endureth temptation; for when he is tried he will receive the crown of life, which the Lord hath promised to them that love him." The ancient had a quaint belief that when a man conquored or killed his enemy, the strength of his enemy became his. There is a great truth here. Every battle won against temptation makes one stronger and helps him in his battle against his next temptation. And of course the gospel is that God will help us in our struggles against temptation. He is faithful and will not suffer us to be tempted above that which we are able to bear.

LIGHT IN THE TIME OF CONFUSION

"If any of you lack wisdom, let him ask of God, that giveth liberally to all men. . . . and it shall be given him." This does not mean, of course, that the student who does no studying can ask God at the last minute to give him the right answers to the examination questions. Nor does it mean that we will never make any mistakes in business deals or otherwise. But it does mean that God guides those who will be guided, and that he will give a wisdom which is not of books or of this world, to those who ask in sincerity and in devotion. This wisdom comes from God. He will do well to ask God for it. There is a condition. We must ask in faith. We must be willing to follow the truth as God reveals it to us. If any man will do God's will, he shall know, said Jesus. God guides those who will be guided. He gives wisdom to those who ask in faith, nothing doubting. But be careful how you ask for this wisdom. You must trust God with no inward reservations, or without mental reservations in our minds. We must be sincere. He who wills to do shall know.

AN EVEN KEEL IN THINKING

"Don't get stuck up" says the brother of our Lord. A rich man can soon lose his money and be brought low. A poor man may be highly honored and become exalted by his character and his service. "Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low." —thus writes this wise and good man. The rich man, who is likely to be proud and conceited, needs to be brought down into a state of humility, while the poor man needs to be lifted up into a sense of his dignity and worth, and of his real security, which is not in uncertain riches. One point to be noticed is that both men are tempted. The rich and the poor alike are tempted. Both on occasion are called upon to suffer. Both must achieve character — it cannot be given to them. And the poor man has just as much chance to develop character as the rich man, and the rich man has just as hard a time in developing character as the poor man. Indeed in some aspects it is more difficult for a rich man to develop character than it is for a poor man. Jesus, the brother of James himself said, "How hardly shall they that have riches enter into the kingdom of heaven!" Or "How hard it will be for those who have riches to enter the kingdom of God!" This is not to put a premium on poverty, nor to condemn wealth as such. It is to say that no man is to think of himself more highly than he ought to think, nor is he to think more humbly than he ought to think. "Let every man think with sober judgement, each according to the measure of faith which God has assigned to him," as the Revised Standard Version has it.

THE GREAT AND GOOD GIVER

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights. . . ." "How marvelous are Thy works O God, how great is the sum of them." In wisdom and love has He created them all. He daily loadeth us with benefits and of His goodness there is no end.

Amen.

Godliness Good for Two Worlds

Paul, the great apostle and author of several books of the New Testament — Letters to the Churches he had founded — wrote to a young preacher, Timothy: "Train yourself in godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come." (I Timothy 4:7-8. R.S.V.)

Concerning the value of "godliness," it is interesting to note these three translations: The King James version reads: "Godliness is profitable unto all things." Mofatt uses the word "religion" instead of "godliness" and says: "Religion is of service in all directions." And the Revised Standard Version, as above, reads: "Godliness is of value in every way."

Whether we use the word "godliness" or "religion" we know it means living according to God's will, as it is revealed in the Scriptures and especially as in the life of Jesus Christ. If we live thus, Paul tells us, we are "more than conquors" in this life and become spiritually prepared for the life to come.

Some 1900 years ago the world's greatest Christian, theologian, and ambassador for God, the apostle Paul, said: "Godliness is of value in every way."

Look who's saying it today: Our leading health authorities, and the F. B. I., our authority on crime, — just to mention two important fields of service.

For some time now, our authorities on health have been telling us that much of the illness today, physical and mental, has a spiritual basis. Many are in hospitals because of a feeling of frustration, anxiety or guilt, the result of a lack of a satisfying religious experience. In one of his Letters to his churches, Paul gives this formula for a happy life: "Have no anxiety about anything, but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God which passes all understanding, will keep your hearts and your minds in Christ Jesus." (Philippians, 4:6-7. R. S. V.).

Put in fewer words it is this: Worry about nothing, pray about everything and give thanks to God.

The increase in crime among our youth is a serious matter today. Mr. Hoover, of the F. B. I., reported: "Nearly one-half of the persons arrested for crimes against property involved people who were under 21 years of age." While the home, the church, and the school may each come in for its share of blame for the moral instability of many of our young people, no one will dispute Mr. Hoover's opinion that much of the blame is to be found in a lack of a religious atmosphere in the home.

No, they do not use the exact words of the Bible, "Godliness is of value in every way," but, as leaders in their respective fields, they do say that religion has a great influence in promoting health and in preventing crime. With our over-crowded prisons, there ought to be a lesson here for us.

It is difficult to convince the world at large that "godliness (religion) is profitable — that it really pays in every way to be religious — to strive to live according to God's will. Having no strong convictions about spiritual things and the life to come, many feel that they must grab all they can from the present life, and their motto is: "One world at a time." This usually means they are determined to live here according to their own inclinations and desires — regardless of whether their conduct is in harmony with moral law and the will of God. The result is that their lives are a failure for both worlds — the present life and the life to come.

God wants us to make a success of both worlds, which means living the present life according to His revealed will, and then we are prepared for the life to come. Somehow, many seem to think that God's way of life for us is a sort of "kill-joy," but, instead of being a way of "joy robbing," it is a way of "joy-giving." A man once remarked to another, "I hear that you have given up all of your pleasures and joined the church." His reply was, "No, I have given up my follies and found my pleasures." The world is slow to learn that God forbids only those things which are detrimental to our welfare, but many, it appears, have not gone beyond the little boy who said, "If it weren't for God and the policeman I could have a good time."

It has been said that God has created a world that is "geared to righteousness." Only as our lives are "geared to righteousness," — right living, can we make a success of life here and hereafter. Any other way of life means tragic failure. And as we seek a solution of the difficult, baffling problems before a troubled world, we know that "godliness," the Christian way of life, offers the only solution.

(Ashland, Va.). H. H. Smith, Sr.

Home

In his great poem, "The Death Of The Hired Man," Robert Frost gives two informal definitions of home. In one place Frost says, "home is the place where, when you have to go there they have to take you in." Again he says home is "something you somehow haven't to deserve." Both may be accurate but the latter is more appealing.

Home is a number of entities, compounded of obligations to the building and loan and love. It is a hotel and a boarding house and more recently a television lounge. It is a barber shop and a beauty parlor, a three ring circus, and infirmary, a kindergarten, and a mecca for bill collectors. It is where the heart and the treasure lie, and it is a temperamental beauty whom the plumber courts so assiduously and fondly.

It is a tender forget-me-not glued in the memory book of the tax man, and it is a place where, when you get the bellyache, somebody has, perforce, to listen to your grief. It is also a place in which a man can solve all the political problems of the nation while he is dolefully attempting to figure out some means of placating the butcher. It is a forum of many speeches, admonitions, and advisements.

There is usually present an enormously wise woman and a man who could do better if he tried and may do so next week. It is a zoo and an excellent place to keep lizards and snakes. It is laughter and tears and above all else the best off places to get in out of all sorts of weather, inner and outer weather.

—Raleigh News-Observer

Elon College Reporting

L. E. Smith, President

Recently I read an article in which the story was told of a man who narrowly averted an accident at a strret crossing. In less than two hours time he had the same experience. The following day an automobile came near getting him at a street crossing. He was always looking in the wrong direction. With the third experience, he said to a friend, "Should I be killed in an automobile accident, the proper epitaph to put on my tombstone would be 'He died looking the wrong way.' "

As I am reminded of the experiences which Elon College has had in the last twenty-five years, perhaps this story would be apropos for some of our church people, alumni and friends. All through the years we have been looking and hoping that some individual of great wealth or some benevolent foundation would give our college large sums of money. Money in large amounts has not come and is not likely to come until we as individuals, church members, alumni and friends express our continued interest in our college by contributions in amounts comparable to our ability. Elon has been struggling along at an unprecdented rate simply because too many of us have been looking the wrong way. We need to look within our own selves to discover our loyalty and our individual ability to give our college the support that it needs and must have if it is to continue on its way of progress and efficiency. What Elon needs today more than anything else is its constituencey to broaden the base for support. We should continue to look for large contributions, but as we look we should make sure that we, all of us, make our contributions as generously and as frequently as possible.

Elon College is facing a new year with new facilities, new faculty members, new students and a new spirit. Together we can build without serious difficulty the kind of institution that we have dreamed and planned for all through the years. I am sure that no one will turn a deaf ear to the college's appeals or close his hands against needed contributions.

APPORTIONMENT GIVING

As the weeks come and go the total amount of contributions from our Sunday schools and churches for our college increases constantly — not too rapidly, but always an increase. We have a good report this week which brings our total for the year to $14,518.92. This sounds very good, but it is a long way from $36,000, the total amount apportioned. The time is short; only a few more months and the church year will come to a close. Has your church paid its apportionment in full? If so you are happy and institutions and causes of our convention are happy. Let every church make sure that its apportionment is paid in full.

Previously Reported:	**$13,010.71**
Eastern North Carolina Conference	
Morrisville	$ 9.16
Henderson	300.00
Hope Mills	3.25
Mt. Auburn	13.13
Raleigh	26.40
Eastern Virginia Conference	
Bethlehem (Disp)	26.00
Centerville	32.00
Christian Temple	92.66
Little Creek	11.00
Holland	121.00
Liberty Spring	24.00
Richmond, First	100.00
Bethlehem (Nans)	34.16
Newport News	27.86
Oakland	35.00
Windsor	22.04
North Carolina and Virginia Conference	
Asheville	20.00
Burlington, Bev. Hills	29.00
Greensboro, First	50.69
Happy Home	20.29
Pleasant Grove	50.00
Lynchburg	15.50
Berea	44.00
Apple's Chapel	21.00
Union (N. C.)	73.00
Western North Carolina Conference:	
Brown's Chapel	65.00
High Point, First	25.00
Pleasant Grove	25.00
Seagrove	7.50
Shiloh	12.00
Zion	90.00
Virginia Valley Conference:	
Beulah	7.00
Winchester	10.00
Antioch	18.07
Linville	38.50
Wood's Chapel	9.00
TOTAL:	$1,508.21
GRAND TOTAL:	$14,518.92

Yankton College

A letter from Ralph J. Hoffman, Superintendent of the Congregational Christian Conference of South Dakota, gives some interesting information concerning Yankton College. After calling attention to Moderator Coe's reading at the Omaha General Council a list of colleges started by the Congregational Christian churches, he continues in this fashion:

"Yankton College was mentioned twice: once as Yankton College, and again as the Yankton College of Theology.

"That same day at the Seminar on Christian Higher Education, Yankton College's service to our Church was spelled out. Among the colleges which are serving best, one had last year in its student body fifteen (15), another seventeen (17), Yankton College fifty five (55) prospective Congregational ministers.

"That is why Yankton College has been called 'the most Congregational College in America'.

"That same day the Home Board voted a gift of $25,000, contingent upon Yankton raising $60,000 additional.

"Since May 15 our friends have given $42,000. There remains $18,000 yet to go to do our $60,000 part.

"Because agricultural South Dakota is burned up for the second year with a great drought — because our natural constituency has now given to its limit — I appeal to you.

"Please, friend, send us a gift, as your heart and means permit."

According to the YEAR BOOK of Congregational Christian Churches, the South Dakota Conference has 17,035 members, which is about one half the membership of the Southern Convention. It is interesting to know how they support their college in comparison with our support of Elon.

And it just could happen that someone reading this will want to send a gift to Yankton, the college where Dr. Howard Bozart, a former pastor at Elon, it teaching. Dr. Adrian Rondileau is the president, and the college is located at Yankton, South Dakota.

Prayer Aids Orphanage

John G. Truitt, Supt.

Just before I stepped outside my office door today I knelt before the closed door to offer a brief word of thanks to God for work to do and for the joy of doing it. I asked his blessings on the things I had tried to do. As I opened my eyes to arise I saw a little dusty barefoot track right there on the floor.

That little footprint meant something to me. For one thing it meant my floor was dusty. For another it was headed out, in the same direction I was going. As I looked at that little footprint I saw that it was firmly imprinted and that the instep was high, the arch good, and most likely the one who made it stepped happily forth.

It was a little track. Just like yours or mine was years ago. Pleasant happy paths lay before us. Around us were loving parents. On the paths of many of us shown the light of praying parents. We went forth for many an adventure with our hearts light and our minds eager and unhampered by tragedy. I am reminded of a line in Psa. 31:8, "Thou hast set my feet in a large room". And the room has enlarged year after year — first the little space about the old home, then the neighborhood, the church, the school. Like Finnegan's turnip "it grew and it grew".

Until now I may offer friendship and love, and, by your help, home and guidance to little folks who have been impoverished and tragically set upon by the ways of fate. Yes, as I knelt there I saw that little dusty imprint of a child's foot. It was dusty with the good, sunshiny dust of pleasant paths and happy surroundings. That little track will go unto sweet rooms, to the table of good food and to the places of play and prayer and song. Here will be learned that God's word is a lamp to their feet and a light upon their path.

I closed my eyes once more and added thanks that I do not work alone; thanks that an understanding and efficient staff works with me; thanks that these children themselves help each other, the older the younger and the younger the older; thanks that an interested church and many interested friends are glad to invest a part of their earnings in the lives of these little children; and that our heavenly Father guides and blesses in his unerring love. "Little feet, be careful where you take me to". May we both be going in the same direction, namely to a life of humble serving and great devotion to God.

When the Gregorian calendar was substituted in England for the Julian calendar the adjustment occasioned the loss of January and February and the first 24 days of March 1751.

* * *

The first Bible printed in the United States was in the Indian language in 1663. . . the whole Bible has been translated into English, or revised 50 times... when the Revised New Testament appeared in 1881 it was printed in its entirety in the Chicago Times and Tribune.

REPORT FOR AUGUST 15, 1956
SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$12,284.36
Eastern North Carolina Conference			
Hope Mills	$ 5.00		
Turner's Chapel	92.00	$ 97.00	
Eastern Virginia Conference			
Berea (Nans), S.S.	45.46		
Oakland, S.S.	15.00		
Waverly	30.00		
Windsor, S.S.	10.00	100.46	
North Carolina and Virginia Conference			
Asheville — Special	100.00		
Burlington, Bev. Hills	21.00		
Greensboro, First	44.63		
Happy Home, S.S.	56.65		
Hebron, S.S.	10.00		
Pleasant Grove	30.00		
Lynchburg	6.00	268.28	
Western North Carolina Conference			
High Point, First	20.00		
Pleasant Grove	15.00		
Seagrove	5.50		
Zion	30.00	70.50	
Virginia Valley Conference			
Linville, S.S.	22.00		
Wood's Chapel, S.S.	9.00	31.00	
Total			$ 567.24
Grand Total			$12,851.60

SPECIAL OFFERINGS

Amount brought forward		$19,498.04
Philathea Class, Reidsville Cong. Christian Church	$30.00	
Woman's Aux., Holland Christian Church	5.78	
Wake Chapel Missionary Fellowship	20.00	
Wachovia Bank & Trust Co. (dividend)	45.00	
Kraft Charity Fund (for coupons)	11.10	
Women's Missionary Society, Auburn Christian Church	15.00	
Mary Sue Brittle S.S. Class Bethlehem (Nans) Church	5.00	
Women's Christian Fellowship, Hendersonville Church	5.00	
In Memory of Dr. Hobart Patterson	5.00	
In Memory of Kenneth Mackenzie	10.00	
Special Gifts	90.00	
Total		$ 241.88
Grand Total		$19,739.92
Total for the Week		$ 809.12
Total for the Year		$32,591.52

Every Member Canvass Clinics

Every Member Canvass Clinics have been planned for the Southern Convention the first two weeks of September. They begin at 7:30 P. M.

These Clinics have been designed to provide helps on how to improve your church financial program. They will feature: a display and brief explanation of the newest tools and materials available, a presentation on the basic purpose and function of the Every Member Canvass, a brief outline of the Canvass, a discussion of the problems involved and a question period.

The persons responsible for securing funds for the local church should all attend these Clinics. This is usually the responsibility of one of the following groups: trustees, deacons, finance committee or canvass committee.

The total work of our churches locally and through out the world depends in part upon adequate resources. The spiritual life of our people is determined, to a large extent, by the motive, manner and amount of their giving. Surely we will do all in our power to prepare adequately for such an important event.

These Clinics are sponsored by the Stewardship committees of the Conference and will be conducted by Fred P. Register, Southern Convention Secretary of Stewardship and Evangelism.

The schedule is as follows:

September 3 — Norfolk, First, Norfolk. Virginia

September 3 — Suffolk Church, Suffolk, Virginia

September 5 — Wakefield Church, Wakefield, Virginia

September 6 — First Christian Church, Burlington, N. C.

September 7 — Center Church, South Boston, Virginia

September 8 — Hendersonville Church, Hendersonville, N. C.

September 10 — Reidsville Church, Reidsville, N. C.

September 11 — Liberty Church, Henderson, N. C., RFD

September 12 — Hayes Chapel, Garner, N. C.

September 13 — Grace's Chapel, Sanford, N. C. RFD

September 14 — Bailey's Grove Church, Asheboro, N. C.

September 15 — Pleasant Grove Church, Bennett, N. C.

In American cemeteries in France, England and Belgium, 30,880 soldiers of World War I are buried, and whose names are known and appropriately inscribed on monuments. Buried in the three cemeteries are 1,289 soldiers of that conflict whose names are not known. It was from the inscription written for the monument to these unknown soldiers that the inscription on the Tomb of the Unknown Soldier in Arlington National Cemetary was patterned.

* * *

The hourglass was a part of the equipment of early churches in New England, although infrequently second and third "glasses" were inflicted upon the defenseless congregations. Nathaniel Greene wrote at the time: "We have a strong weakness in New England that when we are speaking we know how to conclude: we make many ends before we can make an end".

Guiding People In Their Giving

WARREN H. DENISON

"What shall I give?" Of course we cannot tell any one how much he should give, but we cannot stop there. We are under obligation to create an atmosphere in which one shall more nearly come to a Christian decision. It is easy to hand him a card of percentages as a secular approach. Such a commercial approach, to my mind, does not meet our stewardship responsibility for a spiritual challenge. It may be an easy way but not a stewardship way to produce real givers. Let it be remembered that those to whom we go are Christians, church members. They have consciences and want to do right; they are intelligent and have good judgment; they have a sense of duty to God, family, others; but cares, business, other responsibilities have rather covered these up with the dust and dirt of time. To me there seems to come our high privilege to bring them a spiritual appeal to a high stewardship plane — such as thinking anew what the Church means to them, their family, community, world its ministry, worship, training, etc.; such as, that the Church primarily spells the difference between heathenism and a Christian civilization; that too, we are stewards, in partnership with God, accountable; also that the scriptures teach from the first to last that our giving is a religious act, a matter of worship and that it is to be as the "Lord prospered us."

A people who have no form of religious worship, no word in their language for God, or prayer, although their vocabulary is so extensive that it contains 35,000 words, live, not in the heart of darkest Africa, but on the archipelago off the coasts of Argentina and Chile. This vast mysterious area — Tierradel-Fuego — is 30,500 square miles, a little more than one-half the size of North Carolina.

* * *

The word "amen" is considered by most etymologists to be probably the most widely-known word in human speech. This is because the old Hebrew expression is used in worship by the Jews and Christians and, to a lesser degree, by the Mohammedans:

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

Build A Stronger, Richer Life
Worship Together Every Week

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert those pillars of human happiness, those firmest props of the duties of men and citizens." — George Washington.

That ringing declaration of faith by the first President of the United States marks religion as the cornerstone of American democracy. Similar avowals have been made by our presidents right down through history. In fact, democracy is a system of government derived from basic religious principles.

But the pressures of this atomic age threaten to erode "those firmest props of the duties of men and citizens." Not by direct attack, but through lethargy. Not by open menace, but through indifference. If the terrible day of destruction for these pillars of faith ever comes, it will be because here is what is happening to the religious faith of some Americans:
70,000,000 Americans do not belong to any religious group.
80,000,000 Americans do not attend religious services regularly.
Nearly half of all American children do not receive regular religious education.

These disturbing statistics have been carefully assembled. Perhaps the most alarming one of all is the large percentage of children who are growing up as spiritual illiterates. Here is a grim and frightening preview of our citizens of tomorrow unless parents face up to the full responsibilities for the total education of their children. For as F.B.I. Director J. Edgar Hoover warns: "The parents of America can strike a most effective blow against the forces which contribute to juvenile delinquency, if our mothers and fathers take their children to Sunday school and church regularly."

Fortunately, democracy has an inner spirit that rises to such challenges. It rejoices in a strength that grows with mounting adversity. That spirit and strength will be manifested throughout November by a nationwide movement, under the sponsorship of lay men and women of all faiths, called the Religion In American Life Program.

The program will focus on urging all Americans to attend regularly the worship services of their choice. All activities will center around the theme: **"Build a stronger, richer life . . . worship together every week."** Throughout November that theme will penetrate across the nation by newspapers, television, radio, billboards, car cards and magazines.

The RIAL program will seek to reach every home in the nation with this appealing message. Each year American business, through The Advertising Council, makes available a campaign of national advertising in support of the program which has been estimated to be worth more than $6,000,000 if it were purchased for a commercial product.

The real value of this effort will depend upon the specific and effective steps taken in the local communities to get the advertising used to the best possible advantage for the churches and synagogues.

Local religious leaders, and especially laymen, are urged to share in this nation-wide attempt to bring religion close to all our people.

For further information write to:
RELIGION IN AMERICAN LIFE
300 Fourth Avenue
New York 10, New York

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library
Elon College Library

The Christian Sun

VOLUME 108 AUGUST 28, 1956 NUMBER 32

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS WEEK

ELON COLLEGE

WORLD NEWS

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.

Final Word To Class Of 1956

ELON SUMMER SESSION

L. E. SMITH, PRESIDENT

As you turn from the peace and quiet of this campus in its time of unprecedented growth and expansion, you face a world unsettled, disturbed and distraught; a world which has in deed and truth become one world, so closely bound together that all mankind is aware of the fear, the disturbance and distrust that threaten the peace and security of every nation on earth. And yet what a privilege to be a part of the present and a future filled with such new ideas, new purposes, new inventions and new discoveries — unborn possibilities destined to become actual realities that will startle the world.

Elon College has earnestly and faithfully endeavored to help you prepare for such an expanding future and the responsibilities that await you.

May I remind you that in the long ago there came to earth a man with new ideas and new ideals with a new and a living way, who stalked across the face of his world. He left his footprints in the sands of time and no despot however determined, or army however great, or storm however fierce has yet been able to obliterate or even dim them. They are still there. Men by the hundreds and by the thousands dare walk in them today.

May you, the members of the graduating class of 1956, be given the wisdom to find these footprints and the grace and courage to walk in them. They lead to success in time, to joy in living, and to eternal blessedness and peace which, after all, are the true goals of life and of living.

IN CHRIST, AND IN THE WORLD

MAX BROWN VESTAL

We do not live in this world alone —
There is God above, beyond, and under us.
There is our neighbor
in our hair,
around our necks,
and in our hearts.
God commands allegiance;
Our neighbor needs service;
We seek relief.
But there is no relief —
Until God's commands are answered in faith,
Our neighbor's needs are met in love,
And our own relief is forgotten in faith and lost in love.
Accepting God's love in faith
We are convinced that the Kingdom cannot be far away.
Failing to meet our neighbors' needs in love,
We are convinced that the Kingdom is not fully here.
With our hearts in Christ
And our feet in the world,
We walk with joy in the Kingdom we know,
And await with hearts that rejoice the Kingdom to come.

To the ancient sheep-raisers history is indebted for one of the Bible's most dramatic episodes. It is the story of Joseph whose woolen coat of many colors so aroused the jealousy of his brothers that he was thrown into a pit and later sold into bondage in Egypt.

The President of the United States, by tradition, is a civilian and hence not permitted to wear a uniform representing any branch of the national service. He has a cabinet only by custom established by President Washington, the Constitution making no provision for a cabinet.

Volume 108 Number 32

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

The International Congregational Council

The first proposal towards the formation of an international association of Congregational churches was made in an article written in 1874 by Dr. Hastings Ross in the American "Congregational Quarterly". Discussion of the idea led to the calling of a Council in London in 1891, and of subsequent meetings in Boston in 1899, in Edinburgh in 1908, in Boston in 1920, in Bournemouth in 1930, in Wellesley in 1949, and in St. Andrews in 1953. The Council took organized form in 1949, when a permanent secretariat was formed and offices opened in London.

Its present constituent members are:

THE AMERICAS:

The Congregational Christian Churches of America; The Congregational Unions of the Argentine and Brazil.

GREAT BRITAIN:

The Congregational Unions of England and Wales, Ireland, Scotland; the Union of Welsh Independents.

THE COMMONWEALTH:

The Congregational Unions of Australia and New Zealand, British Guiana, Jamaica, South Africa.

EUROPE:

The Dutch Remonstrant Brotherhood; the Free Church of Finland; the Swedish Mission Covenant Church.

The International Congregational Council is also in fellowship with the missions and churches established and supported by the American Board and the London Missionary Society, and such United Churches as have Congregational links — the United Church of Canada, the Church of Christ in China, the Church of South India, the United Church of North India, the Church of Christ in Japan, and the Church of Christ in the Philippines.

The Kingdom of Nepal, an independent Asian state situated in the Himalayan Mountains, is the only place in the world where visitors must have a special permit to enter.

Business Men Chart College Aids

Twenty-five church laymen are launching a move to provide support for the nation's 475 church related colleges.

With a Chicago newspaper executive as chairman, a group of business and industrial labor, educational, and church leaders have organized a National Committee of Churchmen for Church Colleges.

Milburn P. Akers, executive editor of the Chicago Sun-Times, has been named chairman. The vice-chairman is J. Irwin Miller, board of Cummins Engine Co., Columbus, Ind., Secretary Treasurer is Hal Lainson of the Dutton- Lainson Co., Hastings, Neb.

"The committee will not do any money raising, as such, but sees its task as one of creating a climate of opinion that will encourage gifts to churches and colleges," Mr. Akers said. "To this end it expects to cooperate with the Council for Financial Aid to Education, in fact finding and research, and to provide leadership that will enable colleges to work together in programs designed to improve the quality of public relationships, fund raising, trustee leadership, and internal life."

Specifically, the committee will seek to rally the membership of the churches to greater support of their colleges, he added. It will also seek to enlist additional men who will pledge and actively support a program of practical college assistance.

"Colleges will get the best leadership only if men and women with the broadest experience in business, the professions, and public service give time to their problems," Mr. Akers commented.

He recalled that since their founding more than 300 church-related colleges have gone out of existence or been taken over by the state, and that within the next ten years the country faces "an enormous increase" in the number of students going to college.

"The state institutions should not be allowed to take all the load of the expansion of college facilities this horde of students will require," he added. "Unless the church colleges advance along with the state schools, they are going to be offering a fading voice in American culture. We cannot let a materialistic outlook on life have its way by default of a spiritual outlook that faltered and withered because of neglect."

Abraham's Oak, near Hebron, is thought to be the oldest living tree in the world. It is probably true that it is not the very tree that shadowed Abraham's tent, but the son or grandson of one of the famous oaks under which the patriarch dwelt at the time. The Druids worshipped it as a symbol of the Supreme Being, and Vergil rereferred to it as "Jove's own".

DATES TO REMEMBER

September 18-19 — Mission Board Meeting — Moonelon

Fall Conferences:

October 29-30 — Virginia Valley Central Conference, Linville, Va. Mr. Clarence A. Phillips, President.

October 31-November 1 — Eastern Virginia Conference, Suffolk, Va., Mr. M. B. Williams, President.

November 6 — Eastern North Carolina Conference, Christian Light, near Fuquay Springs, N. C., Rev. Carl Wallace, Pres.

November 7 — Western North Carolina Conference, Hanks Chapel, near Pittsboro, N. C., Rev. L. M. Presnell, President.

November 8 — North Carolina & Virginia Conference, Hines Chapel, near McLeansville, N. C., Dr. H. E. Robinson, President.

Leaders Look At World Needs

The 1956 summer national conference of Christian Rural Overseas Program state directors and staff, representing 18 states, was held in Memphis, Tennessee August 6-10. Highlights of the meeting included appraisal of overseas aid programs through the churches by noted ecumenical authorities, launching of the Mid-South CROP campaign by government, farm, and church leaders, and an important address by Dr. Abdur Rahman Khan, of the Embassy of Pakistan in Washington, D. C. Dr. Khan brought greetings from his nation and spoke on reciprocal good will between the people of Pakistan and the United States as expressed in voluntary foreign aid programs and cultural interchanges.

Dr. and Mrs. Willard Jones, of the Near East Christian Council, discussed problems of the Near East posed by the near one million Arab refugees who believe they can still go home. The Jones told of awaking one morning to discover 60,000 persons had arrived in the night to take refuge in their village of 3,000.

Ohio CROP Co-Director Clyde Rogers reported that "more than 615,000 people are the minimum who will be on relief in Korea for a long, long time". The Rev. Mr. Rogers delivered 200 purebred pigs to Seoul in June at which time he received expressions of gratitude to the United States from Dr. Syngman Rhee.

Among others addressing the conference were National CROP Director Albert Farmer, Mr. Shirley Smith, secretary of the Public Relations Society of America, and Mr. Bill Foreman, public relations manager of the National Cotton Council.

Attending the conference from North Carolina were State CROP Director Ralph Jacks and Mrs. Jacks, and Miss Daphine Tippett, CROP Secretary.

The Christian Rural Overseas Program is an agency of the Protestant Churches of America. Known as CROP, the program has collected over $21 million worth of food and fiber gifts in the ten years of its existance in community campaigns from coast to coast. These gifts have been distributed to needy people in 52 nations through their church agencies.

EDITORIALS

Our Glorious Schools

Young America will soon return to school after a summer vacation. Millions of boys and girls from the homes of rich and poor, the educated and the unlearned, will join in the trek that will take them through the doors of school houses and into the presence of trained and eager teachers.

So accustomed are we in America to this army of children and young people being trained that we may forget that this system of education is quite modern. It was in the school days of my parents that North Carolina assumed responsibility for educating all her children, and high schools belong to my generation.

It is very significant that now it is expected that every person without regard to race, color, or nationality shall have the chance to learn, that the state assumes the expense of this education until he is ready for college. Citizenship in democracy depends upon educated people.

A good word should be said for the teachers. They have sought knowledge not only in the free public schools, but they have paid their expenses in the colleges and universities. With extensive and continuous training, they have prepared themselves to impart knowledge, to inspire pupils to become scholars, mechanics, teachers, or professionalists. With great skill and eagerness they pass on the culture of former generations, and do it without adequate pay in a nation where unskilled labor can demand a high price for services rendered.

Reading, writing and arithmetic are no longer taught to the tune of a hickory stick; neither are they the only subjects mastered. But those who can read have the whole world and all the ages to be discovered and appreciated. To be able to write means that all one's ideas can be sent to all other people, and that centuries later this knowledge can be available to those who read. Mathematics makes possible an Einstein, the crushing of the atom, the harnessing of untold energy, and the transformation of the world in one generation.

These are the schools which are being discussed so glibly these days.

Heart Searching Needed

North Carolina parents will need to do some real heart-searching before they go to the polls on September 8 to vote a change in the Constitution of the state that would make it possible for a community to close the public schools.

It should be remembered that our area is just pulling out of the poverty and ignorance that were the aftermath of the Civil War. It is only the second and third generations that are now enjoying the public schools. Near the turn of the century Governor Charles B. Aycock and Superintendent of Public Instruction J. Y. Joyner of North Carolina were pleading with the populace that education is important for all the people. We are just beginning to believe it, and to really make it possible for all to get the benefits of education.

This does not appear to be the time to consider closing public schools.

We may not like the decision of the Supreme Court relative to the public schools. And many of us do not. But the decision has been made, and is being enforced. Lower courts are telling communities to get busy about desegregation. If one can judge from the decisions of national church bodies and political parties the color line in public places will soon be removed. All children are to have equal opportunities.

The alternative to non-segregated public schools seems to be no schools. This is not a pleasant prospect. It appears to mean ignorance, growing misunderstanding that leads to hatred, loss of ability to earn, a feeling of inferiority as related to people of other areas of our nation, and a confusion of purposes that may lead to crime. This is not an inviting highway, and certainly is not the highroad to scholarship, culture.

It has taken three-quarters of a century for us to get our public schools to their present state of development. My children, and yours, need the opportunities of education. There are no private schools to train them. To close our public schools would mean to lose our heritage. Before we vote to make it possible for angered people in a community to close the schools, we better do some very serious thinking. Our children are involved. Their education, or lack of it, will determine whether they can be what we hoped, or whether they shall be crippled for life.

Labor Day

Labor Day reminds us that the world moves forward by the work of seen and unseen multitudes of people.

Breakfast was made possible by the efforts of dozens of people scattered over a wide area of the world. The planters, harvesters, processors, transporters, salesmen, coal miners, oil refiners — a long list of people whom we will never see worked together so we could have that delightful and sustaining breakfast.

So it is with whatever we enjoy. The modern airplane wings across the sky with such grace and speed and comfort for its passengers that it is hard to remember the Wright brothers struggling in the sand dunes in Eastern Carolina to get a plane to fly for even a few seconds. Neither do we know of the thousands of people who have put their "sweat, blood, and tears" into the perfecting of these giant birds of flight.

Much could be said of the progress made in the relations between the employer and the employee. Labor unions have been a mighty influence in lifting laborers from slums and servitude to owners of property and laborers with dignity. It does not appear that every time a contract is to be renewed the rewards of labor can be increased. Surely somewhere along the line there must be a limit. But everyone rejoices that laborers are being paid better wages, that they are being considered as persons.

Labor Day should give us all the urge to consider whether we are worthy workers at jobs that call forth our best efforts. Life is so short that it needs to be invested in the best possible way. We work not just for the pay, but to help make a better world. How well are we doing?

A God-Sent Revival

BY H. H. SMITH, SR.

At the close of the Billy Graham revival services in Richmond, the Richmond Times-Dispatch said, editorially: "The largest crowd ever gathered at City Stadium listened spell-bound to Sunday night's final sermon of the Billy Graham crusade. The count was 36,200 — that was 12,700 more than watched the 1952 Tobacco festival football game. Total attendance for the entire revival series was 286,270. .. In all, 6,162 adults made 'the decision for Christ' at the revival services. . . . These statistics, impressive as they are, provide no basis for predicting the ultimate 'impact' of Dr. Graham's power to make sinners seek salvation."

What the ultimate fruits of this revival will be, no one, of course, can say at this time. Dr. T. Rupert Coleman, crusade chairman, commenting on the revival said, in part: "The Greater Richmond Billy Graham Crusade, incorporated, which came to a close in the City Stadium on Sunday night will be remembered by thousands. It will be talked about to grand children for many years to come. We believe Richmond and the surrounding area will witness results from the crusade for a long time."

Dr. Coleman was enthusiastic about the fine co-operation given everywhere — by business firms and executives of the city, the various departments of the city, "particularly the police, the safety, and the stadium departments." The daily press and radio gave fine coverage. "This generation," says Dr. Coleman, "has never witnessed such unity and loyal co-operation as was given the crusade by the Protestant ministers and church people of the area. Before it happened, none would have dared to predict that thousands would demonstrate a loyalty to God and a hunger for the Word as did the people on several nights sitting reverently in worship during a continuous downpour of rain."

Beginners must be Continuers

Billy Graham "lifted up Christ," the Christ who said, "And I, if I be lifted up, will draw all men unto me." Thousands attended the services, and more than 6,000 made "the decision for Christ." In his talk to the converts, at the close of the meeting, Dr. Graham told them that, if they have repented of sin and committed their lives wholly to God, they are Christians; but he was emphatic in reminding them that they were beginners in the Christian life, "baby Christians," and must continue steadfast in their faith and conduct. We know this is good advice, but perhaps we would be more deeply impressed if we study the Scriptures and note, especially, what Jesus and Paul said on this subject.

Our Counselors: Jesus and Paul

On one occasion we are told that, when Jesus proclaimed the great truths of the gospel, "many believed in Him." But Jesus knew the human heart — its possibilities and its weaknesses — and "said to the Jews who had believed in Him, 'If you continue in my word, you are my disciples, and you will know the truth, and the truth will make you free." (John 8:31-32. R. S. V). It was a great step they had taken when they "believed in Him," but He would remind them that it was only a beginning, that they must continue to follow His teachings. The life He offered was worth everything, but it could not be attained unless one continually gave everything for it.

Time and again Jesus emphasized the importance of earnestness and perseverance in the spiritual life. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." In the parable of the sower, He declared that many accept the gospel and make some effort to follow its teachings, but "because of tribulation and persecution, the care of the world, and the deceitfulness of riches," they fall away. His grace is available for every soul seeking life eternal, and He is able to save unto the uttermost, but He tells us plainly who will be saved: "He that endureth to the end shall be saved."

"Continue" is the word most frequently used by Paul in exhorting his converts to steadfastness in the faith. "Note then the kindness and the severity of God; severity toward those who have fallen, but God's kindness to you, provided you continue in His kindness; otherwise you too will be cut off." (Rom. 11:22. R. S. V). "And when the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God." (Acts 13:43 R. S. V). "When they had preached the gospel to that city (Derbe) and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God." (Acts 14: 21-22. R.S. V).

Paraphrasing Paul's words to the Colossian Christians, Abingdon Commentary puts it thus: "Be watchful and pray persistently (for me too, in prison.") (Col. 4:2-4. R.S.V). Here the apostle asks his converts to pray for him — the one who had led them to Christ. It was a thoughtful request — one that would bring a blessing to him and his young converts. Christians today should pray for those who led them to Christ, that God may mightily bless their ministry.
(Ashland, Va.)

Letters

I would like to take this opportunity to congratulate you on the fine appearance of THE CHRISTIAN SUN, and to tell you how much I enjoy this little paper..

There is one thing that is a little on the complaint side. For several years I have looked forward to receiving the contribution by Dr. Hardcastle in the Sunday School lesson, and have missed these a great deal because my paper does not arrive until after the Sunday for the lesson.

James W. Walters
R. 4, Raleigh, N. C.

NOTE:

Several people have written about the delayed delivery and the inconvenience of not getting the Sunday school lesson in time for use. Thanks.

Publication date has been moved from Thursday to Tuesday to assure delivery before Sunday. So far we have not been able to get the papers in the mail on time. This we hope to do very soon. There has been some difficulty in getting the mail routes properly designated. Please be assured that we are working on these problems, and that they should clear shortly.

Ed.

Letter From Frances Riggs

Dear Friends,

The breezes are blowing hot and gentle these days, and the people around us are watching the sky, still hoping that the rains that are flooding the rest of India might just wet our land a bit.

While the villagers wait for their rain, life buzzes along in our little home with ever-increasing momentum. Since last writing I have added four hours of Tamil study to my schedule. One day a week I am studying with a Brahmin beggar, who in his time was fairly wealthy, but got thrown out of his home when they discovered that he was ill. He is now crippled in his hands by leprosy so that he cannot write or make a living. Ed has him twice or three times a week for language study, and in that way he makes enough to pay for the food which he consumes from our kitchen. He is a very fussy person to feed, because his up-bringing makes it impossible for him to eat eggs or meat of any kind. We fattened him up by slipping cheese into his Indian chili sauce without his knowing it. His leprosy is arrested so that he is perfectly safe to have around. I am also studying with the Pastor's wife, and she gives me the written work and Bible stories.

The Pastor's wife and I have also started a group of eight women who are learning to use their hands in sewing, crocheting, etc. I am amazed at how little they know about such things. Martha can cut with a pair of children's scissors better than some of the women, and she is only two and a half. Of course I am just as dumb about some of the skills they acquire, in sorting and pounding grain, and making food out of nothing.

MRS. EDWARD RIGGS
When She Was Frances Whittaker

Joy is taking to school with great gusto and makes Louis feel that school isn't so bad after all. I always give Joy the first hour so that Louis has the feeling he is free longer than she is; but in the end his hours add up to more. Joy goes away feeling she is important now. She learned a lot of Louis' words upside down last year because she sat across the table from him doing her kindergarten work. Now when I write a new word for her she will often pipe up what is it before I have had time to turn around and show her. One word this morning she was having trouble with only after I turned it right side up. Most of the time, tho', she reads at any angle. Martha now also joins in at school. While I teach the two older ones she comes in and does her best to color and cut. She usually ends up leaving the study room a mess, but is much easier to handle inside the school room than locked out. . . . . I always toss her out when she isn't a "good girl".

Cordially,
Fran Riggs

Only a fraction of the invention in the United States or elsewhere have become profitable, and only a few of the things patented are ever manufactured. The mistaken idea that to get a patent on something means financial success is best known to millions whose hopes are buried in the Patent Office of the United States.

* * *

Massachusetts is the only State where the lieutenant governor does not preside over the senate. . . North Carolina is the only State that does not give its governor veto power. . . Oregon the only State where the governor cannot be impeached. . . Nebraska the only State with a single chamber legislature..

Shall We Terminate Atom Bomb Testing

On August 1, as we approached the eleventh anniversary of the bombing of Hiroshima and Nagasaki, August 6, the Fellowship of Reconciliation addressed a lengthy letter to President Eisenhour requesting that atom bomb testing be discontinued, or at least brought within the boundaries of the United States. A cable was sent to Premier Nikolai Bulganin apprising him of the request to the President of the United States, and requesting that Russia also stop the testing of atomic bombs.

The letter to the President called attention to the fact that the Japanese Parliament recently appealed to the three governments making tests of nuclear weapons to agree to terminate such tests. The Premiers of England and Russia are quoted as having said that they are willing to discuss and perhaps to enter an agreement to discontinue experiments.

Dangers of the tests have been highlighted recently by the U. S. Government providing insurance up to $500,000,000 for each atomic accident which might occur by a runaway reactor, and by the report of international committee sent by the United Nations to Eniwetok and Bikini to discover the effects of the tests, which committee reported that the people of those islands most likely will never be able to return to their homes. If such tests are to be continued, the letter requests that they be made within the boundaries of the United States so it will be our own people who suffer the ill effects. That would seem to be a more moral attitude, the writers believe.

"We believe that the continuance of the tests in the Pacific," the letter continues, as was the case with the original atom bombing of Japanese cities, exasperates millions upon millions of people in Asia and leads them to believe that America holds Asian lives very cheap. . . It alienates vast multitudes of people and tends to turn them against the United States. It causes Communism to seem attractive to these people in comparison with the Christianity which we profess.

Here is something for citizens to consider. If you have wisdom in the matter, it would be well to let our leaders know what you think.

Stanley Jones Writes From India

The world-famous, and only, E. Stanley Jones, missionary extraordinary, writing his friends from India some months ago said some important things that interest us in this area. One marvels at the amount of work he gets done; how he speaks so often, travels so much, and writes so many books. This letter gives insight into his real life.

I am seated in the Ashram building in my beloved Sat Tall in the Himalayas. I have two weeks before the Ashram opens and I am spending these two weeks in beginning the new book on "MATURITY", an interpretation of the Epistle of First John. For a year I have been gathering material and letting the message soak into the pores of my being. Now for a year, or perhaps less, I will be writing in snatches of time on trains, planes, between meetings. This is my longest stretch of free time I shall have. I have finished the Introduction and am on the fifth week with only 46 more to go! But once I get started, I love it — it's fun.

I left America the last of January. My last meeting in the States was in the Arena at Norfolk, Va., and in the audience of four thousand, one third were Negroes and two-thirds of the choir were Negroes. I thanked them for that meeting for I knew that the first thing they would ask me in the East would be: "What is America going to do about segregation?" and I could tell them that, according to that meeting, the two races were going to work this thing out together under God.

On my way to India I stopped for a week in Cairo and held evangelistic meetings in the great Evangelical Church, holding two thousand, with Dr. Ibrahim Said, " the silver tongue of the Nile," as pastor.

Then on to India. After holding public addresses for non-Christians in Gorakhpur, Belgaum, Madurai, I went to the great Syrian Christian Convention, probably the largest in the world, with 50,000 people in attendance. A sad split had come into the Mar Thoma Church between the Evangelicals and the High Church Party and a court case had arisen. Between speaking two and three times a day I tried to get both the groups together on an agreed statement. For a solid week we were in conferences between meetings — a terrific strain, and worse, it seemed to end in failure. But two weeks after the Convention all of the clergy and bishops agreed unanimously on a statement which was practically the one we drew up. There was great rejoicing. A great church decided to be one!

After a convention among the Jacobites (Old Orthodox), I went North and had a series in the virile Punjab — Saharanpur, Jagadhri, Jullundur, Hoshiarpur, Ludhiana, Ambala, Dehra Dun and Rishikesh, where I was the guest of a Hindu Ashram called the Divine Life Society. They seem to be grooming their Guru to be a Reincarnation of Christ — tall order! After I had spoken in a college of the Arya Samaj, our bitterest opponents, I found written in the dust of our car, "Long live U. S. A.," an appreciated note amid so much criticism of U. S. A. in India, especially in regard to our arming of Pakistan. A blunder. Then after several places in Gujarat — Ahmedabad and Nadiad — large crowds in the open and great response, I went to Burma.

We began our series there with a great sunrise Easter service for all Christians in a school compound. An American Negro, public relations man, connected with the American Embassy, prayed. Then after several meetings in Rangoon we went to Kalaw in the mountains for an Ashram. A party of 25 coming the 325 miles by train took four days to get there, for 38 bridges had been blown up by the rebels, seven of them one night when they were on the train! They arrived in good spirits! One girl in the Ashram, a Karen, had been four years with the rebel forces in the jungles, dodging the government troops. Took nerve. She really got something at the Ashram and was transformed. I wrote a letter to the four Karen Christian leaders who are still in the underground rebel forces urging them to give up this useless and disastrous struggle and come out and cooperate. I found these rebel leaders has been reading my book on Gandhi and discussing it around the camp fires at night!

After Burma I went to Malaya — the most fruitful portion of my evangelistic tour. Had meetings in Penang, Ipoh, Kuala Lumpur, Klang and Singapore. In Singapore, the night meetings were held in front of the Anglican Cathedral. There were 2,500 chairs and people were standing at the back. Between two and three hundred signed decision cards each night and were taken into the Cathedral where they were dealt with by 100 trained counsellors. Most of those making decisions were Chinese. Malaya is very ripe and I must go back again in two years.

I made two visits to the Nur Manzil Psychiatric Center at Lucknow, for which I am responsible. It had its best year. Dr. Boss, President of the International Phychiatric Association, Professor of Zurich University, stayed at the Center for six months, had seminars with our staff. He is a top psychiatrist of the world and approved of the Center and is to be an advisor and will visit us every two years. He is a Christian psychiatrist and helped us much.

After a grilling and gruelling year I should be a rag. But I'm not — I'm fresh in Him. It has been the best year of my life — so far!

Help From Africa

Miss Agnes Wood is a teacher at Inanda Seminary in South Africa. She takes her recreation by riding on her horse into the outlying districts to promote Sunday Schools. Several years ago she started a Sunday School in Kwa-Shaka, where there were few if any Christian adults. When she was not able to visit there for a couple of years, she wrote the Sunday School off, for in that environment it seemed impossible that it should survive without more nurture than it had received. In a recent letter, however she had this tale to tell:

One of the Inanda students returning from her summer holidays sought Miss Wood, and told her:

"My home is not far from Kwa-Shaka, so I thought I would go over one Sunday to see how the Sunday School there was getting on."

"Oh," said Miss Wood, "Is there still a Sunday School there?"

"Yes", replied the student, "a thirteen year old girl gathers the children under a tree to sing hymns and choruses and to tell them Bible stories. I helped her some this summer. Every Sunday the children have an offering."

Then the student reached into her purse and brought out shillings to the value of about thirty cents, and handed it to Miss Wood.

"Kwa-Shaka children have heard about the flood sufferers in America and they want their offerings to go to help them. Will you send it to America for them?"

Surely the sufferers in the wake of Gale Diane, received no more blessed gift than that.

Nellie M. Walker

Hands

HENRY E. ROBINSON

VARIOUS PARTS OF THE BODY HAVE SERVED OFTEN AS SYMBOLS OF THE SPIRITUAL GRACES

Our hands are ever with us and a part of our bodies that is visible to all. We should be careful how they look. We say to our children: "Johnny, wash your hands. Mary polish your nails." Dirty hands at school early in the morning would reflect upon parental care. In carrying out his instructions Johnny uses the towel more than soap and water. Dirt that should have gone down the drain has to be extracted by the washing machine.

Hands are most wonderful instruments of work. One of the first duties of parents is to teach a child how to use his hands. If it is by nothing more than a crayon and a color book the coordination and discipline of the muscles of the hand have begun. Next comes scissors, hammer, needle, brush, typewriter, and a hundred other tools by which the work of the world is done through the hand. Rough and calloused hands are a tribute to one who earns his living by manual labor, but one who writes a masterpiece of literary art, still takes the pen in hand, or one who plays the works of the masters on the piano or the harp, still does so by the skilled hand.

The hand is also a healing instrument. The doctor can tell much through his sensitive fingers as he "feels" or palpates the affected member of the body. Often he must set a bone or adjust a joint. Many times by massage circulation is restored or a set of muscles are soothed — all through the ministry of the hand. When surgery is indicated we look to hands that are highly disciplined to respond within fine limits, where a slip could mean damage or even death, a slip that cannot be tolerated. The scalpel or knife of the surgeon is a powerful instrument for good, only in the highly trained hand.

It has been said: "Christ has no hands but ours." This means that to perform his will and his work of service in the world, he is looking to our hands. To feed the hungry, clothe the naked, comfort the sorrowful, teach the ignorant, lift up the fallen, guide the wayward, give the cup of cold water to him who is athirst is to serve in Christ's name and so to be his hands upon earth.

The Psalmist says of God: "He has laid his hand upon me." The divine will — the gentle voice of the spirit, the holy compulsion that is felt to be amongst us is attributed to the hand of God. God is concerned for our highest good and would make himself known to his children. And how shall we respond to this holy touch? Albrect Durer has given us the answer in his "Praying Hands." The hands of his trusted friend who labored for him and helped him, were to the great artist most beautiful when in the attitude of prayer. Though the hands are primarily the symbol of work and service, the highest and most sacred use to which this symbol can be put is as a token of devotion and surrender, as we go to God in prayer.

If we could look today upon the hands of Jesus what would we see? We would see hands that often served and healed, hands that were often in the attitude of prayer. Let us not forget hands that bore the prints of nails — symbols of suffering that you and I might know the eternal love of a heavenly Father.

Something New In Music

The National Council of Churches and Berea College, Berea, Ky., announced today they have commissioned a major choral work by the American composer Normand Lockwood.

The commissioning represents the first such sponsorship in the history of both the college and the 30 member communion cooperative church organization.

The announcement was made jointly by Dr. Thor Johnson, director of the Cincinnati Symphony Orchestra and chairman of the National Council's Commission on Music and Dr. Francis B. Hutchins, president of Berea College. The Commission is a unit of the NCC Department of Worship and the Arts.

They said the oratorio is expected to be about an hour and a half in length and will employ soloists, chorus and orchestra. The libretto dealing with the theme of the brotherhood of man, is based upon selections from the Old and New Testaments arranged by Mrs. Clara Chassell Cooper, a faculty member of Berea College.

Dr. Johnson described the commissioning as "the first step in a long range plan to bring church values into a formative influence on all music."

"The church today stands in a position to exercise a more expansive patronage of music as an art than that realized by its immediate use in corporate worship," he declared.

"It should encourage and support the creative artist by opening avenues for the proffering of his talents, even though he may not be in the direct professional employ of the churches. By assuming such a role of patronage, the church brings her voice to be heard in concert hall and auditorium and on radio and television as well as in the church."

Mr. Lockwood is the composer of a number of choral works including "Prairie," "Memories of President Lincoln," and "Light Out of Darkness." He has also written chamber music and songs, as well as hymns and other sacred music. He was the winner of Guggenheim Fellowships in Music in 1943 and in 1944 and the World Fair Prize awarded in 1939 by the National Institute of Arts and Letters. Mrs. Cooper is associate professor of psychology at Berea College, a coeducational institution for youth living in the southern Appalachian Mountain region.

Members of Alcholics Anonymous insist, above all other things, that they are not reformers, missionaries or social workers. They do not expect to save the world overnight or to snatch habitual drinkers from the jaws of degradation and hell. There are numerous methods of help, but no preachments, for the organization takes the position that where one man can be shamed out of a habit, 10,000 can be gradually cured by an understanding attitude.

Russian Churches Crowded

W. W. SLOAN

Last night I preached in a Baptist church in Leningrad, Russia. Every seat was taken and quite a group of people stood. Such is the attendance three times on Sundays and four week-day evenings each week. Last Sunday Mrs. Sloan spoke in the Moscow Baptist church which is similarly crowded. The service Sunday started ten minutes early. The pastor explained that there was no standing room left and there was no use keeping the crowd waiting. There were more than 2 000 at the service.

Our American group of twenty-five Congregational Christians and one Evangelical Reformed was invited to visit the Moscow church and bring a message. It was voted that Herman Reissig our leader and I should be the speakers. I felt that one of our nine women should speak, as probably no woman had ever spoken there. I nominated one of our leading women, but the group decided Mrs. Sloan should do the speaking. I therefore declined and my place was taken by two others who only gave greetings. However, in Leningrad I gave the leading address; Mrs. Sloan spoke more briefly, and two others brought greetings. At Moscow, a CBS television man was on hand and took pictures of part of the service, including Mrs. Sloan's speaking.

The Orthodox Church services numerous times each week are as crowded as the Baptist. However, only fifty-five churches are open in Moscow, a city of more than six million people. Russia is officially atheistic. No one could secure an office of any importance who is active in any church. During the last war pressure against the church was relaxed. Before the Communist Revolution the great majority of Russians were considered members of the Orthodox Church. The latter had little interest in social justice and the problems people face. When the government toppled the church fell with it. The so-called anti-God museum in Moscow has been closed. We visited the one in Leningrad. Except for a few quotations from Marx, Engels and Lenin the attack there is centered entirely upon ancient corruption and oppression of the Orthodox Church.

The future of Christianity in Russia is a question. Communism has been in the saddle thirty-nine years. Most of the people in the churches are far from young. Yet the eight Orthodox seminaries and two acadamies have 1500 young men studying for the priesthood. We visited the famous seminary at Zagorsk, fifty miles north of Moscow, and had an interview with the dean. We also talked with Nicolai, the metropolitan of the Orthodox Church and a power in Russia. The enthusiasm and optomism of these two dignataries seemed artificial. Glorifying God through form and ritual is the chief emphasis. There still seems to be no interest in either social or personal problems. The one hope we see for the Orthodox Church is that it may eventually join the World Council of Churches and be inspired by what other churches are doing.

There is more hope in the Baptist Church. Lavish ceremony is absent. The people appear happy rather than depressed as we found them in the Orthodox Church. While the Baptist have but a half million members they contact about three million people or one and a half per cent of the Russians. Like all other Russians the Baptist are afraid to speak out on social issues. The message is chiefly one of comfort. The pastor last night emphasized that his people were not afraid to die, for God would see that they live for ever. However, Protestant Christianity has more freedom in Russia than we found it has in Spain.

In these Baptist people lies hope for Russia. Not only will their numbers increase, but doubtless their program and interest will expand. Those we met were extremely friendly to us. At each of three Baptist church services I attended the congregation sang "God Be With You Till We Meet Again" in Russian. At the last chorus every member of the audience waved a handerchief toward us. They were greatly appreciative of our addresses given through interpreters. They seemed so eager to see some one from the outside world, especially some one representing Christianity. Hundreds grabbed our hands and exclaimed "Spa ce be" ("thank you") "Das vidanya" ("till we meet again" or "goodby"). Many of the women kissed Mrs. Sloan. Over and again the word "Meer" ("peace) was used. The Russian common people are desperately afraid of war. They suffered so much from the last war. They wanted to know what we as Christians are doing to keep America from attacking Russia.

As American Christians we must support the Baptist work in the U. S. S. R. In Russia proper the Baptists are the only Protestant group of any size. We must not encourage the formation of other denominations. Only in unity is there strength. Although there may be hope for Christianity in the Orthodox Church in the distant future, the only hope in our generation lies in the Baptist group.

World Meet On Rural Life

A strong contingent of U. S. church leaders — including five officials of the National Council of Churches — will sit down with their counterparts from a score and more of other countries late this month to find ways to make rural living spiritually rewarding. How Christian churches around the world can work to bring a fuller life to farm families will be the central concern of the Second International Conference on the Church and Rural Life. to be held at Bossey, Switzerland, Aug. 28. — Sept. 4.

The world gathering, convening under auspices of the World Council of Churches, will weigh such common concerns and interests as local parish problems in rural areas of the world, cooperation between churches and community agencies, the family farm, rural cooperatives, schools and government college extension courses.

Leader of the National Council group is the Rev. Dr. Richard O. Comfort, New York, executive director of the Council's Department of Town and Country Church. The group includes: the Rev. Dr. I. George Nace, New York, executive secretary of the National Council's Division of Home Missions; Mrs. Ruth Robinson, New York, administrative assistant in the department; the Rev. Vinson A. Edwards, departmental extension worker at Tuskegee Institute in Alabama; and the Rev. Ellis Plyler, divisional mission worker in Puerto Rico.

The U. S. delegation, 20 in all, includes the top rural church executives of seven Protestant denominations, rural sociologists, seminary professors, state church council executives and a representative of the United Nations Food and Agricultural Organization.

Elon College Summer Commencement

AUGUST 17, 1956

For a number of years it has been the custom of Elon College to hold two commencements; one in May and the other in August. The August commencement is for the convenience and the benefit of all students completing requirements for graduation at the end of summer school.

The regular August commencement program was held Friday evening, August 17, 1956, at 8:00 o'clock. Dr. R. C. Helfenstein, former pastor of the First Congregational Christian Church of Richmond, Virginia, was the speaker. Dr. Helfenstein is one of the prominent church leaders of our country. He has served some of the more important churches of our denomination, and was for a number of years a member of the Evangelistic Team of the Council of Churches of Christ in America. Dr. Helfenstein is also on the program of Exchange Pastors in Europe and other foreign countries. It was a privilege to have him visit Elon College and deliver the baccalaureate address.

Music was furnished by representatives of the Elon College Singers, Jack McFayden, of Greensboro, who graduated from Elon College in May, and Mr. Blake Godfrey, of Alabama and Kentucky, who has been elected as a member of our Music Department to instruct in voice for 1956-57. Wayne Moore, a graduate of Elon College who is now a student in New York University and last year studied abroad, was the organist. Mr. Moore is a skilled musician and is always received favorably.

Dr. Henry Robinson, pastor of our Burlington church, offered the prayer and Dr. F. C. Lester, editor of the CHRISTIAN SUN presented the Bibles. Mr. Currie Bryan, a merchant of Burlington and an alumnus of the college, served as chief usher representing the Alumni of Elon College.

Diplomas signifying their graduation from Elon College were awarded to forty-nine students. They, of course, are members of the class of 1956. This will bring the number of this class to one hundred and thirty four, which is the largest number graduated in the same year within the past five years.

These summer commencements put extra responsibilities on the faculty and college officials, but they give graduates an opportunity to present their diplomas in applying for positions in our colleges, public schools or any line of business. Elon College is delighted to render this service and invites the co-operation of all.

Diplomas Presented At Elon

Luther N. Byrd

Dr. Roy C. Helfenstein, pastor of the First Congregational Christian Church of Richmond, Va., was the featured speaker tonight, August 17, as Elon College presented diplomas and degrees to 49 seniors at the College's annual summer commencement. The exercises were held in Whitley Auditorium at 8 o'clock.

The degrees and diplomas were presented by Dr. Leon E. Smith, president of the college, after the candidates for degrees were presented for their awards by Prof. A. L. Hook, dean of students. Others participating in the program were Dr. Henry E. Robinson, of Burlington, who pronounced the invocation; and Dr. F. C. Lester, of Asheboro, who presented Bibles to the graduates.

Graduating summa cum laude was Fred Keisling, of Burlington, one of six of the seniors who had completed degree requirements as a student of the Elon Evening School.

Other graduates, listed in alphabetical order were Charles Atkins, Mount Airy; Gurney Baines, Whaleyville, Va.; John Barber, Norfolk, Va.; Jimmy Bell, Burlington; Alpha Blake, Hillsboro; Clyde Boswell, Chatham, Va.; Lillian Boswell, Burlington; Louis Cannon, Burlington; Grace Clayton, Roxboro;

Ronald Erp, Burlington; Edna Ellington, Reidsville; Gertrude Ellington, Manson; Marcus Everette, Parkton; John Garner, Robbins; Harold Glosson, Chapel Hill; Charles Griffin, Mayodan; Perry Haggins, Graham; Nancy Hall, Burlington; Glenda Hancock, Graham; John Harden, Graham;

Kenneth Heltsley, Burlington; Virginia Hester, Roxboro; Bobby Hensley, Burlington; William Kerman, Norfolk, Va.; Jack Lindley, Burlington; Leslie McEwen, Manchester, N. H.; Jack Malloy, Lynchburg, Va.; Rudolph Mann, Burlington; Charles Michaux, Fayetteville;

Bascom Moore, Burlington; Zane Moore, Marshville; Preston Morse, Wilmington; Robert Nance, Burlington; Weldon Price, Reidsville: Margaret Sanderson, Elon College; James Sears, Gibsonville; Harvey Sharpe, Burlington; John Sharpe, Graham; Donald Stringer, Asheboro;

Otis Stultz, Draper; William Tate, Efland; Ann Walker, Asheboro; Glenn Walker, Burlington; Martha Walker, Burlington; Gladys Whittenton, Reidsville; Gene Wicker, Burlington; Lora Womack, Greensboro; and Violet Zarou, Ramallah, Jordan.

Apportionment Giving

AUGUST 17, 1956

I am endeavoring to decide in my own mind just where we are in reporting receipts from our Sunday schools and churches on conference apportionments. Heretofore, we have been submitting our reports on Friday or Saturday when they are to appear on Friday of the following week. Under the new arrangements, and God bless our editor, we are to report on Monday or Tuesday — not later than Tuesday — when the news contained in the report is to be given to the public toward the end of the following week. The writer has no objections, but perhaps must become accustomed to giving items that are news to him today to become news to the readers of the CHRISTIAN SUN fifteen days later. However, we are very happy to co-operate and shall go to any reasonable lengths to comply with the wishes of our new editor who is determined to do a good job for us and the church. May he be inspired and blessed by the Lord in his determinations and endeavors.

Previously Reported:	**$14, 518.92**
Eastern Virginia Conference:	
Eure	$ 25.00
Johnson's Grove	4.00
North Carolina and Virginia Conference:	
Carolina	126.00
Mt. Zion	14.83
Western North Carolina Conference:	
Ether	55.00
Virginia Valley Conference:	
Bethel	30.97
TOTAL:	**$ 255.80**
GRAND TOTAL:	**$ 14,774.72**

Declarations Of Purpose

Favorable reports are coming in from some of our churches regarding the signing of the Declaration of Purpose. A friend reported to me yesterday, Wednesday, August 15, that his church had definitely assured its pro rata share in the cost of the erection of Carolina Hall. The Declaration of Purpose has not been received, but it will be coming shortly. This is encouraging.

Summer is slipping away rapidly which means, of course, that 1956 is passing. I believe that it is the plan and purpose of the Convention and conferences to endeavor to see that all of our churches, or as many as will agree, follow the official direction of the Convention and the official commitment of our conferences. That quotas have been worked out with careful consideration and fairness, I believe all will agree. The times for payment to begin and to end are left entirely to the local church.

Elon College is our college. It belongs to the people — not a select group but the entire denomination. We are delighted with its progress, and we do intend as a people to give our co-operation and our contributions.

PAYMENTS ON CAROLINA HALL

Eastern North Carolina Conference:

Wake Chapel	$500.00
Youngsville	50.00
New Hope	54.00
TOTAL	$604.00

N. Carolina and Virginia Conference:

Greensboro, Palm St.	$ 80.00
Zion	5.84
Bethel	202.00
Mt. Zion	331.00
Monticello	35.00
Pfafftown	25.00
Concord	20.00
TOTAL	$698.84

PAYMENTS ON VIRGINIA HALL

Virginia Valley Conference:

Bethlehem	$ 75.00
Bethel	18.02
TOTAL	$ 93.02

Eastern Virginia Conference:

Franklin	$500.00
Johnson's Grove	205.00
TOTAL	$705.00
Total Payments for Carolina Hall	$1,302.84
Total Payments for Virginia Hall	$ 798.02

CAROLINA HALL

Eastern North Carolina Conference:

	Amount	Beginning	Ending
Damascus	$ 465.50	Jan. 1957	5 years
Antioch	541.50	Apr. 1956	5 years
Youngsville	300.00		3 years
Auburn	759.50	Nov. 1956	5 years
Hayes Chapel	362.25	Nov. 1956	5 years
New Hope	1,048.25	1956	
Hope Mills	414.75	Jan. 1957	5 years
Eutaw Community	595.00	Jan. 1956	5 years
Bethlehem	294.00	1956	5 years
Clayton	600.00	Jan. 1957	
Henderson, First	2,308.00	1956	5 years
Mt. Auburn	1,120.00	Jan. 1956	5 years
Martha's Chapel	297.00	Oct. 1956	
Church of Wide Fellowship	2,289.00	Jan. 1957	5 years
Beulah	1,137.50	1956	
Moore Union	392.00	Jul. 1956	5 years
Wake Chapel	4,079.25		
TOTAL	$16,913.50		

North Carolina and Virginia Conference:

	Amount	Beginning	Ending
Union	$ 1,500.00	Nov. 1957	10 years
(Personal)	500.00		
United	1,459.50	Oct. 1956	5 years
Haw River	1,534.75	1957	5 years
Pfafftown	463.75	Jan. 1956	5 years
Greensboro, First	5,887.00	Oct. 1956	5 years
Bethel	1,034.25	1956	5 years
Center	281.75	Sept. 1956	5 years
Mt. Zion	1,000.00	Jan. 1956	10 years
Salem Chapel	740.00	Jan. 1957	5 years
Shallow Ford	1,800.00	Oct. 1956	18 years
Church of the Covenant	175.00	Oct. 1956	5 years
Burlington, First	10,000.00	Nov. 1956	5 years
Zion	175.00	Jan. 1956	5 years
Belews Creek	834.75	1956	
Monticello	822.50	Aug. 1956	5 years
Beverly Hills	886.00	Nov. 1956	5 years
Lebanon	939.75	Jan. 1958	10 years
Lakeview	218.75	Oct. 1956	5 years
Hebron	300.00		
Elon College	4,392.50	1957	5 years
TOTAL	$34,945.25		

VIRGINIA HALL

Eastern Virginia Conference:

	Amount	Beginning	Ending
Suffolk Christian	$10,000.00	Oct. 1956	5 years
Union	2,019.00	Jan 1956	5 years
Windsor	2,841.00	Oct. 1956	5 years
Franklin	6,213.00		
Isle of Wight	500.00		
TOTAL	$21,573.00		

Valley of Virginia Conference:

	Amount	Beginning	Ending
Bethel	912.00	1956	10 years
Antioch	900.00	Jan. 1957	5 years
Ingram	1,748.25	Jan. 1957	8 years
Newport	550.00	Jan. 1957	5 years
Winchester	2,950.50		
TOTAL	$ 7,060.75		

Total pledged for Carolina Hall: $51,858.75

Total pledged for Virginia Hall: $28,633.75

The Royal Law Of Love

Memory Selection: My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of Glory. James 2:1

Background Scripture: Luke 6:27-31; 10:30-37; James 2

Devotional Reading I Corinthians 13

In a little Pocket Testament which I have had since my days in college — and that was "away back yonder" — the second chapter of James is outlined under three headings or divisions: The Test by Respect of Persons, Test by Perfect Obedience, and Test by Good Works. It sums up the main ideas in the chapter.

TEST BY RESPECT OF PERSONS

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" — thus writes James the the brother of Jesus. It is not very plain. But Dr. J. B. Phillips in his translation puts it in this striking fashion which does make sense, "Don't ever attempt, my brethren, to combine snobbery with faith in our Lord Jesus Christ." Or as the RSV puts it, "My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory." Here was the situation in James' day. If a man came into the synagogue or the church, dressed in fine apparel, he was shown every courtesy, and given a front seat. If on the other hand a man came in poorly dressed, he was shown to a back seat, or asked to stand in the back of the room. James says that is not in keeping with the spirit of Christ or the practice of Christ.

The problem is acute today. What about your own church? Suppose a rich man and a poor man moved into your community at the same time. Which man would the church go after first? If the rich man came to your service of worship and the poor man came to the same service, which would likely be shown the most attention, both by the minister and the congregation? The ugly fact is that there is a lot of partiality shown in Christian churches today — most of them are guilty of this sin against which James was warning. Whose word usually carries weight in a meeting, the word of the man who makes the largest contribution, or the word of the man who can give only a small sum? There is a lot of truth in the statement that it is not what you know, but whom you know, that counts.

Some years ago Dr. Henry Sloane Coffin became pastor of a large and rich and influential congregation in New York City. He found that a "chapel" had been built for the poorer members who lived on the poor East Side of the city. He immediately issued an ultimatum to his rich congregation: either they would get rid of the chapel, the poor-man's chapel and bring the poor folks over into the regular worship and work of the church, or he would resign and go elsewhere to preach. And to this day, in one of America's richest churches, you will find rich and poor worshiping together!!! Let all the churches take note and copy!

Ah, the tragedy of snobbery in our modern world. Not only in the churches, but in other areas of human life. Much of the bitterness and hatred and unrest and hot-spots in the world today are due directly or indirectly to the spirit of snobbery, of superiority, of partiality.

TEST BY PERFECT OBEDIENCE

The law of love is the only adequate law governing human relations. Love is the fulfilling of the law. If a man sets out to obey the law he sooner or later gets into trouble. For if he obeys every law but one and breaks that law, he is a law-breaker. But if a man adopts as the law of his life the law of love, he finds a new liberty. The divine commandment is that we are to love God and to love our neighbor as ourselves. A simple and striking illustration of the law of love in operation is embodied in this story. The British General Post Office sold a surplus telephone booth to a London janitor for $28. Reporters became interested in the matter and tracked down the buyer. They learned that the man, a janitor, lived in a basement apartment. He was trying to learn to play an accordion and was not very good at it. In the apartment house in which he lived there were 550 tenants. He was concerned about them and the effect his amateurish efforts on the accordian might have on them. So he bought the soundproof booth in order not to disturb his neighbors. There probably was no law that could make him stop using his accordian. Only the law of love operating in his life caused him to stop. The world is so much in need of this spirit of kindness and consideration and concern in small matters as well as in large ones. What a different world it would be if we all lived by the law of love. Love is the fulfilling of the law.

James adds another fine word. "For he shall have judgement without mercy, who hath showed no mercy; and mercy rejoiceth against judgement." Here is an echo of the words of his brother Jesus, "Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged."

TEST BY GOOD WORKS

Martin Luther, who emphasized the doctrine of justification by faith, did not think very highly of the Epistle of James. He referred to it as "an epistle of straw." This was because James put so much emphasis on work. But James did not say that a man was saved by works. He would be among the first to say that a man was saved by faith. But he did insist that if a man was saved by faith, he ought to show it by his works. For him, faith without works was dead. "Show me thy faith without thy works," he says "and I will show you my faith by my works." It is a good test. It is one thing to proclaim our faith in the Lord Jesus Christ; it is quite another thing to express that faith in noble living, generous giving, sacrificial service. It is one thing to tell a poor man that you are sorry he is poor, and you hope he will get something to eat and to wear; it is quite another thing to give him money or to help him to find a job. A man cannot be saved by his works, no matter how good and how many they are. But he can show by his works that he is grateful for his salvation, and he can express through them his faith. "For as the body without the spirit is dead, so faith without works is dead." By their fruits, (their works) ye shall know them.

SUNDAY SCHOOL LESSON

SEPTEMBER 2, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Party Conventions Get Church Views

There will be no doubt in the minds of the major party platform framers as to where the constituency of the National Council of Churches stands on a number of big general issues in this year of national elections.

Last week Dr. Earl Fredrick Adams, assistant general secretary in charge of the National Council's Washington office, spelled out for the Democratic platform committee the churches' concern for "moral, ethical and spiritual principles" in the forthcoming campaign. Appearing before the 108-member body on the eve of the Democratic Convention, Dr. Adams also presented the political leaders with copies of the National Council's statement on Christian Responsibility in the 1956 Elections, as well as texts of numerous official statements adopted in recent years by the Council.

This week (Aug. 16) a similar presentation will be made before the Republican resolutions committee in San Francisco. Representing the National Council there will be Charles Magill Smith, the Council's director of special services in Washington.

The documents remind the party policy makers just where the National Council stands on 16 important domestic and foreign issues confronting the Christian conscience today. Among the positions are: support of the Supreme Court decision against segregation in the schools and Federal aid to education, vigilant defense of minority rights and a comprehensive attack on slums. In foreign affairs, the party leaders were reminded, the National Council stands for: continued U. S. participation in the United Nations and its specialized agencies, economic aid and technical cooperation extended to under developed areas, development of a "trustworthy" arms reduction program, enactment of non-discriminatory immigration laws, and promotion of peaceful world trade through reciprocal agreements.

Explaining the statements, Dr. Adams made it clear that their "frame of reference is not political but theological."

The 1956 election policy statement, adopted by the Council's 250-member governing General Board, was addressed to the 36,000,000 members of the constituent church bodies in the Council.

"The Board does not presume, of course, to speak for all constituents of member churches," Dr. Adams said, "but from time to time the Board does speak for itself on current issues, and it is fair to assume that the statements of the General Board reflect widely prevailing opinions throughout the constituency."

The statement also urged high moral standards for the forthcoming campaign, declaring that campaigners "should act with forthright integrity and disdain all forms of demogoguery. . . Important controversial issues should be lifted up, not watered down. This debate should not proceed, however, on the basis of sectional, racial or class considerations. We are one people."

International Basketball And Religion

The Venture for Victory team of ten basketball stars from seven American colleges returned to the States this week following an extensive tour covering six South American countries. The hand-picked squad, coached by Don J. Odle of Taylor University, brought home a record of 57 successive victories against no defeats. Selected on the basis of their basketball records and Christian character, the team was one of the strongest ever coached by Odle. Five times the Americans tallied over 100 points. Stiffest competition came from the University of Quito team, which held the Ventury for Victory squad to a nine-point margin.

Besides the basketball appearances, the boys conducted 125 religious services in churches, prisons, high schools, colleges, orphanages and civic clubs, giving personal witness to their experiences of faith in God.

Motion pictures taken of the expedition reveal the varied, often primitive conditions encountered. Outdoor "courts" including a bull fighting arena, and an improvised playing area about half regulation size, on the edge of the Parana jungle in Brazil. Another contest in Brazil was played in 40 degree weather.

Rigors of the trip forced the hospitalizating of several members of the team on occasion with minor injuries and tropical diseases.

Accompaning the team were Wayne Allen, noted musician from Biola College, who helped in religious services, and Keith Reinhard, commercial artist, who filmed the entire tour.

The team included Paul Benes, Hope College; Jerry Miller, Wheaton College; Clyde Cook, Biola College; Jerry Truax, Wheaton College; Joe Grabill, Taylor University; Bob Culp, Anderson College; Ken Stark, Taylor University; George Selleck, Stanford University; Dave George, Seattle Pacific College, and Howard Habegger, Berne, Indiana, who served as assistant coach.

Laugh And Live

The lady had just stepped off the scales. "Well," asked her husband, "What's the verdict? A little overweight?"

"Oh, no," she replied, "but according to the height table, I should be six inches taller."

* * *

"If you wash your face, I'll give you a piece of candy," said grandpa; "and if you wash behind your ears, I'll give you two pieces."

"Grandpa," said the small boy, hopefully, "suppose I have a bath!"

* * *

A big league baseball manager's team had just lost nine straight games. "Never mind," said a friend, trying to console him. "You've taught them the most important thing about baseball. They're good losers." "Good!" exploded the manager. "They're perfect!"

* * *

Mose: "How come you in jail?"

Sam: "Fo' throwin' rocks out of my neighbor's yard into mine."

Mose: "Dat don't sound right."

Sam: "Dey was Plymouth Rocks."

INVEST IN OUR Orphanage

Dear Friends;

Investments are interesting, aren't they? And they are of many kinds. I have sort of watched the cities grow all through this section of country and wished I had been able, or had had the foresight to invest, thirty or forty years ago, in some land near a small town. A few acres which could have been bought then for a few dollars would now be worth a small fortune.

Perhaps you too have thought about investments. Forty years ago I tried to buy an acre of land that was then very inexpensive but is now worth many times, many times, what it would have cost me then. I was, even so, unable to raise the extra dollars it would have cost me.

John G. Truitt was recently elected president of the Alamance Executive club, Burlington, N. C.

As I look back across the years I see now that it would have been a bad investment, in spite of the fact that it is now worth much more. It would have stood between me and three wonderful years of training in Princeton Seminary because of the general circumstances surrounding me at that time. As it turned out I invested in life rather than land.

Since then I have had the privilege of investing in life regularly. I have watched hard-earned dollars go into the lives of others. With real enthusiasm I have laid the "extra" on the line for the local church and the larger "calls" of the church. I haven't had much to invest but I took a chance in helping others. I invested in them. Sometimes only a smile I could give. Sometimes only an encouraging word. Sometimes maybe I lit a torch in some teenager's life. Other times I have put my hand in my pocket and helped.

Tooting my own horn now? No — just trying to get someone to invest in little folks here who have been robbed of almost everything but their bright faces and good minds. Investments made in these little boys and girls will bring great returns. Frequently I read where some wise investor has put large amounts in child caring institutions. Or some good man or woman has set up a trust fund, the income of which is sent regularly to help care for homeless children. Such are investments in human life and spirit and none can tell how valuable they may become. Many a single wasted dollar could be saved and invested in a little boy, or a little girl, and everyone would be happier thereby.

John G. Truitt, Supt.

REPORT FOR AUGUST 22, 1956

SUNDAY SCHOOLS MONTHLY OFFERING

Amount brought forward			$12,851.60
Eastern Virginia Conference			
Eure	$30.00		
Johnson's Grove	4.00	34.00	
North Carolina and Virginia Conference			
Mt. Zion, S.S.	11.48		
Union (Va.), S.S.	5.00	16.48	
Western North Carolina Conference			
Pleasant Cross, S.S.	11.96	11.96	
Virginia Valley Conference			
Bethel, S.S.	2.00	2.00	
Total			$ 64.44
Grand Total			$12,916.04

SPECIAL OFFERINGS

Amount brought forward		$19,739.92
Mrs. J. A. Boland, Burlington, N. C.	$ 15.00	
Miss Dorothy Branch, Garner, N. C.	70.00	
Philathea Class, Reidsville Church	10.00	
Circle 8, Woman's Fellowship, Suffolk Church	25.00	
Miss Lura Kennedy, Worthville, N. C.	30.00	
Lehigh Valley Railroad Co. (dividend)	1.20	
In Memory of Mrs. Mollie T. Murphy	5.00	
In Memory of Dr. Stanley C. Harrell	50.00	
In Memory of Mrs. Mary S. Murphy	5.00	
In Memory of Mrs. Mary S. Murphy	5.00	
In Memory of Mrs. J. H. Fitch	5.00	
Special Gifts	246.90	
Total		$ 468.10
Grand Total		$20,208.02
Total for the Week		$ 532.54
Total for the Year		$33,124.06

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

Books By Our Leaders

"Decison in Crisis" is the interesting title of an 80 page book just published by Greenwich Book Publishers of New York. The author is B. M. Currin, Jr., of Burlington, who is a member of the North Carolina and Virginia Conference and a graduate student at Duke University.

In a recent review by Howard White in the Burlington Times-News it is stated that "the publisher calls the book 'A Call for Personal Commitment to Christ in Our Age of Anxiety'."

Dr. James T. Cleland, dean of Duke Chapel, is quoted as saying that the work is "A courageous, and not ineffective attempt to restate the Gospel by a serious divinity student who has read widely and listened wisely, and expresses himself with almost a journalistic flair."

This book by one of our young preachers can be found in book stores now.

The other writer in our midst is Professor W. W. Sloan of Elon College. His book comes from his teaching of Bible and is a survey of the Old Testament. It is intended to meet the demand for a text in simple words which can be understood by laymen or college students.

Publication is by the Abingdon Press, the world's largest publishers of religious books. The book will come from the press sometime within a year. Dr. Sloan has called it "God Marches On," but the publishers propose as a title, "A Survey of the Old Testament, a Textbook for Undergraduates and Laymen."

It is good to have such writers in our midst. We can compliment them best by reading their books.

BOARD OF PUBLICATIONS TO MEET

The Board of Publications will meet Wednesday, September 5, at our church in Henderson, North Carolina. Those who have ideas concerning the improvement of this paper and how to get it read by our people are invited to tell any member of the board, the superintendent of the Convention, or the editor. We covet your help.

Some hearts may long for the days that are past,
But our eyes with hope of the future glisten,
Lo, now the dawn breaks upon the sky,
Lean out your soul and listen.

The world calls freedom's radiant way
And brightens with our sorrow.
The power of wrong may be strong today
But the right shall reign tomorrow.

In Memoriam

"Blessed are the dead who die in the Lord."

JACKSON

On July 16, 1956, God in His infinite wisdom saw fit to call from our midst Mrs. Philip L. Jackson, 53 years of age, who was a member of Damascus Congregational Christian Church of Sunbury, North Carolina.

We, the members of the Woman's Fellowship of which Mrs. Jackson was a member, wish to express our grateful appreciation of her tireless efforts in behalf of the Kingdom of God and to emphasize our deep affection for her by adopting the following resolutions:

1. That we realize God doeth all things well. While we mourn the loss of one who has meant much to us, and to others as well, we bow in humble submission to His divine will.
2. That we keep in lasting remembrance the high Christian standards and ideals of service, kindness, unselfishness and joyfulness which were in her daily living.
3. That we extend our deepest sympathy to her family, and commend them to our Heavenly Father who said "Let not your heart be troubled."
4. That a copy of these resolutions be sent to the family, a copy to the Christian Sun for publication, and a copy to be placed upon the minutes of the Woman's Fellowship.

Mrs. I. H. Pearce
Mrs. W. B. Carter
Mrs. E. E. Parker

What Do You Throw Away?

WALTER GRAHAM

That question was prompted as a result of a recent visit to two dwellings, one where a man lives alone and rents space to anyone who will stay with him and the other of a rather large family.

In both of these houses, it is a rare occasion when anything is thrown away. Truly the houses, not called "homes," were hardly fit for humans to live in.

Getting away from the debris of old papers, empty bottles, odds and ends of every possible type, what do you throw away in other realms?

Do you put aside unpleasant memories? Can you easily forget people who irk you, either in or out of their presence, or do you store up grudges and hurts for later reflection and amplification?

What do you do with the myriad opportunities to say "hello" as you pass down the street of your home town? How about going out of your way to write a letter to a friend who has lost a loved one, congratulate an associate on a raise?

Many times a day in just the ordinary routine of life, you have spare minutes. Do you waste them or do you use them to say a little prayer for yourself or others — or read a few pages or a chapter in a good book?

How about your day dreams? Are you perfectly content with your life as it is, thus throwing away small bits of ambition to be up and doing?

Are all your expenditures good financial investments or are some of them merely throwing more good money after bad?

God has a purpose for every life. Happy is the man who so spends all of his time and uses all of his resources and talents that nothing is thrown away except the valueless.

In The Fellowship

The preacher of colonial times was truly a leader of his flock. He comforted and sternly approved, and was revered by old and young alike. It is related that when a stranger asked Parson Phillips of South Church at Andover, Massachusetts, if he was "the person who served here", the parson replied, "I am, sir, the parson who rules here".

GROUND-BREAKING FOR SOPHIA CHURCH

A long-time hope of our church at Sophia, North Carolina, found the beginning of fulfillment when ground was broken for a new church building Sunday afternoon, August 19. Shown in the picture is the pastor, Rev. Avery Brown, shoveling the first spadeful of dirt; Stacey Hayes, chairman of the building committee; Leonard Staley, J. C. Hollingsworth, Mrs. Troy Hall, Mrs. Mabel Webster, members of the committee. This church of eighty members, organized in 1910 as a Congregational church, is undertaking without aid as yet to erect a new building on a new location at a cost of some $20,000. The sanctuary is to seat 200 worshippers, and six classrooms will be for the use of the growing Sunday school. The building is to be of block and brick construction, and much of the work is to be done by members and friends.

The Christian Sun

VOLUME 108 SEPTEMBER 4, 1956 NUMBER 33

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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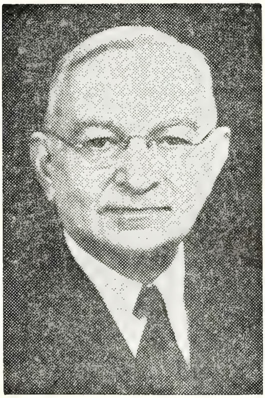

WARREN HATHAWAY DENISON

1870-1956

PASTOR, SECRETARY, STEWARDSHIP EVANGELIST

CHURCHMAN EXTRAORDINARY

Here And There Among The Churches

HAMPTON ROADS UNION

It is planned that the Hampton Roads Congregational Christian Union will be organized on September 11 to include our eleven churches in Norfolk, South Norfolk, Portsmouth, Newport News, and Great Bridge. Each church will be represented by its pastor and two lay delegates. It is planned that meetings will be only on call, when there is necessary business to be considered.

It is believed by many that this new organization will greatly facilitate projects of value to our churches in the Hampton Roads section of Virginia. These include united action in advertising, in gatherings of laymen and laywomen, in operating a School of Religious Education for church school teachers and administrators, in sponsoring mass meetings, union evening services, and cultivating and developing fellowship among our churches.

HOME-COMING AT HAW RIVER will be observed next Sunday, September 9, with Mr. W. W. Sharpe leading the Sunday school at 9:45, Rev. H. V. Harmon, pastor, preaching at eleven o'clock, and a picnic dinner after church served on the lawn of Dr. and Mrs. J. C. Wilkins. Former members, and friends are invited.

MOONELON camps have finished for the summer. Reports indicate that it has been a good season. Fuller reports are expected soon. The camp is available for church groups at any time.

ALBEMARLE MEN INVITE E. AND R. MEN

Martin A. Deese

The Laymen's Fellowship of the Albemarle Congregational Christian church had as its guests at the regular monthly meeting Saturday night, August 25 the Brotherhood of the First Evangelical and Reformed church of Charlotte, and Mr. S. H. Pell and Mr. Brown from Pleasant Ridge.

After a delicious supper consisting of barbecued chicken with all the "fixings," Mr. Pell spoke on the history of our church and of the Laymen's Fellowship. Following the formal service, men of both groups enjoyed talking with each other.

We feel that the meeting was of great help to us in becoming better acquainted with our future church, the combination of the Congregational Christian and the Evangelical and Reformed, which will be known as the United Church of Christ.

Mr. Ardelle Simons is our local president and is doing a fine job.

A GOOD REVIVAL at Lakeview is reported by the pastor, Rev. G. H. Veazey. While no members were added, attendance and interest were good, and the attendance at Sunday school and church the Sunday following was greater than before the revival. Rev. John Truitt, Jr., former pastor, was the guest preacher for the revival.

MT. OLIVET TRAINS CHILDREN AND SUBSCRIBES TO THE SUN

Winona Morris

Although our group of churches is without a regular minister, the Mount Olivet church in Green County, Va., held its annual Bible School in July. The children and young people practically demanded the school, so we got busy and gave it to them.

Teachers were Misses Garnet and Doris Morris, Mrs. Harold Herring, Mrs. Elphis Morris, Mrs. Bill Pernon, Mrs. Norman Morris, and Miss Winona Morris, director. Several other people helped by transporting children.

There were fifty-two fine, obedient children enrolled. All were eager to learn.

Today (August 26) we are sending in a list of subscribers to THE SUN which includes all of our church families, plus some extra subscribers. Many are subscribing because of a special campaign put on for about a week. The remainder of the list of twenty-one was made possible by a gift from one of our members, Norman W. Morris.

We feel that our new subscribers will derive a great benefit from our church paper, just as our regular subscribers in the past have done.

ROCKY FORD OPENS NEW CHURCH

On August 26 our Rocky Ford church in the Blue Ridge mountains of Virginia opened the new building they have wanted, and needed, for years. They have moved from up on the mountainside down near the new school. Doing most of the work themselves, they have erected a slag block building 32 by 70 feet with basement under about half of it.

A former pastor, Rev. G. H. Veazey, preached the opening sermon, and reports that the building is attractive and useful, that the people are enthusiastic and that the pastor, Rev. Dwight Moore, a student at Elon, has done a fine work this summer while living with the people there. Mr. Veazey expresses the confidence that the church is really going to be of service in its community.

Volume 108 Number 33

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

God Answers Prayer

I know not by what methods rare,
But this I know — God answers prayer.
I know not when he sends the word
That tells us fervent prayer is heard;
I know it cometh soon or late,
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayer to him alone
Whose will is wiser than my own.
Anon.

NEWS FROM LEBANON

The week of August 6, was Christian Stewardship Week at Lebanon church. We had the privilege of having Rev. Fred Register with us and we learned much about Christian stewardship. The men met in the church each night and the ladies met in different homes in the afternoon with Mr. Register. This was a rich spiritual lift to all who heard him. This week was a blessing to all of us and it helped us to realize that it is not what money does, but what giving may do for the givers that counts, and that stewardship must begin with the individual Christian before it can get into our homes and churches. We feel that the men did a great thing when they went out Sunday afternoon convassing in the homes of the members of the church. We are very proud of this step our church has taken in accepting the unified budget and we feel like great things will be accomplished in the future. The people of Lebanon are very grateful to Rev. Mr. Register for the fine work he did while with us. He was an inspiration to all who heard him.

The young adult group of Lebanon church sponsored a brunswick stew recently at Semora which netted them $121.91. This will be turned over to the building fund of the church. This group has a goal of $500 to reach by Christmas for the building fund. We know it will be paid.

There was no worship service at Lebanon the first Sunday night in September, as the church gave Rev. Robert Bennett that time for vacation. We realize that he certainly needs one for he faithfully works with our church and its members. We missed him and his family that service, but will be looking forward to our third Sunday service when he will be back.

HAYES CHAPEL PROGRESSING

B. G. Partin, Jr.

During the past two pears Hayes' Chapel Christian church has made much progress under the leadership of Rev. Rosser Lee Clapp, our pastor. This progress is both physical and spiritual.

Recently we have built two new Sunday school rooms and a vestibule, repaired the church roof, painted the church inside and out, and bought a new piano and some other Sunday school equipment. Now we are in the process of landscaping and improving the church grounds.

Our attendance has almost doubled during the past two years. At the recent Eastern North Carolina Sunday School Convention we received two banners — the Progress banner and the Mission banner. We are proud of them, and hope to keep them two or three years.

We had a successful Bible School with an average attendance of ninety pupils, leaders and workers. This is the first year we have had the Bible School separately. We observed Children's Day and Home-Coming Day this year for the first time in many years. We have close fellowship and cooperation through the church.

NORFOLK LEADERSHIP TRAINING SCHOOL

Our churches in the Norfolk area are planning a Leadership Training School to be held at the Congregational Christian Temple September 23-27. Plans include registration at 5:30 on Sunday afternoon, a light supper at 6:00 and two 50-minute class sessions. Other evenings the sessions will begin at 7:30 and end at 9:45.

All courses will be accredited by the Division of Christian Education of the Congregational Christian Churches and the Division of Christian Education of the National Council of Churches.. Sunday school teachers and officers and those who would like to work in this field are urged to take advantage of this fine opportunity.

CHARCOAL CLUB GIVES PARTY

Members of the Charcoal Club met recently at the Shallow Well parsonage in Sanford, North Carolina to give a "going away" party for the Rev. and Mrs. Julius Rice, who are moving to Bayside Church, Norfolk, Virginia.

This club is an informal group of students and graduates of Duke Divinity School and their wives, members of our denomination. Those present for the party in Sanford were Rev. and Mrs. Thomas Madren and their daughter Melody Joy, Rev. and Mrs. Rosser Lee Clapp and son Chris, Rev. and Mrs. Bill Starnes, Rev. and Mrs. Bill Simmons, Rev. and Mrs. Reuben Askew, and Rev. and Mrs. Max Vestal. Guests of the club were Rev. and Mrs. Warren Matthews.

DATES TO REMEMBER

September 18-19 — Mission Board Meeting — Moonelon

Fall Conferences:

October 29-30 — Virginia Valley Central Conference, Linville, Va. Mr. Clarence A. Phillips, President.

October 31-November 1 — Eastern Virginia Conference, Suffolk, Va., Mr. M. B. Williams, President.

November 6 — Eastern North Carolina Conference, Christian Light, near Fuquay Springs, N. C., Rev. Carl Wallace, Pres.

November 7 — Western North Carolina Conference, Hanks Chapel, near Pittsboro, N. C., Rev. L. M. Presnell, President.

November 8 — North Carolina & Virginia Conference, Hines Chapel, near McLeansville, N. C., Dr. H. E. Robinson, President.

When September Comes

When September comes, and it has come, it is time for the churches to check on what has been done during the year, and to plan for the completion of the Conference year's work.

Reports that have come this way indicate that our churches are in the midst of a fine year of activity and accomplishment. Within a month or two complete reports are to be made to the Conferences. These reports are very important; they will be used by many church groups and by historians to tell what we are doing in our day. The reports should be complete and accurate.

Much may need to be done during September and October. If apportionments have not been paid in full, if salaries or other bills are not up to date, if the members have not contributed what they should this year, there surely will be matters of finance to consider.

Then there are plans to be made for the coming year. A budget that will include all the financial needs of the church should be made carefully; considered well, and adopted by the church.

Promotions are to be made in the Sunday school and youth groups. Teachers are to be secured who will really teach members of their classes and who will enthusiastically seek for new members. Officers of the church are to be selected who will see that their part of the church program is properly planned and the work accomplished.

We must not forget the World-Wide Communion on the first Sunday in October. Rally Day, Thanksgiving, and Christmas programs mean much to a church when they are properly planned and executed.

Planning is a very important part of the church work. Never begrudge the time it takes to plan carefully all the work that needs to be done for the church. It will pay big dividends in successful attainment.

Welcome To Elon College

This week a new freshman class, expected to be about five hundred in number, will arrive on the Elon College campus with the supposed purpose of attaining collegiate education. Many of them will be away from home for the first time. They will be on their own for the first time. Decisions may be difficult to make since they have been accustomed to have them made for them, or to have been assisted by their parents. But suddenly they are no longer youth but are college men and women.

Colleges are accustomed to welcoming such persons, and are expert in guiding them from youth to adulthood. That is part of the business of institutions of higher learning, and especially Christian colleges. It is expected, therefore, that the welcome to our college campus will be a happy experience for those who honor our institution with their presence.

At Elon this year many of the students will be housed in beautiful new dormitories, and all will dine in lovely surroundings. Graduates of another day who have not been back to Alma Mater for several years can scarcely imagine the beauty and comfort of the new buildings which will be the home for our college students. An old grad remembers the story of the student who asked a faculty member where he could get someone to take wood to the third floor for his fire and was told by the professor: "I am not busy right now; I will carry it up for you."

It is a new Elon College to which our students go this year. They will surely be pleased, and will proudly care for the buildings so those who follow them may also enjoy lovely surroundings in which to live.

While this paper cannot speak officially for the college, it is certain that all former students, graduates, teachers, and all friends of the college will receive a very cordial welcome whenever they find time to visit this growing institution that we all love.

Dr. Denison Dies In Iowa

The Rev. Dr. Warren Hathaway Denison, Secretary of the General Convention of the Christian Church since 1927, died suddenly August 27 at his home in Grinnell, Iowa.

Dr. Denison was born in 1870 at Huntersland, New York. A graduate of Antioch College, Yellow Springs, Ohio, he received a Master of Arts degree from that school in 1897 and a Doctor of Divinity degree from Elon College, Elon College, North Carolina, in 1908.

He was ordained to the ministry of the Christian Church in 1896, and served in various pastorates from 1896 to 1918. In 1918 Dr. Denison became Superintendent of the Forward movement of the Christian Church. He served as President of the Mission Board and as Secretary of the Bureau of Stewardship, Promotion and Social Service of the Christian Church from 1922 to 1926.

After the union of the Christian Church with the Congregational Churches in 1931, Dr. Denison served as an assistant Secretary of the General Council of the Congregational Christian Churches until 1939. He also served from 1931 to 1939 as the Executive Secretary of the Commission on Christian Stewardship of the Congregational Christian Churches.

Since 1939 Dr. Denison has been active in specialized services in church administration and church finances.

Dr. Denison has served as a trustee of Defiance College, Defiance, Ohio, and as Secretary and member of the Board of Trustees of the Christian Publishing Association, Dayton, Ohio. He was a member of the United Stewardship Council of the United States and Canada.

Dr. Denison was the author of **A Vital Christian Approach to Church Finance.**

Dr. Denison is survived by two children, Martha Lucy, (Mrs. Adrian Rondileau) and Mary Alida, (Mrs. Judson E. Fiebiger), of Grinnell, Iowa.

A host of friends in the Southern Convention will long remember Dr. Denison for his effective leadership, Christian spirit, and eager interest in our area. At 86 he was exceedingly active, alert and anxious for the welfare of the churches. THE CHRISTIAN SUN will miss his generous counsel, and extends to the family sincere sympathy in their sorrow.

Former Norfolk Minister Dies

A recent issue of ADVANCE carried the following announcement.

The Rev. Philip S. Sailer, Congregational Christian minister, died in Carversville, Pa., on June 26, 1956.

Mr. Sailer was born in Finesville, N. J. in 1867 and was ordained in 1893. He started his inistry in Tullytown, N. J. and came to Carversville in 1895. After spending a number of years in other parishes, he returned to Carversville in 1937 and served the Congregational Christian Church until his death.

A note from Mrs. L. W. Stagg, who sent the notice for this paper, and who was a member of Memorial Temple, says:

"Dr. Sailer served very acceptably at the old Memorial Temple in Norfolk during the earlier days of his ministry, and was well known, and beloved throughout the Eastern Virginia Conference."

Area Conferences On Evangelism By Virginia Council Of Churches

For many months, the Department of Evangelism of the Virginia Council of Churches has been developing plans for holding three Area Conferences on Evangelism, as follows:

NORFOLK — September 10 — Y.W.C.A.
RICHMOND — September 11 — Y.M.C.A.
ROANOKE — September 12 — Y.W.C.A.

LEADERSHIP

The Chairman of the Department of Evangelism, Dr. A. E. Acey, of Danville, has given general direction to the development of plans. The out of state leaders will include: Dr. Paul Sturges, New York City, Director of Educational Evangelism, National Council of Churches, who will discuss "The Christian Teaching Mission," and "Community Home Visitation Evangelism." and Dr. Wayne E. North, Nashville, Tennessee, Field Director, World Wide Church Attendance Movement, who will discuss "The Virginia Church Attendance Effort," and "The Community Preaching Mission."

BASED ON SCIENTIFIC STUDY

As a basis for discussion, members of the Conference will receive a summary of Dr. W. E. Garnett's recent study of Virginia churches and church trends. **This study indicates that approximately one half of Virginia's citizens are unchurched.** The central problem for each conference will be:

HOW CAN THE CHURCHES OF A COMMUNITY WORK TOGETHER MORE EFFECTIVELY TO FORWARD THE WORK OF EVANGELISM IN THE COMMUNITY?

These Area Conferences on Evangelism will be different from other conferences on Evangelism. Each conference will undertake to develop a consensus of opinion regarding the importance of COOPERATIVE EVANGELISM and regarding the steps which ought to be taken in order to make COOPERATIVE EVANGELISM effective in the community.

CLERGY AND LAITY INVITED

All ministers, laymen and church women who have a concern for developing plans to extend the influence of the Christian Gospel to **the other half of Virginia's citizens** are invited to attend one of these conferences. Each conference will open at 9:45 a. m. Lunch will be served at noon and each conference will close at 3:45 p. m.

Feet

HENRY E. ROBINSON

VARIOUS PARTS OF THE BODY HAVE SERVED OFTEN AS SYMBOLS OF THE SPIRITUAL GRACES

Our feet are the portion of body which is in contact with the ground. An old adage says: "Keep your feet on the ground." In other words, this means to face reality, to see life as it is, to deal with one's problems realistically. In many situations the path we tred is stony and rough. Our feet grow sore. We are ready to turn back. But God has furnished us no other way to travel. We must keep our feet on the ground and in the path.

Our feet are symbols of motion. Indeed, in these days we are on the move. No other generation has been so mobile. We travel hundreds of miles quickly and in comfort. Does this not demand of us that we surely know where we are going? In this fast moving age we can become lost very quickly when we travel with speed in the wrong direction. Hence, more pertinent than ever is the prayer for guidance, "Direct us, O Lord, in all our doings —" should be daily on our lips. A number of years ago someone asked if trains did not make for a better world. The answer came back — yes — if good people ride on them. Otherwise it meant that meanness would travel faster and further.

The foot not only may be misguided but it may be used to hurt people. We know about people who go about kicking others around, stepping on feelings. The word "kick" is applied to actions of those who are disgrunted and dissatisfied. We say they are always "kicking" about something. We must ever be watchful that the foot which is such a powerful instrument for good is not used to hurt, tear down, and destroy.

One of the old gospel hymns contains these words: "I'll go where you want me to go, dear Lord." This promise is in response to Jesus command: "Go ye into all the world and preach the gospel to every creature." He also during his ministry sent forth his disciples two by two on missions of teaching and healing. The word "apostle" means "one who is sent." And what shall carry us? Feet will carry us — feet that are dedicated, consecrated, and directed according to his holy purposes. "How beautiful upon the mountains are the feet of them that preach the gospel of peace."

When Jesus wished to assure his disciples of his devotion, humility, and service, he took a towel wherewith he was girded and washed the disciples feet. Jesus does not come in person to perform this act today for us. But surely we can be cleansed by spirit and say with Peter, "Not my feet only, but also my hands and my head." In his spirit of commitment let us this day bear in mind the path which leads to some humble threshold which needs our presence to say the comforting word, to bring companionship to loneliness, to bear the tidings of good news which is the gospel. And may we never forget in our prayers and our gifts those who have gone in our stead to the far corners of the earth to bring peace, goodwill, and understanding in the name of Christ.

Fall and Winter Christian Temple Theme
A Growing Church Family

FRANK R. HAMILTON, MINISTER

The theme of our overall church program this Fall and Winter is "A Growing Church Family." It stresses the point that we in this church are a family, and that we need to grow in our realization of what it means to be a part of a church, and what it should require of us in the way of responsibility and service. All our thinking and planning and effort this Season will focalize on developing our "sense of belonging" to God's family, His Household of Faith, With this sense of belonging we will endeavor to cultivate and develop a "sense of responsibility" that will issue in dedicated service.

Our theme implies the importance and the need of growth, —mental, moral and spiritual progress and development, — in the personal realm, in the church's organization, and in our social outreach, as we touch the lives of others. We want to grow in number of members in our church, and in our church school and young peoples' fellowships; growth must be manifest in ever more efficient organization of our talents and resources to do His work. We should grow in our prayer life, and in our service for others. Those of us who have committed ourselves to Christ, can be recommitted to grow in grace and the knowledge of Him. With the planned increase and outreach of our church program, we need to consider carefully and prayerfully our growth in giving for the support of the church's mission, here and elsewhere.

To emphasize areas of growth and improvement, it is planned to have on the first Monday evening of each month, a "Church Night", when our entire church family breaks bread together, and then convenes in various segments for the monthly business and inspirational meeting of the various organizations. It will be a monthly gathering for each member of every family, with a nursery for the little tots, a movie for the older children, and group organizations of the church for young people and adults. There will be a place for every one of every age to learn and to grow. Stress on growing as a church family will be evident in our church school, in the Worship of the church, and in the programs of the varied organizations that make up our church family. As was said of our Lord, let us also "grow in stature, and in favor with God and man" through worship and study and service in this church we love, which merits and deserves our loyal devotion.

In The Voice of the Temple

A Pod Of P's About The Deering Pastors School

H. S. Hardcastle

THE PLACE:

Deering Center is in the heart of the New Hampshire hills clothed with lovely trees, covered with green grass, studded with lovely lakes. The Center, including about sixteen hundred acres is owned by the Home Board outright and is used for long periods for many purposes. There is a very large central building serving as dining hall and kitchen and chapel and auditorium, etc. another large building which houses classrooms, library, lounging room, "camp family" quarters, and a modern laundery well equipped. There are a large number of sturdily built cabins nestling cozily under the trees, with modern conveniences close at hand. There are also cabins for families — professors and their wives and children. There is a spacious "campus" with croquet grounds, volley ball courts, and a large baseball field. There is also a large swimming pool of fresh, ever changing water located in a lovely spot at the Center. The Center is an ideal place for any kind of Conference or School.

THE PURPOSE:

The Home Board maintains the Pastor's School at Deering as a special service to ministers of our fellowship. The School is designed as a "refresher course" for ministers, especially of town and country churches. Here in ideal conditions, under expert and experienced leadership, ministers, and their wives, spend three weeks in fellowship, study, recreation and worship. It is a rewarding, renewing, rememberable experience. No minister who attends the school is eligible to return until after five years, thus making the School available to as many men as possible.

THE PEOPLE:

The Faculty is of the highest caliber, outstanding men in their fields. Dr. Truman Douglass, Executive Secretary of the Home Boards is the Dean of the School. This year the professors were: Dr. Roger Shinn of Vanderbilt School of Religion, who taught a course on Theology. Dr. Browne Barr of Yale taught the course on Homiletics, Dr. David Napier the course on Old Testament, Dr. Wesley Hotchkiss the course on Rural Sociology, and Reverend Robert Spike the course on worship. Each of these men was an authority in his field. Napier was also from Yale, while Hotchkiss and Spike are the heads of our Departments of Town and Country, and of Evangelism and Worship respectively. It was an inspiration to be in the classes of these men and to talk with them informally.

The Student Body, about fifty in number came for the most part from the states East of the Mississippi, but there were men from Texas, Washington (State) Puerto Rico and one man from Australia. In addition to our own Congregational Christian men, there were a number of E. and R. men and their wives and this added to the enrichment of the fellowship. These men represented all shades of theological outlook and many different types of churches. There was a fine spirit of fellowship throughout the School.

The Camp Family, consisting of Mr. and Mrs. Rodney Gilbert and a number of high school and college young men and women looked after our comfort and convenience in a splendid way. A registered nurse was also on duty throughout the school, but fortunately did not have much to do. Mrs. Johnson, the cook, served an abundance of delicious food in large variety. Miss Bayer, Dr. Douglass' Secretary handled the details of the school most efficiently and graciously.

Thus it was that about a hundred of us, including the professors' wives and children, lived together for three weeks in lovely surroundings and in fine fellowship.

THE PROGRAM:

Classes every day, including Saturday, four every morning, with a brief intermission, and one class after lunch. A study period or quiet peroid was observed for a couple of hours after lunch each day. Recreation period was from four to six o'clock and was greatly enjoyed by the ministers and members of the camp family in a variety of games, including match games of volley ball and soft ball between the groups. Morning prayers were held every morning and evening prayers or vespers every evening. There were a variety of programs each night, with Satruday night a kind of family night, featuring good pictures. Services of worship were held on Sunday morning in the nearby Deering Center Congregational Church with members of the faculty as guest preachers. A Communion Service was held on the last night of the school, with Dr. Douglass preaching the sermon.

A very popular feature of the school was the Sunday evening "open house" which Dr. and Mrs. Douglass held at their summer home Hilltop. In a majestic panorama of hills and mountains, and above a large lake at the foot of Hilltop, picnic supper was held on three occasions. Then the group gathered in the house or on the large porch and sang the great hymns of the church. These were happy occasions and our hearts will be warmed upon every remembrance of them. A group also took a tour of the White Mountains on one Sunday.

THE PRODUCT:

There is no machine which can register the results of such a school. But there is no doubt but that those who attended the school returned to their work, rested and restored in physical strength, quickened and stimulated in mind, renewed in spirit, and in consecration and devotion. It is quite likely that there is no money that the Home Board spends that pays larger dividends for the Kingdom than the allocation it makes for the Deering School every year.

It should be added that Reverend and Mrs. Melvin Dollar and the writer represented the Southern Convention at Deering. There were other men from the Southern States there, including Negro ministers. The writer hopes to go back to Deering in 1961!!.

WHY LIVE IN SIN?

G. H. Veazey

I want to know, if one can tell,
A single reason why
Some people never pray to God
Until they come to die?
They live for self, and never stop
To take one serious thought
That one great day, they know not when,
They'll face the deeds they've wrought.
The Bible plainly teaches us
The way we ought to live —
That one great day we'll meet the Judge
A strict account to give.

In Lakeview Bulletin Where Rev. Mr. Veazey is the pastor.

United Church Of Philippines

A Bird's Eye View of the United Church of Christ in the Philippines

By Bishop Proculo A. Rodriguez

It is a Christian community of 300,000 souls having joined together from the following denominations: Presbyterian, U. S. A, Congregational Christian, Evangelical, United Brethren, and Philippine Independent Methodist.

It has four Jurisdictions by the Basis of Union, each with a bishop as overseer.

The title bishop is an administrative title and not a status for life. There is only one ordination in our United Church of Christ in the Philippines. A bishop may be elected for three terms of four years each, and then no more.

The Highest Governing Body — The General Assembly, The Executive Committee (meets every 2 years), 4 Bishops, 2 General Officers, and 8 Leaders (1 moderator and 1 lay representative from each jurisdiction).

The fraternal workers or missionaries are requested by a personnel committee with Filipino and missionary representatives from each demonination assigned to a task and area.

If a missionary is not happy he can tell this personnel committee.

Our frequent getting together is uniting us more closely. We each spur one another according to our point of strength. And the section or sections previously neglected gets attention now. We are all convinced we are the stronger for the union.

We have some twenty city churches and all the rest are town and country churches.

The rural churches predominate upon agriculture for occupation and livelihood. Some 75% of the Filipinos live in villages of less than 2000 people.

Except the so-called Home Mission projects supported in two cases jointly local and outside (foreign) sources, all the local churches are self-supporting.

All the annual Conferences or Associations are self-supporting. This includes circuits.

The helps that come from the cooperating Mission Boards in the United States, go to the Departments of Promotion on the National level, namely:

Promotion of evangelism; stewardship; literacy and literature; religious education; rural reconstruction; women's work and youth work. One half of the Bishops' salaries come from this pool, but there is a goal of complete assumption of this part by the jurisdiction at the end of a ten year period from this year.

To describe the present characteristics of this church, apart from its constitutional set-up, the picture would be like this:

It is a church with a heavy contingent of volunteer lay workers. Of the total of a little over 500 who are in charge of shepherding the flock, one half are unordained. In the situation where the ordained ministers are responsible for from two to five congregations on the average, the laymen have to take a large share of the responsibility. The laymen serve as follows:

(1) supply preaching and pastor, (2) raise funds for erecting church buildings or support outreach projects, and (3) act as trustees of church-related high schools and also secure support for these.

It has a growing contingent of women taking an increasing load of responsibility in the program of the Church.

(1) They promote and support Kindergarten projects, (2) help support church-related schools, (3) Institute Family Life Conferences, and (4) secure scholarships for ministerial students.

The church believes strongly in the

Bishop and Mrs. Proculo A. Rodriguez

NOTE: Dr. Rodriguez, an outstanding leader and a Bishop of the United Church of the Philippines, presented the foreign mission study on "Southeast Asia" at the Elon School of Missions last June. The above article comes from the notes on one of his lectures which he loaned to Mrs. Booth, editor for the Southern Convention women.

strategy of church-related schools — chiefly high schools and a limited number of colleges. Whereas formerly the missionaries were almost altogether opposed to the idea, Filipino leadership, has convinced them of its wisdom.

It has been shown that we have a better chance of getting more candidates for the church vocations.

Our Silliman University supported by the Presbyterian Board has sent men to important positions in public service and has given a good name to all the Protestant bodies in the Philippines. It has actually secured for us a place in higher councils of the government.

The Church believes in a well educated ministry both for home and foreign service. We have a union project with the Methodists on the Bachelor of Divinity level; another theological school on a little lower level requiring two years of preparatory college work before the professional studies of three years, and a year on the field before graduation. This is strongly oriented to the needs of rural situations, having strong emphasis on rural sociology beside the approved theological courses.

For the present our church finds these two projects too heavy to carry alone but it is here where your American aid is giving us strategic strength.

The Church believes in sharing responsibility in the total mission of the church all around the earth. It took a leap of faith when the General Assembly in 1952 voted to send Filipino Missionaries to Indonesia and Thailand in answer to invitations of the National Councils in these countries. To Thailand was added a nurse. To Indonesia we may soon add a teacher in mathematics. To a new field, Okinawa, we are sending a dentist. There are a number of our recent graduates who are offering themselves for missionary service.

We feel under God that there is great wisdom in helping Indonesia to make more effective her 2,000,000 Protestant members. Their leadership is limited in number as the Dutch had not prepared them for this day of independence and changed political situation.

Where there is general feeling against the white man, the brown Filipino with equal zeal and devotion can fill the gap. The Ecumenical Church then may give the necessary support where our Church is not able to provide. Here comes the great achievement of strength of the Ecumenical Church.

Lastly, the United Church in the Philippines wants to play a strong part in realizing the formation of a strong council in East Asia where the neighboring churches may consult with one another in the advancement of evangelization in that part of the earth. With the other countries of South East Asia we believe that we should have the opportunity to size up our situation and by mutual consultation arrive at some conclusions regarding policies without being obstructed by voices from far away church authorities before we have had a chance to exercise the best thinking of people who have arisen from the indigenous cultures.

Of course, criticism from friendly sources should always be welcome. It is in fact necessary. But too often has cold water been thrown upon suggestions newly inspired. And it is a fact that supposedly world committees have met on occasions without representatives from the East. Can anyone blame us for desiring participation on full equality basis when it is inspired by gratitude for the grace of God and to exercise obedience to His Holy Will on the highest level?

Indian Statement On Missions

Two foreign missions officers of the National Council of Churches have warned that American Christians should go slow in assessing both the truth and the importance of a report critical of the missionary movement issued recently by the State of Madhya Pradesh in India. The report, drawn up by an official committee of inquiry, urged the withdrawal of missionaries sent to India primarily to proselytize, called for restrictions against proselytizing Indian citizens, and sought establishment of a Christian Church supported only by Indians.

In a joint statement Dr. Marlin D. Farnum and Dr. Roland W. Scott, respectively chairman and executive secretary of the National Council of Churches' Committee on Southern Asia, stressed that the Indian group spoke only for a state in India, not for the Government of India itself. Moreover, the state committee did not include a recognized Christian leader and its investigatory methods appeared biased from the beginning, they said.

The missions officials sharply criticized a further claim by the Indian group that Christian evangelization is directed at reviving "Western supremacy". Said their statement: "It is astonishing to learn that an official committee should reach such a conclusion. . . This misconception as seriously reflects upon the Indian Church as it does upon those Churches in other lands that have repeatedly shown their desire to be free from national and political complications."

Greensboro Gave Bibles At Christmas

Mrs. O. H. Paris

As the end of the year draws near and we look back over the work of our Society, or Auxiliary, there is always some program that stands out and you think of it again and again because it brought meaning and inspiration to your life.

One such program for the Greensboro Auxiliary is our Christmas program — "Annual Christmas Party" we call it — a time when all the circles come together in the Fellowship Hall of the church to mingle, have fun, and to share the Christmas spirit. At the close of the evening, in a service of worship and dedication, we bring our Christmas offering. Sometimes our gifts are in the form of money, again it is some other designated friendly service, which is always over and above our quota.

Last year our friendly service chairman asked that we bring Bibles for our Christmas offering. She suggested that we personally select the Bible, as we would for a close friend, put our name in it, and bring it to the party.

It was a real experience to be one of a hundred women who brought and placed one hundred Bibles at the foot of a lighted Christmas tree, praying that those who received them may, too, realize some of the glory of Christmas as we know and experience it.

These Bibles went to Africa, India, the Philippines, Cotton Valley School in Alabama, the Church of the Open Door in New York, and a goodly number to Superintendent J. T. Stanley to fill requests from two mission churches in his area.

Our Christmas was made happier because we felt that perhaps one hundred more people would have a Bible of their own to turn to, just as we do, in times of sorrow and distress, and in times of joy and thanksgiving.

Our Women Report

Richmond Women Report Active Year

Mrs. Dennis F. Cofer,
President.

"To look up and not down,
To look forward and not back,
To look out and not in,
And lend a hand"

Edward Everett Hale

With the inspiring theme, "Out of the Heart of the Gospel" ever before us, we have been busy trying to meet some of our responsibilities during the year.

We started off the year with a very informative speaker, followed by a tea. A letter of invitation was written to all the women of our church to attend the first meeting and all other meetings because we realized every woman is a member of this fellowship.

Our study book, "Hope Rises From the Land" has been reviewed. A talk on Indian Americans was given and slides were used emphasizing the main points of interest. Our opportionment has been paid quarterly. We observed World Community Day, World Day of Prayer and May Fellowship Day.

Our fellowship has helped financially as follows:

(a) Redecorating the church sanctuary

(b) Family night supper

(c) Entertaining the Elon Choir

(d) Recovering floor of Fellowship Hall

We belong to and are active in the United Council of Church Women. We have helped the Detention Home by paying a small amount for the Chaplain's expenses. At Christmas time, stockings were filled with useful items as well as edible things. These were given to institutions in our City.

One of our members, Mrs. Louise Dunn Lewis, has attended all meetings of the United Church Women of Richmond for over five years and has received open recognition at one of their meetings. It was pointed out that this was an outstanding attendance record. Our church was number one in having such a record.

Flowers and gifts have been sent to our sick and bereaved members during the current year.

The fellowship has the fifth Sunday of the months as an assignment from our Sunday School Superintendent for the opening program on our women's work. This usually is a missionary program. The Thank Offering Program was observed and emphasis was given to our church in South Africa. The collection amounted to $22.00. The annual bazaar and turkey dinner was held last November, netting the organization $165.20. Three pairs of pajamas have been sent as our friendly service project. Shampoo and pecans have been sold during the year to help buy items needed for our church.

The Lenten banks were used this year and we received $107.50 from them, one-half of which was given to our church treasury.

We have used the literature packet and found it most helpful. May we say thanks to those who prepared it. We sponsored a reception for our beloved pastor and wife, Dr. and Mrs. Roy C. Helfenstein, who retired on July 1, 1956.

In closing, I would remind us all that the integrity and strength of purpose of the Women's Fellowship depends on each individual.

Valley Women's Board Meeting

Mrs. Jean White, Secretary

The Executive Board of the Valley Conference Women's Fellowship met at the home of Rev. and Mrs. R. E. Newton, Luray, on July 26. Twelve members and fourteen visitors were present, including nine life members. A special guest was Mrs. J. L. Neese, whose husband is serving as supply pastor of Shonrock Group.

Mrs. R. A. Whitten led the opening worship. The district superintendents gave reports of the Spring Rallies. Miss Lucy Clark was the guest speaker at all these rallies. $43.62 was the amount of offerings from these meetings to be sent to Ceylon.

Mrs. Virginia Monger was chosen to serve on the nominating committee in the absence of Mrs. Minnie Hensley.

The theme of the Fall Conference will be "Think on These Things."

Albemarle Society Reorganizes

Mrs. M. H. Troutman

On Thursday night, August 9, the two circles of the Albemarle Women's Fellowship met in joint session in the basement of the church.

President Lena Sells called the meeting to order and led the devotional period.

The purpose of the meeting was to divide into three circles. This was done by the shake-up system. After the group was divided, each circle retired to separate rooms to elect their officers for the coming year. When this was completed they reassembled to elect the general officers. Mrs. Bettie Talbert Harward was elected to serve as president, Mrs. Violet Kimmer as vice-president, and Mrs. Marshall Troutman was re-elected secretary-treasurer

After the business session, the social chairman served refreshments to all who were present.

We are looking forward to a great year among our women, and we seek God's guidance that we may do his will in all that we undertake.

An Organ For Isle Of Wight

Mrs. Goe. F. Walls

The Women's Fellowship of the Isle of Wight Christian Church has had a most interesting year. We have enjoyed our study books and the programs from the "packet". Our biggest effort of the year went for an organ for our church — and in just a few months our Fellowship, with the help of the choir and the Men's Bible Class had a new Hammond Spinet all paid for and installed. In addition to our Friendly Service Quota, we have contributed to Patrick Henry Hospital for the Chronically Ill — a wonderful institution near us that cares for the aged and ill.

Our church and our Fellowship are so small in number, that it is hard to separate accomplishments by groups. We have sponsored Vacation School with two neighboring Methodist churches. Our World Day of Prayer has become a tradition in the community. We are blessed that everyone works so well together for the Lord's work in our church and community.

Russia As Seen By Americans

Conditions Are Improving

W. W. Sloan

Americans can't get enthusiastic about living in Russia. We saw no one in rags or bad clothing. We found but one or two beggars. However, clothing is fitted poorly and is drab. Prices are fantastic. It is impossible to say what prices are. Russian money is not on the world market. We had to pay twenty-five cents for each ruble. At that rate chocolate bars cost $4.25 to $7.50; cotton dresses from $43.50 up; women's shoes $119 up; men's shirt and tie $37.75 up; a glass cake plate $55.00.

The question rises, What are the wages? I asked the manager of a textile mill employing 3100 people. I also asked the director of a great apartment house building project. In both cases I was told that the average of all employees is 800 to 1000 rubles a month. When I talked with the U. S. ambassador he said he had been given the same figures but could not learn how many top men with salaries thirty to forty times the lower workers were included. Taking this figure at face value would make the ruble worth about twenty-five cents. This makes the price of food and clothing extremely high.

On the other hand rent is very low, about five per cent of one's salary. Every one rents, as the government owns everything. One may build or buy a summer home at a resort but the government still owns the land. In some parts of Russia homes may be similarly built, but in Moscow and Leningrad no single family houses are being constructed. There are some fairly old ones built of logs. In Moscow the government is building about 33,000 apartments a year. Most of these are nine story buildings; a few show places are much taller.

Apartments look much like the cheaper ones we built thirty to forty years ago. Most are two rooms plus kitchen and bath. There are no built in cupboards or closets. Outward appearance is not bad, but closer examination shows very poor workmanship. We saw outside tile coming loose from buildings only three years old.

This poor workmanship is doubtless due to the lack of trained craftsmen. Most physical work, brick-laying, plastering, paving, concrete work is done by women. The one collective farm we visited employs 140 men and 260 women. When one learns that from sixty to seventy per cent of the physicians are women the question is raised, what do the men do? A partial answer is that a great many men were killed during the war and that a large number are now in the armed forces. This great number of employed women and a certain amount of legal abortion has cut the birth-rate to such an extent that Russia's population is decreasing a bit.

Moscow has numerous grandiose show-places, its permanent agricultural fair, new skyscraper government buildings, down-town streets 175 feet wide, its subway. Two years ago in Christchurch, New Zealand a man talked with me about subways. He spoke well of those in Paris, London, New York, "but of course they are nothing compared to the Moscow subway". I attributed this to his Communist leanings, but must apologize. I have seen the major subways of the world and must admit that those of Moscow are by far the most beautiful, cleanest and probably most efficient. Marble, alabaster, flourescent lighting and statuary make them more beautiful than most palaces. The tomb of Lenin and Stalin in Red Square in front of the Kremlin is the most modernistic edifice in Moscow. A line of people miles long passes every day through the tomb to see the bodies of Lenin and Stalin. We had difficulty analyizing our own impression as we "viewed the remains" of these two heroes of the U. S. S. R. We wonder when Stalin's body will be removed.

Russia claims to have no illiteracy. Seven years of schooling is compulsory. This is being raised to ten. Among the requirements for the first ten years are six years of foreign language, algebra, geometry, trigonometry, chemistry, physics, astronomy. Those who make high grades are taken to the universities which produce great numbers of scientists and engineers. Some of the thinking these people learn to do may in time be applied to new ideas of government and world relations.

The major university, that at Moscow, is startling. Most of it is housed in a new group of buildings on the edge of the city. The central building is thirty-two stories high. This is flanked by two eighteen story buildings. Next to these are six nine-story buildings. Most of the students live in small apartments in these buildings. Of the 23,000 students 5,000 are taking their work by correspondence. When one gets his education in Russia he is told where his government needs him most. He has very little choice. He is like the man who is reported to have said, "I am told that I have lost my mind, but I don't miss it."

While the apartment buildings have many trees and flowers around them practically no provision is made for parking automobiles. Most Russians never expect to own a car, but this is true only to a lesser degree of most people of the world outside the United States. On one count I found 240 trucks to a hundred cars on Moscow streets. Except for sports events and dramatics there are no advertisements in Russia, in newspapers or subways. There are no bulletin boards. Show-windows in stores are small. There is little inducement to buy. Prices are often given as 201 rubles or $52.30 where we should commonly try to entice people by quoting $1.99 or $49.98.

The nearest to western selling is a Russian version of the Good Humor man — woman in white costumes with small carts from which they sell ice cream or soft drinks. A bit of capitalism creeps in here too. Farmers have their own gardens. Their women stand along the city streets selling flowers, fruit and vegetables they raise. Very small apples sold for two rubles or fifty cents each.

There are few luxuries. I walked about three miles through crowded streets in Moscow and found only ten people smoking. The only hearing aid we saw was that of one of our party. It attracted attention wherever he went. A comparatively small number of people were seen wearing glasses.

Russians everywhere were courteous to us. In the subway and at an open-air concert Russian people insisted upon giving us their seats. They are eager to be friendly to foreigners, to get acquainted. A great many Orientals, Chinese and North Koreans, are in Moscow and Leningrad, but few from outside the Iron Curtain. Some Russians are getting permission to visit the West. As Communists and non-Communists get to know one another Russian isolation and mistrust will disappear. Our visit may be but a drop in the bucket, but every drop helps.

Christ Among The Churches

Memory Selection: Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me. Revelation 3:20.

Background Scripture: Matthew 18:20; John 21:1-44; Revelation 1-3

Devotional Reading: Revelation 3:7-13

We do not know who wrote the book of Revelation. There is great difference of opinion among scholars as to who did write it, that is, which John wrote it. It makes no difference — its message is just as vital as if we did know who wrote it. It is a mysterious book, full of mysteries. There are some folks who profess to know all about it and who can decipher all its hidden meanings. Beware of such folks! Bishop Moore says that when he meets such a man he shakes his hand, says "I'm glad to have met you" and then turns away to seek "lower altitudes" where he can breathe. But this does not mean that because we cannot understand all of Revelation, we cannot understand any of it. There are many practical lessons in this mysterious and even fantastic book.

A REVELATION OR UNVEILING

"The revelation of Jesus Christ" — thus opens the book of Revelations. This is the key that unlocks the book. It is an uncovering, an unveiling, a disclosing. It is as if a great door swung open. And the central figure is Jesus Christ. The unveiling of Christ, the final truth about Christ, is in this last book of the Bible. He is the Alpha and the Omega — the first and the last. He is the Conquering Christ. He is Lord and King and Savior forever and forever. Amen.

A COMPANION IN TRIBULATION

The book is written to men and women who are in great tribulation, who are undergoing persecution. It is also written by a man who himself is suffering for his faith. He is their "brother, and companion in tribulation. He has been banished to a lonely island and put to forced labor because of his loyalty to Jesus Christ. Therefore his words have weight. There fore they carry courage and inspiration. The words of any man who has suffered for his faith, who has been loyal to his convictions at great cost, carry weight. It was because Christ was tempted and because He suffered, that He is able to help us.

IN THE SPIRIT ON THE LORD'S DAY

It was because John was "in the Spirit on the Lord's day" that he heard a great voice, and saw a great vision. "In the Spirit on the Lord's day — what a difference that can make in a person's life." Here is one man who uses the Lord's day for loafing, for recreation, for working around the house, for reading nothing but the Sunday paper, for purely secular purposes, and he does not hear any word from God and he sees no vision of better things. But here is another man who is "in the Spirit on the Lord's day" — the spirit of reverence and worship, the spirit of humility, the spirit of obedience, and there come into his life new insights into truth, new uplift of spirit, new outlooks upon life, new adventures with God. What a difference it would make if people came to a service of worship "in the Spirit on the Lord's day"!

ALIVE FOREVERMORE,

"I am he that liveth, and was dead and behold I am alive forevermore, Amen". It is the living Christ who speaks. It is the One who has conquered the Cross and the Grave, and who is alive forevermore. God has highly exalted him and given him a name that is above every name, and placed him upon the throne of the world. He has given to him the keys of death and the unseen world. His word is with power. He is clothed with all authority. He is sovereign of the universe. Death no longer has dominion over him, or over those who commit themselves to him. Because he lives, we too shall live. Let those who are undergoing trial and tribulation remember this fact, says John in the opening words of his letter.

NOTE: See page 15 for September 9 lesson

SUNDAY SCHOOL LESSON

September 16, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

LUKEWARM, UGH; UGH; UGH;

"So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. "Not very elegant language, but understandable at that. If the Church at Laodicia had been enthusiastic and afire with zeal something good could be said in its behalf. If it had been violently opposed to Christ, he could have done something for it. But he could not stomach it because it was lukewarm, neither cold nor hot. One suspects that there are a number of churches which make our Lord feel a little squeamish in his stomach. To be sure thay have nice building and budgets. Their services are precise and formally correct. Their members are well dressed, well-to-do, socially accepted, creedally correct, ethically and doctrinally sound. But there is no fire in the church. The church is lukewarm. Self-satisfied, self-righteous, exclusive, comfortable, quite tolerant, undisturbed by conditions in their community and in the country and the world, they are little more than country clubs or civic organizations. Not bad at all, simply indifferent. But that indifference is a plague. Indeed one suspects that Christ would rather have a church be against him, than to be indifferent toward him. The warning against the church at Laodicea needs to be sounded forth in our modern world.

LOVE AND REBUKE

"As many as I love, I rebuke and chasten." And his rebuke and his chastening are an expression of his love. Where do folks get the idea that if they love God everything will be fine and dandy? He disciplines and rebukes us and chastens us because he loves us and because he wants to develop us into men and women of moral and spiritual stature.

CHRIST AT THE DOOR

"Behold I stand at the door and knock. If any man will hear my voice and will open the door, I will come in and sup with him and he with me." Holman Hunt has put this truth in an unforgettable way. Christ stands at the door and knocks. The latch string is on the inside. He is a Gentleman, he will not enter unless invited. But if we hear his voice and open the door, he will come in and sup with us. He furnishes the feast, — forgiveness, joy peace, power, eternal life. Today if you hear his voice harden not your heart, but open the door and let him in.

Elon's Building Program

L. E. Smith, President

It is a privilege and a pleasure to report to our total constituency — church, alumni and friends — that the three new buildings, McEwen Memorial Dining Hall, Virginia Hall, a dormitory for girls, and Carolina Hall, a dormitory for boys, are all completed. These three buildings are first class from every standpoint, and were ready for use when the school opened September 4. Virginia Hall will accomodate eighty girls and Carolina Hall will house 126 boys. Both buildings are filled to capacity.

With West Dormitory it is a different story. It was quite a job to decide just what to do with West. It was finally decided to do a major job of repairs; repair the plaster on walls, re-do all ceilings, install a new system of plumbing and lighting from top to bottom, build seven new bath rooms, build new closets in every room, re-arrange the first floor for adequate social facilities for faculty members and students, paint the building completely, inside and out, re-do all floors, waterproof the building outside and install modern fire escapes. The cost of these repairs is not to exceed $90,000. That is a lot of money, but it is a lot of work; it means that we shall have what will amount to practically a new building. It is not ready for occupancy at the opening of school, but will be very soon.

Rooms for boys are completely filled, and in fact we have had to turn away some who wished to enter as boarding students. This is to be regretted. Plans are under way for the erection of an additional dormitory for boys.

Prospects for our college were never brighter than they are today. We appreciate the increased interest on the part of the church and the alumni and the spirit of co-operation that is being manifest on the part of many.

Under such circumstances it is easy to understand that additional funds will be required for current operations. So far we have been able to meet all obligations as they have fallen due. When I think of the spirit of the church towards the college and the fine corps of ministers and leaders that we have in our churches, I have no doubt whatsoever that we shall continue to meet all obligations and close the ensuing year "out of the red" and with a spirit of expectancy and optimism.

New Faculty Members

When the faculty of Elon College met Monday evening of this week to begin the 1956-1957 school year, there were nine new members in the group of those who will teach for us of the Congregational Christian churches. Registration began Tuesday, September 4, and by the time this paper is in the hands of the subscribers our college will be busy on its new year's work.

Among the new Elon faculty members is Mrs. Sylvia Dean Harbert, a native of Panama City, Fla., who will become dean of women. A graduate of Florida Southern College, she received the M. A. degree from the University of Florida and had additional study at Harvard University. She was formerly assistant dean and registrar at the University of Tampa and was more recently coordinator of high school relations at the University of Miami.

Dr. and Mrs. Leslie E. Hartley, coming from the faculty of Waynesburg College in Pennsylvania, will each join the staff of Elon's Department of Education. Dr. Hartley, a native of Montana, was educated at Waynesburg College and Ohio State. Mrs. Hartley, native of Ohio, was educated at Ohio State. Both held faculty posts at College of the Ozarks in Arkansas several years.

Dr. John D. Sanford, a native of Chatham, Va., and a well known figure in college and professional sports circles in the South Atlantic area, is to be chairman of the Department of Physical Education and will also serve as director of athletics and baseball coach. Another addition to the Elon physical education staff is Joseph Bryson, of Greensboro, an Elon graduate who had much success as a coach at Greensboro's Bessemer High. He will teach physical education and be assistant football coach.

Prof. H. S. Hackney, who hails from Tallahassee, Fla., comes to Elon from Mississippi A. and M. College and will serve as professor of French and Spanish. He received the A. B. and M. A. degrees from Emory University and has done advanced work at the University of North Carolina.

Prof. Thomas D. Hall, a native of Akron, Ohio, who holds the master's degree in both history and modern languages from the University of South Carolina, will join the Elon faculty as a professor of history.

Prof. Blake W. Godfrey, of Pell City, Ala., is a new member of the staff in the Elon Music Department. He holds the master's degree in sacred music from Southern Baptist Theological Seminary in Louisville, Ky.

Mrs. Richard G. Phillips, of Burlington, who is an Elon graduate, is to be an added instructor in the Elon Commercial Department. She has taught in Alamance Schools in recent years.

News Release by L. N. Byrd

APPORTIONMENT GIVING

Our churches and Sunday schools for the conference year now approaching its close have co-operated generously and helpfully. The contributions to date are considerably in excess of last year as of even date. These contributions, though apparently small, coming week after week mean a great deal to the treasury of the college since its obligations must be met week after week and month after month. If contributions from our Sunday schools and churches continue to come in as far beyond that of last year to the end of the conference year we shall move right along up toward the total amount of $35,000 apportioned by the Convention and approved by the several conferences. Let's make an effort to see that every church pays its conference apportionment in full, not only for the college, but for every other institution, board and cause of the Convention appearing in the Convention's benevolent budget.

Previously Reported:	**$14,774.72**
Eastern North Carolina Conference:	
Fayetteville	11.50
Eastern Virginia Conference:	
Cypress Chapel	8.00
Mt. Carmel	22.67
North Carolina and Virginia Conference:	
Elk Spur	6.00
Western North Carolina Conference:	
Shady Grove	45.00
TOTAL:	**$ 93.17**
GRAND TOTAL:	**$14,867.89**

Abundant Food At Our Orphanage

John G. Truitt, Supt.

Once in a great while the Orphanage gets a real "break." A big wholesale poultry dealer in Burlington gave us this week 3,500 pounds of frozen chicken which we put into our cold storage compartment. Now I am telling you the cold storage is full because we already had several hundreds of pounds of beef (roasts, steaks, stewing beef) and chicken in it.

The summer gardens have furnished vegetables which have been harvested, prepared and placed in the freezer as follows: 800 pounds of butterbeans, 875 pounds of butter peas, 600 pounds of green beans, 315 pounds of squash, 500 pounds of okra, and from Mrs. Capel 300 pounds of peaches and J. C. Matthews 1,000 pounds of peaches. I have been telling you that the deepfreeze was a big one, and besides this we have two large deepfreeze boxes which we were using before the "former children of the Orphanage" installed the big built in freezer.

Also we have put in the big pantry in the past few weeks: 26 quarts of fig preserves, 51 quarts of grape jelly, 300 quarts of peach preserves, 144 quarts of berry jam, 150 quarts of beet pickle, 288 quarts of cucumber pickle and 800 quarts of canned peaches.

And besides this our kitchen has been preparing three fine meals each day for our orphanage family. We have sold some vegetables and have plenty left in the gardens. The better crop weather plus the small irrigating system and the lake is really paying off. In the meantime neighbors have paid us more than $230.00 for the privilege of fishing in our lake. We have fifteen cans of lard with about 45 pounds to the can that we wish we could sell. This is perfectly good lard and will eventually be sold at a low figure. We can see that we shall have that much more than we can use.

All the above seems a mighty big supply but when I learn how much it takes in twelve months it seems not too much after all. We want you to know how thankful we are for everything. And also we wish you to know we are trying hard to make this Golden Anniversary year a year to close with all notes and accounts paid in full. With your help we can do it.

The biggest concern around here is how well we may do by each individual child. The child must be happy and healthy of mind, body and spirit. This is the great concern and goal always.

HAVE YOU MADE YOUR

GOLDEN

ANNIVERSARY

GIFT

TO THE ORPHANAGE?

REPORT FOR AUGUST 29, 1956
SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$12,916.04
Eastern North Carolina Conference			
Fayetteville	$ 3.00	$ 3.00	
Eastern Virginia Conference			
Cypress Chapel	8.00	8.00	
North Carolina and Virginia Conference			
Elk Spur	4.00		
Reidsville, S.S.	64.00	68.00	
Western North Carolina Conference			
Antioch (C)	23.03		
Shady Grove	35.00	58.03	
Total			$ 137.03
Grand Total			$13,053.07

SPECIAL OFFERINGS

Amount brought forward		$20,208.02
Rev. J. A. Lowe, Gibsonville, N. C.	$ 15.00	
Service Guild Circle, Palm St. Christian Church, Greensboro, N. C.	5.00	
Cong. Christ Church, Asheboro, N. C.	5.00	
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00	
In Memory of Rev. Joseph Fix	5.00	
Special Gifts	252.50	
Total		$ 307.50
Grand Total		$20,515.52
Total for the Week		$ 444.53
Total for the Year		$33,568.59

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

The Source of Human Conflicts

SUNDAY SCHOOL LESSON FOR SEPTEMBER 9

Scripture: James 3 and 4.

Memorize: Strive for peace with all men. Heb. 12:14.

Why do people fight with themselves, and with others? Answer this and you are at the heart of human relations. Many answers are given. Think of these:

We do not understand. Confusion may come from being tired, lack of careful thought, undisciplined emotions, or unwillingness to do right. If we do not understand ourselves, how can we be sure of others? Not knowing the motive of others can cause many conflicts. Try to understand.

We want to have our own way. Selfishness is not a word we like to apply to ourselves, but we like to be that way all too often.

"They say." Rumor, gossip, half truths, hateful sayings, slander — these are fires set by the tongue, and when enflamed by emotions lead to wars in church, community, nation, and world.

Inner impulses. God gave us many desires that when properly controlled are useful, but otherwise may be very destructive. Anger is an illustration. It is good when properly directed, but terrible when allowed to run uncontrolled.

This book of James was probably written by a brother of Jesus. Try reading it with this in mind. Suppose you are a Christian at some little church in Asia about the year 75 A. D. and this letter gets into your hands. The twelve Apostles are all dead except John who is a Bishop at Ephesus. Paul is dead. The church argues about so many things. You are confused. Then comes this letter from the Lord's brother. Read it and see what it does to you.

NOTE: Several people have said they want the S. S. lesson earlier than it has been reaching them, so Dr. Hardcastle just skipped a lesson and is giving his notes a week in advance. These notes are added for the benefit of any who may need such. Editor.

Laugh And Live

Harry Oliver tells about an Indian and two other men who were riding across a big desert waste. They'd been in the saddle since early morn and their talk got around to the big dinner they hoped for when they got to town. The Indian was asked if he was hungry. He all but grunted, "No."

After they reached their destination, they ordered steaks with all the trimmings, and the Indian was the first to scrape his plate absolutely clean. "Ho-ho!" laughed one companion, "when we asked if you were hungry just an hour ago you said no."

"No use hungry on desert," said the Indian calmly. "No grub there."

A PRAYER

By St. Francis of Assisi

God, make me an instrument of thy peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.
O Divine Master, grant that I may not
So much seek to be consoled as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive,
It is in pardoning that we are pardoned,
And it is in dying that we are born to eternal life
Amen.

UNION BUILDS FOR EDUCATION

Mrs. W. S. Daniel

The foundation of an educational building for Union Congregational Christian Church, Virgilina. Virginia, has been laid and the work is moving forward. The new building will incude an assembly hall, nine or ten class rooms, pastor's study, ladies lounge, kitchen and rest rooms.

Plans for the structure were drawn by Edward Wilkins of South Boston. These plans were presented to and accepted by the church. Contractor Jake Reebles of Buffalo Junction is in charge of the construction wrok.

A CAMPING TRIP was enjoyed by the senior high school class of our Winston-Salem church August 21 in a Virginia state park where there was fishing, swimming, etc., says Mrs. John Fuller.

A Debt To The Lord

Phyllis supported her three boys by taking in washing and making a splendid garden. Never was there a more industrious woman than she. She disliked to accept favors — but for her church she would. One day as I came in from school I found her waiting.

"I know," she said, "that my laundry money is not due until next week, but could I have it now? You see to-day is the day the quarterly pledges are due at the church — and even if you are poor, you like to pay your promises to God."

It was this same Phyllis who gratefully accepted one Christmas a length of khaki drill to make her boys some pants to wear to school. She was a neat seamstress, and when the shorts were finished she dressed the boys in their new pants and brought them to show me.

"Phyllis," I said, "those pants are beautifully made but aren't they a bit large for each?"

"Yes, they are!" she said, "I made 'em big on purpose. That is awfully good material, and I was not going to have those boys outgrow 'em before they outwore 'em!"

Nellie M. Walker

The Rev. Joseph Thomas Unusual Religious Figure

LUTHER N. BYRD

One of the most interesting and unusual figures in church annals of North Carolina was that of the Rev. Joseph Thomas, often called, "The White Pilgrim." The name was given him because he always wore garments of pure white while touring church circuits of a dozen states preaching in scattered backwoods churches and in homes of his followers.

The itinerant minister, who preached the beliefs of the present Congregational Christian Church, had a big part in setting the foundations for the Southern Convention.

Born At Hawfields

Joseph Thomas was born March 17, 1791, in the Hawfields community of what is now Alamance County but his preaching tours took him into the Mid-West and as far north as New York. He was the youngest of nine children of parents who had migrated from Pennsylvania into Piedmont North Carolina, and from childhood he was subjected to a strong religious influence.

Financial reverses struck the family while Joseph Thomas was a child, and he was apprenticed to a neighboring farmer. He later went to live with older brothers in Southwest Va. and while there was crippled by what he described in his diary as "the white swelling." While crippled he thought of becoming a minister. His real conversion into the Christian Church occurred at the age of 15 at an old-fashioned camp meeting in his native Hawfields community.

Baptized By O'Kelly

In the autumn of 1807, when young Thomas was 16 years old, he journed on foot to a Christian conference at Raleigh and was baptized by Rev. James O'Kelly. He began preaching at once, leaving the Raleigh gathering for a tour of middle and eastern Virginia.

Ill health struck again in the early days of his ministry, and he writes in his dairy of "spitting blood" while walking through snow and ice during the winter of 1809 to fill a preaching appointment at Apple's Chapel in Guilford County. Not even the hemmorhages could quench his religious zeal, and he continued his preaching tours for more than 25 years until his death in 1835.

Many and varied were the experiences of the white-garbed "Pilgrim." He wrote of leaping fully clothed into a stream in Virginia to rescue a young girl from drowning and told how the girl later embraced the Christian faith. He also described how he and his wife. whom he married in northern Virginia in 1812, had a narrow escape from drowning while crossing a flooded stream.

THE WHITE PILGRIM

A memorial window in the Congregational Christian Church, Haw River, North Carolina.

Frequently Visited Old Home

At frequent intervals during his career the "White Pilgrim" would return to his North Carolina home. In 1818 he taught one three-months term in a school at old Providence Church at Graham. This school later became an academy and was expanded and moved to become the present Elon College.

While on a preaching tour in New Jersey in 1835. Thomas was fatally stricken with small-pox. It is legend that the community where he died was so afraid of small-pox that the people refused to permit burial of the minister there. It was then that members of a rural church near Johnsonburg, New Jersey, offered the "White Pilgrim" a last resting place. His remains rest there beneath a modest marker that tells of his long ministerial service.

THE WHITE PILGRIM

I came to the spot where the White
Pilgrim lay,
And pensively stood by the tomb;
When in a low whisper I heard something say,
'How sweetly I sleep here alone.

"The tempest may howl, and the loud
thunder roll,
And gathering storms may arise,
Yet calm are my feelings, at rest is
my soul,
The tears are all wiped from my
eyes.

"I wandered an exile and stranger
below
To publish salvation abroad;
The trump of the gospel I endeavored
to blow,
Inviting poor sinners to God.

"But when among strangers and far
from my home—
No kindred or relative nigh—
I met the contagion and sank in the
tomb,
My spirit ascending on high.

"Go tell my companions and children
most dear,
To weep not for Joseph, though
gone;
The same hand that led me through
scenes dark and drear,
Has kindly conducted me home."

— Elder John Ellis

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Elon College Library X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 108 SEPTEMBER 11, 1956 NUMBER 34

THIS WEEK

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Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.

REV. WALTER C. TONG

On August 2 Rev. Walter C. Tong, his wife, and daughter Annarae, sailed for Formosa where he is to continue his missionary activities.

Mrs. Doris White Lindsay, who sent the above picture, said that the picture was made when Mr. Tong was on the Elon campus recently seeking candidates for the mission field. Mrs. Lindsay, of High Point, North Carolina, is the daughter of Dr. M. J. W. White of Luray, Virginia.

Here And There Among The Churches

GROUND BREAKING for the new Warwick church, Rev. A. Lanson Grenger, pastor is scheduled for three o'clock next Sunday afternoon. Superintendent W. T. Scott is to share in the service. This is the second church that Mr. Granger has organized, the other being Asheboro.

HAVE YOU HEARD the broadcast of the morning service of the Beverly Hills church this month? People in the Burlington area who are not able to attend church may find it interesting to listen in on these services during September.

OUR SUFFOLK church prints an informative News Letter monthly. The current issue gives the tentative budget for the coming conference year. It proposes the expenditure on the local church of $29,993.00 and gifts to missions and benevolences of $9,349.00. Such a church can be of great help not only to the community in which it is located, but also to people far and near.

THE YOUTH BANQUET at Haw River September 2 was attended by Jimmie Miller, Johnnie Miller, Michael Bason, Donna Jeffreys, Cora May, Sandra Cole, Ruth Williams, Tommy Bason, Linwood Rudd, Johnny Long, Billy Long, Mr. L. James, and Rev. and Mrs. H. V. Harman. For food they listed ham, beans, pineapple salad, cherries, cheese, tomatoes, apple pie, cake, ice cream, and Kool aid. Yum, yum.

REVIVAL MEETING SERMONS by the Rev. John Lackey of Winston Salem preached at Pleasant Ridge (R) recently centered on the Beatitudes. The first service he distributed a mimeograped sheet called "A Nut shell Interpretation of the Beatitudes" in which were listed the values of the kingdom of God Vs. Values of the world. "The poor in spirit" may either "feel incomplete within themselves and thus turn to God," or feel "self-sufficient, adequate within themselves."

RESIGNATION was offered at Pleasant Ridge and Spoon's Chapel September 2 by the Rev. Max B. Vestal. He is to become pastor of our Shallow Well church on December 1. This was the first time he had ever resigned a church. Mrs. Vestal is a Senior at Elon College and expects to graduate next May.

REV. CLYDE FIELDS has tendered his resignation at Union (Hunterdale) in Eastern Virginia Conference to become pastor of Asheboro, North Carolina on the first Sunday in November He will be the pastor of the editor of this paper.

DELIVERY OF THE SUN should now be about normal. We have worked through more difficulties than we had dreamed to get proper delivery. We hope that all subscribers are now receiving the paper the week it is published. If you do not, and if you think that you should, please write the editor who will try to check on the difficulty.

SUBSCRIPTIONS are the life blood of a newspaper. Renewals are greatly appreciated. New subscriptions make us feel that it is worth the effort to prepare materials, publish, and post the paper. Your help in this process gives the workers on the paper great joy.

SAILING September 14 for Scotland are Rev. and Mrs. Warren Matthews of Greensboro. They have effeciently served at Palm Street and Asheboro this summer. In Scotland he will study at St. Andrews for two years on a Fellowship received from Hartford Seminary Foundation for excellence in studies.

A RECEPTION was given by the Woman's Society of the Asheboro church on September 2 for Rev. and Mrs. F. C. Lester who had just completed ten years of service to the church. The Lester family was given a fine Motorola Television set as a token of appreciation.

THE BOARD OF PUBLICATIONS meeting at Elon last week appreciated having a balance in the treasury, was not too critical of its product (this paper), and was greatly concerned about getting the paper into more homes. The plan most desired is for the church to send it to all church families. Members of the Board feel that such church action will pay good dividends not only in money, but also in a better informed church. Why not get your church to send it to every family? At two dollars per year, the special rate to churches, the cost per family is less than four cents per week.

CENTER CHURCH, South Boston, Virginia, in its July report states that there are 105 church members and 117 members of the Sunday school, and that the average church attendance was 82. A Junior Pilgrim Fellowship was organized. One of the counselors is a good musician who is teaching the juniors many of the fine songs in their book, **Hymns for Juniors**. The minister, Rev. Mark W. Andes, reports having made 80 calls during July.

Volume 108 Number 34

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription $3.00
Two years, single subscription 5.00
Club of at least ½ church families 2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

MISS CAROLYN OVERBY organist, choir director, and teacher in our Hunterdale church, Franklin, Virginia, is to be married September 16 to James Styles Parrish. The church has shown its appreciation for her faithful and devoted service by parties and gifts. On September 2 at the morning service the pastor, Rev, Clyde Fields, presented her with a silver sandwich tray inscribed by the church. Her pastor in making the presentation said that she had distinguished herself as a teacher, organist, choir director, and faithful member of the church. The couple will live in Richmond.

REVEREND ROBERT A WHITTEN and Mrs. Whitten of Winchester, Virginia, were at Elon College last week to enroll their daughter, Mary Ruth, as one of the five hundred freshmen. The Whittens have served faithfully and well at Winchester for a long time.

SUPERINTENDENT TRUITT reports that the home-coming and golden anniversary services at the Christian Orphanage September 2 were attended by 311 persons, and that the offering amounted to $1,113.20. Officers elected to serve the next two years are A. L. Curling, South Norfolk, Virginia, president; W. L. Dorsett of Burlington, North Carolina, vice-president; Calvin Clayton of Charlotte, North Carolina, secretary; and Superintendent J. G. Truitt re-elected treasurer.

EUTAW COMMUNITY CHURCH, Fayetteville, reports for July a membership of 160 with an average attendance of 94. The Sunday school enrollment is 193. Six members were added to the church roll, and an alter set was given to the church. The pastor reports 90 visits in July. So many people of the community are military personnel at Fort Bragg that membership changes rapidly. The church has a beautiful parsonage only a few months old, and the hospitality offered an editor is priceless.

LIVING CAN BE EXCITING is the title of a new book by Rev. Aaron N. Meckel, pastor of our church in St. Petersburg, Florida. The Pulpit Book Club used it as a monthly selection. Halford Luccock of Yale Divinity School says, "I have enjoyed these sermons for many reasons, but first because of their directness. They go to the mark of their subject like a bullet and do not spray the universe with words. . . . Dr. Meckel treats subjects of first importance. He is alive to his time both in the choice of subjects and in their treatment." The Dutton Book Company of New York has bought the book, and it is on sale at $3.50. Dr. Meckel will be remembered as a featured speaker in the evangelistic area meetings hereabouts last winter.

CONSECRATION SERVICES AT BETHEL

Mrs. Dewey H. Dofflemyer

The Bethel Congregational Christian church near Elkton, Virginia, was the scene of two very interesting and well attended services on Sunday, August 26.

The morning service was in the nature of a home-coming event. The Rev. S. E. Madren of Albemarle, North Carolina, a former pastor, was in charge. The Rev. James Madren of Hopewell, Virginia, and Rev. Thomas W. Madren of Clayton, North Carolina, sons of the Rev. S. E. Madren, assisted their father in carrying out the program.

Melody Joye, the daughter of the Rev. Thomas Madren, was consecrated at the morning service by her grand-father.

In the afternoon a consecration service was in charge of the Rev. W. J. Andes of Elon College, North Carolina, also a former pastor. This service was held to consecrate the new Christian education building.

The Rev. S. E. Madren gave the history of the new building. Mr. Clarence Phillips of Broadway, president of the Virginia Valley Conference, brought greetings from the conference.

Between the services a delicious picnic lunch was served by the women of Bethel church.

A large number of former members and friends of the church were present to enjoy the occasion.

Woodrow Wilson was the son of a minister. His father, who was tall and extremely thin, would often take young Woodrow with him on his parish calls which were made in the horse-drawn buggy of their era.

One day on one of these calls a parishoner asked:

"Reverend, how is it that you're so thin and gaunt while your horse is so fat and sleek?"

Before his father could reply young Woodrow burst forth with:

"Probably because my father feeds the horse and the congregation feeds my father!"

* * *

In England's House of Lords the member who reaches the speaker's table first is the one who has the floor, supposedly, for more than one member can, and often do, speak at the same time.

* * *

Old Rehoboth Methodist Church, near Union, West Virginia, built of large hewn logs, was completed in 1786, and is the oldest Protestant church west of the Alleghenies.

DATES TO REMEMBER

September 18-19 — Mission Board Meeting — Moonelon

Women's Conferences

October 2 — North Carolina at Reidsville
October 4 — Eastern Virginia at Holland
October 5 — Valley of Virginia at New Hope

Fall Conferences:

October 29-30 — Virginia Valley Central Conference, Linville, Va. Mr. Clarence A. Phillips, President.

October 31-November 1 — Eastern Virginia Conference, Suffolk, Va., Mr. M. B. Williams, President.

November 6 — Eastern North Carolina Conference, Christian Light, near Fuquay Springs, N. C., Rev. Carl Wallace, Pres.

November 7 — Western North Carolina Conference, Hanks Chapel, near Pittsboro, N. C., Rev. L. M. Presnell, President.

November 8 — North Carolina & Virginia Conference, Hines Chapel, near McLeansville, N. C., Dr. H. E. Robinson, President.

Has Your Church Grown This Year?

One of the important questions that every member of every church should ask about this season is: Has my church grown this year?

When Jesus sent out his disciples and the seventy he seemed to expect results from their labors, and was delighted when they reported good success. When he first spoke to them about the church, he said that he would build it, that they would help, and that it would succeed. It is logical to believe that the Good Master is awaiting our report about the success of our church in this good year of our Lord.

Successful church work is a bit difficult to determine accurately. But one very definite and easy indication is the number of names on the church roll. If there are no more members this year than last, in what respect has the church grown, and why did it not gain members? Is it the kind of church that no one wants to be part of? Is there no magnetism about the love manifested by the members? Has anyone made an effort to locate non-church people and give to them the Good News that the church has in its possession?

If people do not unite with the church, it is easy to say things like: Everybody in our community goes to church; the minister did not work at this job, so we must get a new minister. It could happen that these are real answers, but the experience of this writer is to the contrary. Before such answers are accepted inquiry should be made about the teaching in the Sunday school, the work deacons have done, the activities of the committee on membership or evangelism, the kind of program being undertaken by the church, the welcome strangers receive when they do go to church, what has been done to discover new prospects, the criticisms of the minister by the members, and the enthusiasm manifest by the church.

Adam, the original man, has received a great deal of blame for the sins of the world, and maybe he deserves it, but the blame for the failure of our churches to grow lies much nearer us in time and place. Church growth depends upon its members.

Warren H. Denison

News of the sudden death of Dr. Warren H. Denison on August 27 seemed almost unreal. How could a man of such energy and hope come suddenly to an end?

His name has become familiar to multitudes in our churches, and his influence will continue for a long, long time.

A member of Memorial Temple, a church that became part of the present Christian Temple in Norfolk, is quoted as saying recently, "He was a good pastor." Others will say he was a good secretary for the General Convention of the Christian Church and the General Council of Congregational Christian Churches. Many will remember his usefulness as a member of numerous boards and institutions of our Church.

When the history of the Church of our generation is written the name of Warren H. Denison will stand near the top of the list of those who were Stewardship Evangelists. After retiring as an official of our denomination he went far and wide proclaiming the principles of Christian stewardship. He went not as a representative of an organization but as a man who thoroughly believed in what he proclaimed. Literally hundreds of our churches will thank him for the financial success they are making. And they will be quick to say that the greatest gift this man of God brought to them was not financial success, but a new sense of day by day relationship to God, the owner of our world who lets us serve him with the things in our possession. This latter gift has to do with the spiritual condition of the individuals and of the church.

When Dr. Denison began this one man crusade for Christian stewardship, there were areas in our Church where the word stewardship was not desired. It was said to be misunderstood. Critics contended that the purpose of the stewardship movement was to get more money for the churches. Dr. Denison showed us that it was to get more consecrated people for the Christ. The dedicated people will naturally dedicate more money, but it is the people who are "stewards of the manifold grace of God."

From the limited view of this editor's office it appears that the tide has turned in our churches, that stewardship is an ever increasing interest of our people across the country, that we are learning that what we possess is not ours in fee simple but that we are permitted to use it for the glory of God, its owner. Stewardship is going into the programs of the churches.

No one could say that a single person was responsible for this change, but when the record is all in it appears to be certain that Dr. Denison's name will stand high among those who turned the tide and made stewardship a part of the thinking of our people. If this be true, and we believe that it is, then it could well be said of him:

Servant of God, well done.
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last.

The Head

HENRY E. ROBINSON

VARIOUS PARTS OF THE BODY HAVE SERVED OFTEN AS SYMBOLS OF THE SPIRITUAL GRACES

"For goodness sake, please use your head." How many times have parents and teachers implored their children to think? Usually such a request comes after thoughtlessness that has caused a sad mistake or accident. Only last evening my young daughter pulled an ice tray out of the refrigerator that had just been put in. Water spilled over the floor. No harm was done. But many things we do thoughtlessly cause much pain and heartache.

There is no doubt that God's most wonderful creation is the mind of man. It is a vastly intricate and complex mechanism. The memory process alone is so elaborate no amount of research has unravelled its mysteries. You can sit quietly and recall experiences that happened 20 or even 50 years ago. By what process have they been stored and preserved all these years? By what strange device could you quickly select one certain incident out of thousands of others to bring into mental review? But the process of creative thinking is even more difficult to explain. Our best theories about it may be still far from an adequate explanation. In a philosophy course I took on the nature of mind we pursued these questions for a year and at the end had barely scratched the surface.

But God in his wisdom has given us this priceless gem in the rough. It remains for each of us to train the mind. In America we have taken this task seriously. We have decreed that it is the right and privilege of every child to have at least an elementary education. Millions of our youth go through the halls of higher education and graduate schools. Most of us feel that we have been derelict of duty unless we have provided our children with training that provides an alert mind equipped for a specific task in life. Some children in their haste and immaturity want to quit school saying that all these subjects such as algebra, geography, history, English, etc., will do us no good. How many of these have said later, "Oh, if you had just made me finish." They have found themselves in competition with trained minds and only the least attractive jobs with the least chance of advancement were open to them in the stiff competition of these times.

We of the Christian faith believe that a trained mind is not enough. Our minds must be dedicated to the high and holy purposes of God's will. A nation of highly trained intellects may still not find the meaning of life — a purpose for living.

Our minds are not ends in themselvses. Pure mental activity does not satisfy the deeper hungers of the soul. Our minds at best are only instruments to be used for something. Those out on the social frontiers who are teaching wild tribes and nations to read say: "When this is done our responsibility has just begun. Now we must place in their hands reading materials that will cause these people to love truth rather than error, that will make them masters of themselves, not slaves and derelicts to the forces of evil abroad in the world."

Those who come from the trouble spots of this revoluntionary world in which we live tell us that the best thing we can do is to train national leaders along the lines of the teachings of Christ. If political, economic, and social upheaval come, as they have come in so many parts of the world, there will be minds guided by Christian precepts to witness to the better way, the Christian way. One leader, trained in a Christian school in India, Japan, or Africa, may be in the long run worth many bundles of clothing, or many tons of grain.

For us in our homes, in our places of work and service, it remains to dedicate our intellects to God's service, that his highest creation may advance the interest of his kingdom.

Although nothing is actually historically known of the Queen of Sheba's lineage and personal qualities, her fame is written into thousands of pieces of literature as a beautiful legend. The story goes back to the Book of Kings, is repeated in Second Chronicles, and touched upon in other literature of the time.

* * *

The sun and moon only seem larger when rising and setting, for then they can be compared with earthly objects.

Vicarious Service

Gaylord B. Noyce

One of the adjectives for the Christian meaning in Christ's death is "vicarious," or, to use Webster, "suffered by one person with results accruing to the benefit or advantage of another."

Not only is this eminently true of Jesus' giving up of himself, but it is a universal principle. Vicarious service, and dedication, and insight are found everywhere. Look at the self-denial of parents. Consider the "trouble" taken by those who vote; good government depends upon them while others are delinquent.

Obviously it may be a small minority who work on behalf of the many. There is benefit to many when just a few take the initiative for some needed reform. Sometimes the work may appear useless and defeated but it may not be so. Jesus' death was not defeat. I believe personally, for example, that the probable minority next week in opposition to the Pearsall proposals will serve a significant purpose, and that it is important to vote.

The church itself must serve a vicarious role. We do not always realize how wide the benefit if just one more is regular at morning worship or silent meeting, or dependable in some other way in his support of the church. We enter the fall with refreshed enthusiasm for our great responsibility, and with an expectant and grateful wonder that the grace of God may find channels even in our own humble service. Take advantage yourself of all the opportunities found in the church school, in a class under Mrs. Freund, in the Forum, or your own committee assignment; by building a stronger church or a better home, who knows how much you will be really doing for a wider circle?

In United Church Letter

A Mother's Ambition For Her Children

A Chapel Talk

**L. E. SMITH, PRESIDENT
ELON COLLEGE**

There is a fantastic story illustrating the eternal endurance of a mother's love for her children.

A flaming angel came from heaven to earth. To the angel the earth was beautiful. He had never seen anything like it. It was fascinating, but of course he could not stay on earth. He was compelled to return to his heavenly abode. Before he returned he wanted to gather and take with him some mementoes to show the heavenly host some of the beautiful things of earth. He passed a winding stream flowing through the forest. On the banks wild flowers were blooming profusely. From these he gathered a bunch of blue violets. He came to a beautiful flower garden. The roses were in full bloom. He gathered a boquet and added it to his collection. He passed a humble home in which a mother held her infant babe in arms. The babe looked into its mother's face and smiled. The angel said, "That smile is the sweetest thing on earth or in heaven." He plucked that smile and added it to his collection. As he turned to proceed on his journey, he caught a glimpse of the mother's love for her child. He plucked that mother's love and added it to his collection.

With these mementoes of the most beautiful things of earth, he then started to wing his way to his dwelling place beyond the skies. As he entered and approached the throne, the Archangel and all the angelic host hailed him. He opened his treasures to display his mementoes, but alas his violets so blue had withered and died and their beauty gone. The roses so red had faded and their beauty was no more. The beautiful and lovely smile of the innocent babe had turned to a frown and he was ready to burst into tears. Only the mother's love for her child had endured. It was there as fresh as the morning dew and as sparkling as the evening stars.

And so it is with you, my friends. Even though you are away from home, whether near or far, your mother's love has followed you and is still with you. You may have disappointed her; you may have wounded her spirit or broken her heart, but still her heart goes out to you and her love for you is eternal.

Out of a mother's love for her children issues her ambition for them. She wishes for them everything in life, better than she had had. She wants them to have better homes, better friends and better positions in life.

To make these ambitions living realities, she labors hard; she works day and night; she saves out of her meager earnings that there may be a home, friends and a position for her children, and it may be that is why you are here in Elon College today. Back of the opportunities of an education that you are enjoying there is affection, a love somewhere that issued into a consuming ambition for you. It may be a mother, a father or a friend, but there is love and ambition; a faith in you. Some where, somebody wants you to be worth while and successful in life. Do you appreciate this affection, these friends, these ambitions? Are you determined to live up to them and make them real in the lives of those who love you?

There is another story — this one is in the Bible — of a mother who had two sons. These two sons were fishermen by trade. The mother believed in them. She loved them. She was ambitious for them, but one day along came the Master, the man of Galilee. He said to these sons, "Follow me and I will make you to become fishers of men." They listened. They immediately left their nets, fishing tackle, profession, home and all and followed Christ.

The mother wondered why. What did it all mean? What would they do? What were they going to do with their lives? She reasoned: Suppose something happens to this stranger of Galilee; suppose he is blocked in his plans to establish his kingdom; suppose his enemies should destroy him. What then? What would become of my sons? What would they do? Which way would they turn?

She went timidly to the Master. She found him and standing in his presence said confidently, "I have something to say. I have a request to make of you." "Say on," said the Master. She said, "Grant that these, my two sons, may sit the one on thy right hand and the other on thy left hand in thy kingdom." He answered, "You know not what you ask. Are you able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with?" They said, "We are able." "Indeed," the Master said, "you shall drink of my cup and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left is not mine to give. That shall be given to those for whom it is prepared of my Father."

That is to say you are not to inherit these high positions in the kingdom, nor are they to be given you by anyone. They must be earned by you, by a good life, by a good character, good services and sacrifices.

A mother and a father plead with me to permit their daughter to graduate. This was not mine to give. Only she could make herself worthy of such honor.

Two young men came to my office three years ago. They had been to a junior college one year. They demanded that I give them a written guarantee that they would graduate from Elon College in three years. I said to them, "This is not mine to give. You must earn sufficient credits to graduate from Elon College. If you earn these credits you shall have a diploma. If not, such is impossible. Diplomas are awarded only to those who are prepared for them." They entered Elon College in September three years ago. One dropped out at the end of the year. The other graduated in May of this year.

You have entered Elon College. You certainly want a good record in your class room sessions. If for but one year, you want that to be a good one. If for four years, you want to graduate. Your mother, your father and your friends want you to succeed in college in a fine way; to graduate with an excellent record. But after all, it is up to you. This is your responsibility. This is your opportunity. May you assume it like men and women.

Culture's Veneer And Faith's Rebirth

Richard K. Morton

Society, through a measure of culture absorbed by its institutions and its individual lives, can at best provide a thin and uncertain veneer which covers areas of life. Our scientific age, however, brings more clearly to light than ever the basic need for a basic change in man and his institutions, if the kingdom of earth is to become more like the Kingdom of God.

A grave danger of our times is that we shall be content with this cultural veneer and either not seek the transformation or conversion of the entire life or come to disparage it.

Either in religion or in some other area of concern, we cannot isolate the individual and analyze and evaluate him independent of the society which nurtures him and of which he is an integral part.

Arnold J. Toynbee, in his monumental "Study of History," declares: "The industrialist has concentrated all his effort upon the relations of man with Physical Nature to the neglect of the relations between Man and Man; and he has thus heightened the effect — for good or for evil — of every human action by putting at its disposal a terrific driving-power, without having taken thought to improve the wisdom or the virtue of the human beings whom he has been endowing so recklessly with these improved technical facilities."

Spiritually, the great historian indicates, man may be coming to the point where he is ready to simplify his thinking, living and institutions, and to return to simple religious truth — abandoning any notion of finding his salvation in atomic power or in cosmic communication or travel or the uncovering of more laws of the physical world.

The basic need for more than a veneer is indicated, too, by the analysis of society and of man's close interrelationship with society. "A human society," writes Toynbee, "is, in itself, a relation: a particular kind of relation between human beings who are not only individuals but are also social animals in the sense that they could not exist at all — or at any rate not humanly — without being in this social relationship with one another."

Drawing much from Bergson's philosophy, Toynbee further points out: "It seems that individual human beings are related with one another through having individual fields of action that are each coextensive with the Universe and therefore all coextensive inter se."

Toynbee further indicates that a society, as a relation between individuals, involves coinciding fields of individual action setting up a common ground. As the individual learns to master his own life and affairs, he is able to extend his mastery over a larger social area. "No human being," he continues, "can be what he is unless he is putting his essence into action in his field, but a human being's field of action lies in a society which is common ground between his field and the fields of a host of other people."

This work also points to the established fact that it is the "elan" and other qualities of an enlightened minority, a relatively few individuals, that safeguard, light, and advance society. This elan and quality cannot come simply from a surface veneer, a temporary influence upon the mind and heart. A real salvation and newness of life — psychologically, socially, spiritually — alone will suffice. Rebirth is more necessary socially and psychologically than it is spiritually, in a sense.

Prof. Raymond E. Callahan, in his notable book, "An Introduction to Education in Modern Society," shows that we believe in the feasibility of man's control over his own destiny and that we can change and improve through experience. He refers also to our faith in the modifiability of man and in controlling the human enterprise in the service of chosen values. "A school," he adds, "can never be a morally indifferent institution."

Prof. Wayland F. Vaughan, in his newly issued "Social Psychology," suggests that "we need engineers who can deal with the consequences of engineering. We need economic and sociological engineers, who know as much about human nature as they know about the modulus of elasticity." Leisure, he has pointed out can accelerate culture or retard it. Life, he says too, is based not only on being adjusted and having facts and using them, but also on having a view and a philosophy of their value and meaning.

Culture varies and is subject to all sorts of environmental influences. But man most greatly requires that deep cleansing of the soul, that higher fellowship, that completeness of rebirth, which is of the spirit and which is basically the same for all men in all ages. With Ezekiel he would seek the new spirit in his heart. He would turn from idols of all sorts and ceremonies and rites, which in themselves are of no effect, and develop contriteness of heart and find newness of life. This is the answer to sociological problems and culture's gropings — the complete and victorious and quick-acting rebirth of the human soul!

For twenty-five years Mr. Morton was a Congregational pastor in Massachusetts, Rhode Island, and Florida. He is now an Assistant Professor at Jacksonville (Florida) Junior College.

A Parable

Nellie M. Walker

Though Victor had finished primary school second from the top of a class of seventy, there was no hope of his going on to high school for his mother could never earn the cost of going to boarding school. We and his family both rejoiced when the children of a Massachusetts Sunday School decided to use their Easter denial offerings to support a boy in school and chose Victor as their project.

Victor's mother came to me to say thank you. I tried to make her see that the thanks did not belong to me but to the Sunday School children in far away America. In desperation I finally said,

"See, here is my hand. It reaches to America to receive the money and to bring it here for Victor."

A stubborn look came on to her face and she reiterated,

"I thank the hand!"

Missions are just the hands of the Christians in America stretched out to meet the needs of the people in far places of the earth.

HOW FAR IS YOUR OUTREACH?

Women's Board Meets, Eats, And Works

Mrs. F. C. Lester, President

WOMAN'S EXECUTIVE BOARD MEETS

The Executive Board of the Women's Fellowship met on Labor Day at Franklinton Center, Bricks, North Carolina. We found this a very fine meeting place — away from city noises and interruptions, with delicious food, and with a pleasant library in which to hold the meetings.

Thirteen members of the Board were present, along with Mrs. H. E. Robinson, chairman of the School of Missions, and Mrs. Dewey Dofflemyer, a member of the Thank Offering committee. Mrs. Shiflett from the Valley was a guest, as was Mrs. Judson King, wife of the new director of Franklinton Center.

Reports by the officers showed that work is progressing nicely in all departments. Plans are being completed for the Fall Conferences, at which Mrs. F. Cushing Foss of Rhode Island, one of the officers of the National Women's Fellowship, will be the guest speaker.

It was voted that the women should sponsor the securing of charter memberships in the Historical Society. This was referred to the Life Membership and Memorial committee, of which Mrs. Garland Spratley is chairman, since money from Life Memberships and Memorials goes to the History Room. Come to the Women's Conferences prepared to join the Historical Society — that is, with an extra five dollars in your pocket!

Up to this time 246 packets have been sold, which is 20 more than the total sold last year. Because additional material had to be ordered, there has been a delay in getting packet orders filled, but they should be delivered to you within the near future, according to Mrs. W. B. Williams, literature superintendent.

There has been a request for the worship services used at the School of Missions by our chaplain, Mrs. R. A. Whitten. The Board decided to have these ready for distribution in mimeographed form at the Women's Conferences, charging a small fee to cover the cost. Look for these on sale by the Spiritual Life chairman.

Mrs. H. E. Robinson showed the group a notebook she has compiled with facts and figures about the School of Missions for the last several years, "a job analysis" describing the duties of each person connected with the School, and list of registrations. This will be invaluable for the next chairman. Mrs. Robinson suggests that the chairman for 1957 come from Eastern Virginia — any suggestions will be welcomed by your president.

Thank Offering plans submitted by the special committee composed of Mrs. Carl Monroe, Mrs. Jack Akin and Mrs. Dewey Dofflemyer were adopted. They include using Woman's Gift boxes for a second year, participating in the Woman's Gift, and using the share that remains in the Southern Convention as a gift to the new community church at Elon College, which serves young people of all our churches.

REPORTS—REPORTS—REPORTS

Having spent hours and hours mimeographing report blanks, sending them to each local society with the name and address of district superintendent thereon, sending proper blanks to each district superintendent and to each conference chairman, I feel as though I do not care much for report blanks!

However, reports are necessary if your officers are to know what work is being done. Therefore, I hope that every society had its report to its district superintendent by Septembor 10, and that those superintendents will forward proper information to the conference officers by September 15, so that they will be ready with reports to Conferences the first of October. This is a tight time schedule, especially in the Conferences where reports are mimeographed, but it can be done if each person responsible will do her part.

If any society failed to get report blanks, please notify me at once and I will send them — your report will definitely be better late than never. If you could not fill in the entire blank and so thought it no use to send it in, please change your mind. It is necessary, for instance, that we have the name and address of the new president, if nothing else on the blank can be filled. Please send any information to the district superintendent.

If any other officers failed to get their proper blanks, the fault is mine. Please let me know and I will send them at once.

And I shall hope to see each of you, with good reports of work accomplished at the fall conferences: October 2 at Reidsville, October 4 at Holland, October 5 at New Hope.

NEW WOMEN'S OFFICERS

Mrs. Ellis Clark of Cypress Chapel, Virginia has been elected to serve as Children's Superintendent for the Women's Fellowship of the Southern Convention. She is planning to prepare a program booklet for children's groups within the near future. This is good news for leaders of these groups.

Mrs. Carl Wallace, 1910 Lyon Road, Fayetteville, N. C., has been elected to fill the unexpired term of Mrs. W. W. Hall as chairman of Interdenominational Cooperation, which has to do with the observance of World Community Day, May Fellowship Day, and the World Day of Prayer.

These names should be entered in the list of Southern Convention officers in your "Handy Information" booklet which is in the packet.

Laugh And Live

* * *

A navy recruit lost his rifle and when told he would have to pay for it protested.

"Suppose I was driving a navy jeep and somebody stole it, would I have to pay for that too?"

He was informed tersely that he would have to pay for all Government property lost.

"Now," the recruit declared, "I know why the captain always goes down with his ship."

* * *

One supervisor was telling another, "When I walk through the typist section I feel like a piece of uranium approaching a whole battery of geiger counters."

"What do you mean?" the other man asked .

"The closer I get the faster they click!"

Russian Opinion Of America

New Type Of War

W. W. Sloan

All but one of the members of the Congregational Christian seminar visiting Russia were teachers or church employees. That one, an enthusiastic layman, is a building contractor, doubtless the wealthiest of the group. Alone on a Leningrad street he was surrounded by a group of youngsters, some of whom could speak a little English. They wanted to see his watch, but he had left it in his hotel room. They wanted to see American money, but he had none. The youngsters held a conference among themselves and took up an offering for the poor American who had neither money nor watch. He could do nothing but accept it.

We visited a children's day camp. The youngsters urged us to take part in their games which we did. They were very friendly and insisted upon giving several of us coins. They had been taught that Americans are often poor, many unemployed, some dying of starvation.

While Russia is putting on a new look she has not given up her hatred for America. Individual Russians hate the Germans for they brought much suffering to Russia. Some of them refer to the great aid America gave Russia during the last war. But the government attacks the U. S. more than any other nation.

America is her only real competitor in political leadership and economic superiority. No other nation of any size on the continent of Europe has much of a future or is real competition unless it is Germany. Even Great Britain's glory is in the past. China is at present under the control of Russia and is now competing favorably for world markets with all other Asian nations. Without the U. S. Russia would be on top.

I grasped why Russia has attacked both the church and capitalism so vigorously. Throughout Europe neither of these has been very successful. If the churches of Europe have not become the opiate of the people, they themselves are asleep. European churches have very little program other than Sunday services, baptisms, confirmations, marriages and funerals. Jesus' emphasis upon an abundant life for people is forgotten.

Capitalism in Europe has not meant free enterprise but cartels, combinations by which a group of manufacturers divide up the market, keep out competitors, and continue to produce goods and use methods like their grandfathers had. Progress has been almost foreign to European capitalists who have kept wages at a very low level.

It was in England that Marx developed his ideas of putting the physical worker on top and every one else at the bottom. This did not take hold extensively until workers organized in Russia. In 1905 a number of peasants and laborers gathered in front of the Winter Palace in Leningrad to petition for better conditions. Upon order of the czar they were shot down. This led to the rebellion in 1917 under Lenin when in turn the czar was executed. The leaders of the Orthodox Church and the czar were buddies, so the church was overthrown.

The church and capitalism in America are much different from those in Europe. In America they are both succeeding. This disproves the teachings of the Communist founders that both contained the seeds of their own destruction. Russian leaders refuse to accept this evidence. Therefore they would like to destroy America.

Many new nations and small nations under the domination of Western powers are coming into their own. Russia claims to be the friend, the protector of all these. When Mrs. Sloan and I were in Moscow there was a much more prominent visitor — the Shah of Iran. The red carpet was really rolled out for him. He was the first foreign ruler to visit Russia since 1928. New bathrooms were made in an apartment in the Kremlin itself. Russia must have been disappointed, for the Shah refused to sign anything, even a good-will statement drawn up by the Russians.

Statues and pictures of Stalin are found every place. He is still the common people's hero. He has been downgraded to the rest of the world, but the process is only getting under way in Russia. Stalin must be gradually forgotten.On the show street in East Berlin, Stalin Allee, is a small park with a splendid statue of Stalin. How to remove it has finally been worked out. It has been discovered that the park space is necessary for a new apartment building. Similar "discoveries" will in time be made throughout the Communist world. Doubtless Stalin's "will" asking that his body be buried in his home republic of Georgia, will turn up.

A document published in English ingeniously blames Stalin's mistakes upon the U. S. Russia is "like a beseiged fortress surrounded on all sides by capitalism", The "personality cult", the worship of an individual, must be destroyed. Is this an attempt by other members of the presidium to keep Krushchev from becoming completely Stalin's successor?

Russia may no longer have a dictator, but she has eleven dictators. When we were in Moscow the Supreme Soviet had one of its rare meetings. This roughly corresponds to our Congress, but is a lot faster. The presidium proposed sixteen new laws. Speeches were made by members telling how wonderful, how magnificient, these laws are. Within less than two days all sixteen were approved unanimously. Everything is "unanimous" in Russia, although the common people are being allowed to criticize a bit more openly.

In our criticism of Russia we must not write her off as a failure. In forty years Russia has risen from a backward nation with little external commerce to the second strongest in the world, surpassed only by the U. S. We are the one nation now surpassing her in production. We gave help during the war and she has bled her satellites. Otherwise she has done this alone, with two hundred million people. With this in mind what can we expect from China with its six hundred million in the next forty years? Russia is sharing her experience and her know-how with China. China already is exporting great quantities of textiles, bicycles, oatmeal to south-eastern Asia. When Russia offered large amounts of material and aid to other nations we thought her promises would not be kept, but in many cases she is coming across. To compete with Russia and her ally, China, we must give more ecomomic aid and know-how to the people of Asia and Africa. Although war with Russia is not impossible, the hydrogen bomb has caused Russia to turn to another method of conquering the world, that of buying friendship. We can beat Russia at that game if we wake up in time.

The Kingdom Triumphant

Memory Selection: The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. Rev. 11:15.
Background Scripture: Matthew 6:4-13; Revelation 7:9-17; 11:15-19a
Devotional Reading: Psalm 91:1-9

A NON-SEGREGATED HEAVEN

There will be no segregation in heaven. In his inspired vision of the world to come, there was gathered before the throne and the Lamb, "a great multitude, which no man could number, of all nations and kindreds, and people, and tongues clothed with white garments, and palms in their hands." We shall all meet there on an equality before God. Color or class or culture will make no difference. Only character will count. There will be a great multitude — whom we did not expect. We will be equally as surprised to find that many whom we expected are not there. For man judges by the outward appearance, but God judgeth by the heart. The fact is, of course, that there will be no such thing as color there. Those who are there will be clothed with a spiritual body, the souls of just men made, or being made perfect. Be assured of this fact — there will be no "restricted areas", no places of preferment based on race or religion, no "zoning", no segregation.

WHITE ROBES AND PALMS

"Clothed with white robes" — a symbol of character and faithfulness. The blood of Jesus Christ the Son of God cleanses from sin and unrighteousness. We will not get to heaven by virtue of our own goodness. But through the grace of God, made known through Jesus Christ, we shall be cleansed and made whole, which is the root meaning of salvation.

"And palms in their hands". The palm branch or crown was a symbol of victory. Here are men and women who have won the victory through the grace of God in Christ, they have worked out their salvation, and they have overcome and thus have been crowned with victory and with life.

WORSHIPPING AND SERVING

"And they. . . . fell before the throne on their faces, and worshipped God, saying, Amen; Blessing and glory and wisdom and thanksgiving, and honour and power and might be unto God for ever and ever." Here we know in part and we see in part. But there we shall see the King in all his glory. And instinctively we shall fall down before him and worship him in the full beauty of holiness. Talk about a Halleluiah Chorus — that will be one! This great multitude which no man can number singing and praising God and worshipping him and the Lamb, ascribing unto him the praises due his name.

"And they shall be before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." Heaven is not a place where we sit down and rest through an endless eternity. There will be lessons to be learned, service to be rendered, growth to be achieved. But we shall be freed from the limitations of the fleshly body, and in spirit we shall serve the Lord with gladness. How? We do not know. But our hearts tell us what our heads do not know. At his right hand there will be pleasures forevermore.

CHARACTER THROUGH CONFLICT

"What are these arrayed in white robes? and whence came they?" Thus asks one of the elders. Guess who they were. Folks who had had an easy time? Folks who had lived in sheltered places? Folks who had never been touched by the world? You have another guess coming to you. These people arrayed in white robes were those who had come "out of great tribulation." They had "washed their robes and made them white in the blood of the Lamb." Character is developed in conflict. It is developed by fire and not on a feather bed. The saint of God is not called to live out of the world but in the world. And like fine gold that is purified by fire, so is the soul refined by testing and tribulation. As stated above, these had been cleansed by the blood of the Lamb who takes away the sin of the world. If he washes us, we shall be whiter than snow.

SUNDAY SCHOOL LESSON

SEPTEMBER 23, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

THE BREAD OF LIFE AND THE WATER OF LIFE

"They shall hunger no more, neither thirst any more. . . . for the Lamb shall feed them, and shall lead them unto living fountains of waters." Jesus once said that if a man drank of him, the living water, he would never thirst, for the water that he gave would be as a fountain of living water, springing up into eternal life. Here is the fulfilment of that promise. In the presence of God and Christ, there shall be that satisfaction of our deepest desires and our spiritual thirst. The spiritual body, whatever else it may be, will not demand physical satisfactions.. It will be a spiritual body — Paul says there is a natural body and there is a spiritual body, and as we have borne the image of the earthly we shall also bear the image of the heavenly. One can easily see how one who has been concerned primarily with the things of the flesh will be uncomfortable in a place where there are only satisfactions for the spirit.

AND THINGS ARE CLEAR

"And God shall wipe away all tears from their eyes." This is a comforting word. No more tears, no more sorrow or pain or suffering. Think what a wonderful world. And yet there is mystery there. What about the sainted mother there whose wayward boy is not there! What about the misery here if it is known there? Or will God overrule all sin and evil and ultimately redeem his whole creation? It is a hard question. Certainly this is true: in the white light of eternity we shall understand many things which are not clear to us now. As the song puts it, "Ah, then, sometime we'll understand."

ULTIMATE VICTORY

What is the central message of this strange book, Revelation? What is the Spirit of God trying to say through this man John to his people who are passing in dark days through deep waters? Simply this: that nothing can defeat God's purpose. Men may delay it, detour it; they cannot defeat it. And ultimately the kingdoms of this world shall be the kingdoms of our Lord and of his Christ, and He shall rule forever and forever. Amen. Wherefore be of good cheer and of good courage.

Our Restless World

Dr. Alford Carleton

It has become trite to say that we live in a revolutionary world. The American Board in its report circulated at this meeting (the General Council) has tried to express the same fact in other words when it speaks of PEOPLES — THE FERMENT AND THE HOPE. Poverty, ignorance, even desperation taken by themselves do not create an explosive situation. But a mixture of 90% desperation and 10% hope become highly explosive, and that is the situation of much of the world today.

By the rapid shrinking of the world through modern means of communication and by the interchange of cultures and persons brought about by travel, by war, by radio, and by the movies, the poor people of the world have learned that they are poor. Those who have been abused and downtrodden realize that things might be better — certainly should be better for their children, and might even be better for them in their lifetime if they would do something about it. Nationalism, and Colonialism, Communism and many other social movements in the world are but expression of this restlessness, of this breaking of the ancient bonds, of this feeling that there is something in the air. This is the mark of the modern world. Particularly in Asia and Africa where conditions were worse, and where change has come more rapidly there is this feeling of a new world on the loose. A recent report of the World Council of Churches spoke of the necessity of reintegrating into society "the emancipated people who are lost in a vacuum of freedom". All who know the situation speak with such phrases as "the depth of tumult in Asia today" or of "Africa on the march".

Meanwhile the population of the world grows more rapidly than economic expansion and progress can possibly keep up and thereby the individual standard of living goes down in most lands of the world at the same time that a new sense of opportunity has dawned upon those peoples. There is no question that mankind is both capable and confused to a degree that few people understand. Putting it back into scriptural language, all who have eyes to see must see men as Jesus saw them "as sheep without a shepherd". There is no lack of self appointed shepherds. But the need of the world today is for leaders who will turn this chaos into a steady stream of intelligent and thoughtful development of society and of the individuals that make up society.

First Chaplain Appointed at University of Virginia Hospital

The Rev. Walter A. Henricks, of New York, will become the first full time chaplain of the University Hospital, Charlottesville, Virginia on September 15.

This has just been announced by the Rev. Henry Lee Robison, Jr., Evecutive Secretary of the Interdenominational Religious Work Foundation. Religious work in Virginia Public Institutions is under the supervision of this Foundation.

Mr. Henricks comes to his new position from St. Luke's Hospital, New York City, where he has been an associate chaplain. He is a clergyman of the Protestant Episcopal Church.

The new chaplaincy at the University of Virginia Hospital was made possible by an Episcopal layman who gave a sufficient sum to underwrite the salary and other expenses for a period of two years. This grant has been made available through the Episcopal Diocese of Virginia.

The Ministerial Union of Charlottesville, the University, and Hospital authorities have cooperated with the Interdenominational Religious Work Foundation in the effort to provide an adequate ministry for the patients, the staff and the nursing force. The Hospital will share in the venture by granting the chaplain staff privileges and providing a conference room and office with secretarial help.

The new chaplain is 43 years old. His wife is the former Alice Virginia Penny.

He was born in Laramie, Wyoming, the son of a Presbyterian clergyman. He received a B. A. degree from Hamilton College in 1936 and a B. D. from Union Theological Seminary, New York, in 1940.

Mr. Henricks served for some years in the Presbyterian ministry, during three and a half years of which he was a Navy Chaplain in World War II. He then returned to Union Theological Seminary, New York, for a year of post-graduate work. During that year he studied at the William Alanson White Institute of Psychiatry.

He was ordained deacon and then priest in the Protestant Episcopal Church in 1948. He served as rector of Episcopal parishes in Scranton, Pennsylvania, and Cooperstown, N. Y.

Since June 1955 Mr. Henricks has been on the staff at St. Luke's hospital in New York City, where he has been receiving training under the Council for Clinical Training.

He has completed three-fourths of this training, and the Council for Clinical Training will permit him to complete his training under their program while in residence at the University Hospital. This will mean that the University Hospital will be a qualified center to train seminary students beginning with the Summer of 1957.

A MINISTER ON VACATION

George D. Alley

It seems strange, on this Thursday in mid-July, to be writing something which will be six weeks old before it gets to you. By the time you read these lines, I will have taught for a week in our Senior High Young People's Conference at Elon College, finished out the summer's work, laid all plans for our initial Fall program, and covered better than 3,000 miles of travel.

Again this year we will be spending most of our vacation visiting relatives and friends in northern Wisconsin and in the Chicago suburbs. This means a lot of driving, sleeping in quite a few different beds, and living out of our suitcases for nearly five weeks. But, in between, there will be many moments for rest and inspiration along the way, a bit of fishing, a lot of scenery to refresh the mind and heart, and a great deal of thinking about what we shall do once we come together in the life and program of the church in September.

I sincerely hope that all of you will join me in eager anticipation of all that lies before us as we look to the new church year, together. In this past one there have been numerous accomplishments to which we may look with pride and satisfaction. But we grow, both as a people and as a church, as we strive to surpass these efforts in the future. As your minister I covet your continued prayers and encouragement. You know, surely, that you have mine.

Suffulk Church NEWS LETTER

Elon College

L. E. Smith, President

APPORTIONMENT GIVING

As we as churches near the end of the conference year and have not met our conference apportionments in full, the time passes swiftly. The weeks pass almost as quickly as do the days. If we are serious about the matter, these church obligations pile up higher and higher. They are not individual obligations, of course, but they are obligations of the individual church. We who constitute the church must feel a personal responsibility.

The causes of our denomination that are supported in part through the apportionment plan have, because of past experiences, learned to look to our churches for definite and liberal support. Our institutions, boards and causes make up their annual budget counting heavily on the church's support. Fortunately, in these recent years we have not been disappointed but are greatly encouraged by the prompt and generous support given by and through our churches. After all, it is one program. All items on the program must be supported equally and adequately according to the several needs if these institutions and causes are to meet their budgets. Other organizations may fail, but let's see that the church never fails. It must not. God is able and we, by His help, shall be able.

August 31, 1956

Previously Reported:	**$14,867.89**
Eastern North Carolina Conference:	
Christian Light	5.00
Liberty (Vance)	50.00
Eastern Virginia Conference:	
Isle of Wight	153.00
Rosemont	105.00
Shelton Memorial	2.50
North Carolina and Virginia Conference:	
Bethel	5.00
Virginia Valley Conference:	
Mt. Lebanon	10.00
Newport	28.82
TOTAL:	**$ 359.32**
GRAND TOTAL:	**$15,227.21**

DECLARATION OF PURPOSE

Opportunities for service by Elon College in the field of Christian Higher Education continue to multiply — opportunities that we can ill afford to pass by. We must arrange to take advantage of them as they come. Plans adopted by the Convention and approved by the individual conferences present plans for the purpose of taking advantage of such opportunities. These plans are provided for the erection of new buildings on our campus for current demands. Three of these buildings are completed. Another is in prospect. As the churches share in the cost of these improvements, the Convention has authorized and the conferences approved the raising of $300,000 as part payment on Virginia and Carolina Halls. This amout has been apportioned to the churches by the Office of the Southern Convention. These allocations have been placed in the hands of all local congregations. The tabulation of facts and figures evidences the results today!

CAROLINA HALL	**Amount**	**Beginning**	**Ending**
Eastern North Carolina Conference:			
Damascus	$ 465.50	Jan. 1957	5 years
Antioch	451.50	Apr. 1956	5 years
Youngsville	300.00		3 years
Auburn	759.50	Nov. 1956	5 years
Hayes Chapel	362.25	Nov. 1956	5 years
New Hope	1,048.25	1956	
Hope Mills	414.75	Jan. 1957	5 years
Eutaw Community	595.00	Jan. 1956	5 years
Bethlehem	294.00	1956	5 years
Clayton	600.00	Jan. 1957	
Henderson, First	2,308.00	1956	5 years
Mt. Auburn	1 120.00	Jan. 1956	5 years
Martha's Chapel	297.00	Oct. 1956	
Church of Wide Fellowship	2,289.00	Jan. 1957	5 years
Beulah	1,137.50	1956	
Moore Union	392.00	Jul. 1956	5 years
Wake Chapel	4,079.25		
TOTAL	$16,913.50		
North Carolina and Virginia Conference:			
Union	$ 1,500.00	Nov. 1957	10 years
(Personal)	500.00		
United	1,459.50	Oct. 1956	5 years
Haw River	1 534.75	1957	5 years
Pfafftown	463.75	Jan. 1956	5 years
Greensboro, First	5,887.00	Oct. 1956	5 years
Bethel	1,034.25	1956	5 years
Center	281.75	Sept. 1956	5 years
Mt. Zion	1,000.00	Jan. 1956	10 years
Salem Chapel	740.00	Jan. 1957	5 years
Shallow Ford	1,800.00	Oct. 1956	18 years
Church of the Covenant	175.00	Oct. 1956	5 years
Burlington, First	10 000.00	Nov. 1956	5 years
Zion	175.00	Jan. 1956	5 years
Belews Creek	834.75	1956	
Monticello	822.50	Aug. 1956	5 years
Beverly Hills	886.00	Nov. 1956	5 years
Lebanon	939.75	Jan. 1958	10 years
Lakeview	218.75	Oct. 1956	5 years
Hebron	300.00		
Elon College	4,392.50	1957	5 years
TOTAL	$34,945.25		
VIRGINIA HALL			
Eastern Virginia Conference:			
Suffolk Christian	$10,000.00	Oct. 1956	5 years
Union	2,019.00	Jan 1956	5 years
Windsor	2,841.00	Oct. 1956	5 years

Franklin	6,213.00		
Isle of Wight	500.00		
Ingram	1,748.25	Jan. 1957	8 years
TOTAL	$23,321.25		

Valley of Virginia Conference:

Bethel	912.00	1956	10 years
Antioch	900.00	Jan. 1957	5 years
Newport	550.00	Jan. 1957	5 years
Winchester	2,950.50		
TOTAL	$ 5,312.50		

Total pledged for Carolina Hall: $51,858.75

Total pledged for Virginia Hall: $28,633.75

Eastern North Carolina Conference:

Wake Chapel	$500.00
Youngsville	50.00
New Hope	54.49
	$604.49

North Carolina and Virginia Conference:

Greensboro, Palm St.	100.00
Zion	5.84
Bethel	202.00
Mt. Zion	331.00
Monticello	35.00
Pfafftown	25.00
Concord	20.00
	$718.84

Payments on Virginia Hall
Virginia Valley Conference:

Winchester	$ 25.00
Bethlehem	75.00
Bethel	18.02
TOTAL:	**$118.02**

Eastern Virginia Conference:

Franklin	$500.00
Johnson's Grove	205.00
TOTAL:	**$705.00**

Total Payments for Carolina Hall:	$1,323.33
Total Payments for Virginia Hall:	$ 823.02

Never in the history of mankind has there been so much wealth, luxury and easy living. And yet never was there so much slavery, poverty, and distress among large segments of the world's population. Two-thirds of the peoples of the world are without basic food. Distrust and fear are everywhere.

Great Day For Eure Church

This is a great day in the history of our church. A day which marks the realization of many hopes, dreams and purposes that have filled the hearts of a great and faithful group of people for a long time; the answer to prayers that for years have gone up from earnest hearts to God who crowns all sincere efforts with joy and success. Yet a day that was brought about not by just dreaming hoping and praying, but rather one that was hastened by a lot of hard and faithful and untiring work. All that you see which goes to make a complete and finished serviceable church building stands today and will stand through the years as a living memorial to a great group of faithful men and women as well as children. Not only the things we see and can handle frame the complete picture of the memorials today, but nails and timbers fastened together and hidden within these walls, beneath this floor, above this ceiling testify to the faithfulness and loyalty and hard work of many whose names will not be mentioned here today. Two years ago this week some forty or fifty men met on this sacredly dedicated spot, dug ditches, mixed and poured about a hundred tons of rock, sand, and cement and poured the foundation of this building. From that week until the last of this week now ending, men, women, and children have given their time, energy and other resources to make this building possible. This has been an inspiring, encouraging and uplifting experience in a great task well done.

Eure Church Bulletin

Returning To Large Parish

SWARTS SAIL FOR INDIA

Rev. and Mrs. Winfield Q. Swart, educational missionaries serving under the American Board of Commissioners for Foreign Missions, sailed August 17 for India where they have worked among the Marathia people for almost 30 years. They have been in this country on furlough since May, 1955.

As district missionary with headquarters in Vadala, Mr. Swart's "parish" includes more than 4,500 Christians living in some 60 villages scattered over an area of 500 square miles.

He was born near Albany, New York, attended schools in Schenectady, Union College, Union Theological Seminary and Oberlin Theological School.

Mrs. (Lois Andrews) Swart, who was born in India of missionary parents, has not only brought up three children and maintained her home as a social center for both Indians and Europeans but has found the time to teach in three boys' and girls' mission schools. A graduate of Occidental College, California, she received her master's degree at the University of Chicago.

The Swart's three grown children — Miss Dorothea, Robert and Floyd — were all born in India but are now in the United States.

Rev. and Mrs. Swart will sail from New York on the S. S. QUEEN FREDERICA.

Those who think something can be obliterated by suppression should consider the case of Herostratus, the Greek who, in 356 B.C., burned the Temple of Diana so he could pass his name down to posterity. Herostratus was executed, and even the mention of his name was a penal offense. His name, however, became immortal, not so much because he burned the temple but because of the attempt to erase his name from history.

Orphanage Home-Coming Happy Experience

John G. Truitt, Supt.

Homecoming and the Golden Anniversary program turned out to be a big success. The largest yet number of returnees were here and quite a number of our churches were represented throughout the Convention. Supt. W. T. Scott made a most enlightening and encouraging speech as he spoke for the Convention and churches who make this childcaring home a joy to us all. Mrs. James L. Foster first housemother of the home, brought her own gracious charm and appreciation in her words and by her presence. A goodly number were here to rise up and call her blessed.

HAVE YOU MADE YOUR

GOLDEN

ANNIVERSARY

GIFT

TO THE ORPHANAGE?

Robert Rowland, one of our seniors, opened the meeting with a prayer. Betty Lou Wilson told in a well spoken way what the Orphanage means to her and to the others who are here now. Betty Lou is a senior and has been here more than 13 years. And I can assure you there is nothing inhibited or retarded about Betty Lou. Several of the older ones of the present Orphanage family attended the meeting and they were given a warm reception by all present.

Mr. V. R. Holt, president of the Board of Trustees, spoke briefly and most appreciatively of what the alumni, the churches and friends are doing to make this an institution of which we can all be proud. The two alumni who have been by the Convention elected on to the Board from other denominations were present: Mrs. Allen E. Gant, of Burlington, Episcopalian; and Mr. Clyde W. Rudd, of Greensboro, Baptist.Other members of the Board present were: Mrs. J. H. McEwen, and the Rev. W. W. Snyder, both of Burlington.

There was a dinner served indicative of the good crop year we have had. Everyone seemed to be enthusiastic, and grateful for the many improvements which were obvious everywhere. Total offerings for the day were $1,160.00. This was $163.70 for the homecoming treasury, and $996.70 in Golden Anniversary gifts. We are trying to raise enough in the Golden Anniversary gifts to pay off the accumulated dry years, bank note of $11,500.00. A gift from many friends would help us to do this. Help us finish out this year with a special anniversary gift.

Thanks to all who were present for homecoming, for the speeches others made and the many speeches privately delivered to the superintendent and other staff members.

REPORT FOR SEPTEMBER 5, 1956
SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$13,053.07
Eastern North Carolina Conference			
Christian Light	$40.00		
Ebenezer	49.49		
Liberty (Vance)	25.00		
Morrisville	9.60		
Mt. Auburn, S.S.	5.15		
Pleasant Union	25.00	$154.24	
Eastern Virginia Conference			
Berea (Norfolk)	6.00		
Liberty Spring, S.S.	10.00		
Rosemont	63.00		
Portsmouth, Shelton Mem.	2.00		
Windsor, S.S.	10.00	91.00	
North Carolina and Virginia Conference			
Bethel, S.S.	10.08	10.08	
Virginia Valley Conference			
Mt. Lebanon, S.S.	10.00	10.00	
Total			$ 265.32
Grand Total			$13,318.39

SPECIAL OFFERINGS

Amount brought forward		$20,515.52
Mrs. Isabelle F. Robinson, Albany, New York	$ 15.00	
Chester H Roth Co., Inc. (dividend)	37.50	
Jr. Baraca Class, Holy Neck Christian Church	10.00	
Premium Associates, Inc. (for coupons)	39.20	
New Hope Christian Church, Roanoke, Alabama	5.00	
Golden Anniversary Gifts:		
A friend, Elon College, N. C.	3.00	
Mr. and Mrs. Clarence Fields & family, San Leandro, California	10.00	
Miss Stella Sharp, Reidsville, N. C.	10.00	
Mrs. Alvertine Privette, Elon College, N. C.	5.00	
A Friend	50.00	
Ed M. Hicklin, Burlington, N. C.	5.00	
A. B. Owen Gibsonville, N. C.	10.00	
I. Fletcher Craven, Ramseur, N. C.	5.00	
A Friend	50.00	
Rev. R. L. Hendrickson & Family, Lincoln, Kans.	50.00	
J. H. Webster, Pittsboro, N. C.	10.00	
Miss Melva Foster, Elon College, N. C.	5.00	

Miss Ruth L. Miller, Winston-Salem, N. C.	5.00	
Mrs. Allen E. Gant, Burlington, N. C.	50.00	
A. L. Curling, South Norfolk, Va.	10.00	
Mr. and Mrs. John Dockery & Bronza Dockery, Reidsville, N. C.	75.00	
Mr. and Mrs. L. W. Wagoner, Elon College, N. C.	10.00	
I. H. Vickery, Henderson, N. C.	200.00	
Mr. and Mrs. Calvin S. Clayton, Charlotte, N. C.	500.00	
Eugene Neu. Charlotte, N. C.	5.00	
W. E. Churchill, Durham, N. C.	25.00	
Clyde W. Rudd & Family, Greensboro, N. C.	50.00	
Herbert Womack, Charlottesville, Va.	10.00	
Robert E. Kinch, Raleigh. N. C.	5.00	
In Memory of Rev. James L. Foster	10.00	
In Memory of T. H. Ketchin, Jr.	5.00	
In Memory of Rev. Joe Fix	5.00	
In Memory of Rev. Joe Fix	5.00	
In Memory of John A. Womble	2.00	
In Memory of W. J. Ballentine	5.00	
In Memory of Mrs. Grace Remars	5.00	
In Memory of Mrs. Grace Remars	5.00	
Special Gifts	259.53	
Total		$ 1,566.23
Grand Total		$22,081.75
Total for the Week		$ 1,831.55
Total for the Year		$35,400.14

THIS YOU CANNOT BUY

J. G. TRUITT, Supt.

There are many things to purchase
In the stores and marts of trade,
There is every sort of gadget
Which the hands of men have made
There are stamps and stoves and trinkets,
There are lands and motor cars —
But you cannot purchase character
Nor the beauty of the stars.

You can buy a type of prestige
And a seat that's soft and high,
But the things most worth having
Loads of money cannot buy;
Common things like joy and laughter,
Little things like peace of mind —
These are values freely given
To the true and good and kind!

In Memoriam

"Blessed are the dead who die in the Lord."

SPARKMAN

God, in his wisdom, saw fit to call one of the beloved friends of Rosemont Christian Church, Mrs. Alvirta Sparkman, on May 16, 1956. The life she lived will always be an inspiration to those who knew and loved her,

Therefore, be it resolved:

1. That we bow in humble submission to the will of our heavenly Father, who doeth all things well.

2. That we extend our deepest sympathy to her loved ones.

3. That a copy of the resolutions be sent to the family, a copy be sent to THE CHRISTIAN SUN for publication, and a copy entered on our church records.

Mrs. H. L. Gibson
Mrs. J. B. Gibson
Mrs. X. J. Sawyer
Committee

Western N. C. Conference

REV. BILL SIMMONS

Years ago when the churches met together at the end of the year to discuss and transact business for the coming year, it was a big time for everybody. For days the women kept the old kitchen wood stoves hot as they went about preparing food for the visiting folks from other churches who were to spend several days with them. In those days the children slept on the floor as they gave up their beds to visitors who spent the night in the home. It was a big time for everybody. But with everything else, those days have changed. No longer do people come in horse and buggies and spend the night. Today they come in new shiny cars, spend a few hours at conference, and are then gone again. Often the members of the host church are so unconcerned that they have no time for the business of our churches and go on their way without attending the meeting. Then people ask the question, "What is wrong with our churches?"

On Wednesday November 7, the Western North Carolina Conference of the Congregational Christian Churches will meet at our church for its annual meeting. Most of our people work at public work and feel they cannot attend such a meeting. Let's show the visiting people that our Church is still interested. COME

In Canvasser of Hank's Chapel.

A famous lecturer was asked the formula of success in public speaking.

"Well," he said, "in promulgating your esoteric cobitations and articulating superficial, sentimental and psychological observations, beware of platitudinous ponderosity. Let your extemporaneous decantation and unpremeditated expatiations have intelligibility and veracious vivacity without rodomontade and thrasonical bombast. Sedulously avoid all polysyllabic profundity, pusillanimous vacuity, pestiferous profanity and similar transgressions.

"Or to put it a bit differently," he concluded, smiling, "talk simply, naturally, and above all, don't use big words."

NEW YORK, August 22: — Fifteen young Christian workers are pictured here aboard the SS Independence as they sailed for Turkey where they will serve under the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches.

While most of the group will serve as teachers in schools in Turkey established by the American Board, Dr. William L. Nute, Jr., (next to the top row) has been appointed to the staff of the new Child Health Institute in Ankara.

Members of the group, left to right, are Harris Webster, Burlington, Vermont; Rev. and Mrs. Melvin Wittler, Hartford, Connecticut (formerly of Hartinton, Nebraska, and Providence, Rhode Island); Miss Carolyn Padelford, Winchester, Massachusetts; John Wood, Madison, Wisconsin; Miss Hazel Crain, Henry, Illinois; David Holmes, Geneva, Ohio; Miss May Bryant, Princeton, Illinois; Mr. and Mrs. Samuel Glass, Jr., Tacoma, Washington; Robert Jones, Milton, Indiana; and Miss Barbara Holbrook, West Acton, Massachusetts.

Next row: Dr. Nute; Miss Lenore Keene, Garrett Park, Maryland; Mrs. Nute.

Top row: Irine and Christie Nute, daughters of Dr. and Mrs. Nute.

With the exception of Dr. and Mrs. Nute, who are returning to Turkey after a furlough in this country, all members of the group are new to mission work. Miss Bryant, who is a registered nurse and who will work in the Azariah Smith Memorial Hospital in Gaziantep, and the Rev. and Mrs. Wittler, are going out as career missionaries. The other members of the group are under appointment for a three year term only.

The Christian Sun

Dr F C Lester 111 56
801 Sunset Ave

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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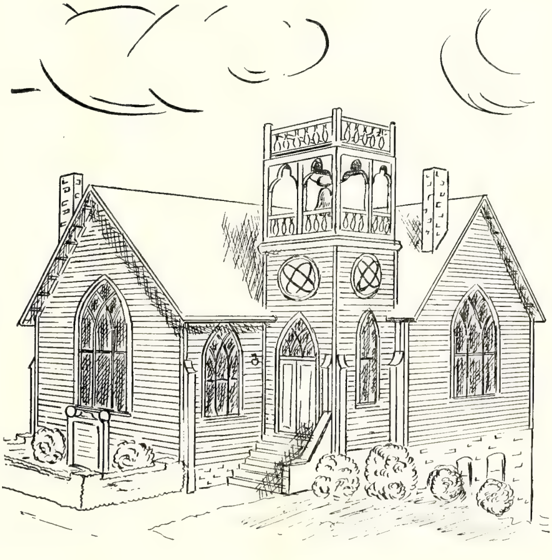

HAW RIVER CHURCH

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.

Here And There Among The Churches

POPULAR PASTOR RESIGNS

John Briggs

September 2, 1956, at the 11:00 o'clock worship service at the Congregational Christian Church of Reidsville, the pastor, the Reverend Tucker G. Humphries, submitted his resignation.

Coming from Southern Pines, N. C., the Church of Wide Fellowship, Mr. Humphries has been the pastor of the Reidsville church for the past seven and one half years. Under his ministry the church has grown in members and influence in this community. A hut in the rear of the church where the boy scout, girl scout, and explorer scout troops center their many activities has been built. Five new Sunday school class rooms have been added, chimes have been put into the belfry and a new parsonage has been finished.

Mr. Humphries has interested himself in every good thing, every Christian effort of the community, and in many instances has taken a leading part. He has been an active member of the Kiwanis Club, chaplin of the Reidsville High School football team, past president of the Reidsville Ministerial Association and a member of two local lodges.

He is well known and in demand as a speaker to clubs and civic organizations and schools.

November the first Mr. Humphries and his family will move to Franklin, Virginia, where he will become the pastor of our church there.

He leaves Reidsville with an expression of love and confidence and regret from his many friends and with the God speed of his church.

DR. EARL DANIELEY is on leave from the faculty of Elon and is studying at Johns Hopkins University (Baltimore) on a research fellowship this year. He is chairman of the Laymen's Fellowship of the Southern Convention, and has written for this paper a long while. His address is 4004 The Alameda, Baltimore 18, Maryland. We hope to hear from him occasionally.

A REVIVAL AT SHILOH is in progress this week under the leadership of Rev. Mack Welch, pastor of Pleasant Grove and man-of-all-work for the Western North Carolina Conference.

SUPERINTENDENT SCOTT was one of the leaders at the Evanbelical and Reformed Consisterymen's Conference held at their lovely assembly grounds at Blowing Rock, North Carolina, September 7-9. He says there were about seventy eager churchmen in attendance, and suggests that our deacons and trustees might find it very profitable to have a similar session at Moonelon. The laymen appeared to be heartily in favor of the union of their church and ours.

REV. JAMES WALTERS, a native of Suffolk and a member of the Eastern N. C. Conference, has moved from near Raleigh to Disputanta, Virginia, where he is pastor of Bethlehem church. He succeeded Rev. John Gallo who has retired and is now living in Pittsburg.

OUR RICHMOND, Virginia, church will have as its minister beginning November 1 the Rev. Rufus Ansley, who is currently pastor of North Parish Congregational Church, Sanford, Maine. Dr. Roy C. Helfenstein retired from the Richmond pastorate last spring.

CONGRATULATIONS to Rev. and Mrs. W. Walter Hall of our Danville, Virginia, church on the birth of a son. Mr. Hall writes, "On August 28 little Vaughan Dabney joined the Hall family and seems to like it here pretty well except when he gets hungry, which happens quite often."

APPRECIATION is expressed in a letter from Rev. John Gallo to Supt. Scott for what he, the Eastern Virginia Conference, and the Southern Convention did to bring him happiness while he served the church at Bethlehem (Disputanta). The letter also says, "Our heavenly Father blessed our work in an unusual way, not because Mr. Gallo was there, but rather because our good people cooperated with Mr. Gallo. I am positively sure that they will cooperate with Rev. Mr. Walters in the same way. Mr. Walters is indeed a fortunate man to serve such a wonderfully good people in Bethlehem."

OFFICERS WERE INSTALLED in the Woman's Auxiliary of the Burlington church Monday of last week, and Mrs. H. C. Pollard gave the history of the year.

LAYMEN of the Western North Carolina Conference are to meet at Pleasant Grove for their quarterly get together Saturday, September 29.

W. N. C. MINISTERS met at Asheboro Monday of last week to begin the fall's work as an Association. Changes in pastorates, shortage of pastors, how to serve the churches when there are not enough ministers, and the election of officers were matters of concern. Officers elected for the coming year are: F. C. Lester, president; Clyde Fields, vice-president and program chairman; and Lacy M. Presnell, secretary-treasurer.

Volume 108 Number 35

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

REV. O. D. POYTHRESS, pastor for 38 years at South Norfolk, is this week assisting in a revival at Hunterdale (Union) church near Franklin, Virginia where the Rev. Clyde Fields is completing his pastorate before going to Asheboro in November. Mr. Poythress has distinguished himself not only for the length of his pastorate, but also as a revivalist, and especially as a singer.

HOPEWELL church plans to consecrate its new religious education building and begin using it on Sunday, September 30. Their morning services will be broadcast through October. The Rev. R. E. Brittle will lead in a revival series October 7-12. The pastor, Rev. James Madren, invites friends to share in these services.

MORNING TOPIC at a recent service in Palm Street, Greensboro, by the minister, Rev. W. A. Rich, was, "After Prayer — Then What?" Who wants to answer that one?

MISS DOROTHY FOLTZ, well known as pastor's helper at Elon College and Burlington, and for the past three years director of religious education for our church in Winter Park, Florida, is now living with her parents and teaching school at Luray, Virginia. She is taking a rest from church work, and is getting the refreshment that comes from being at home with parents.

EXECUTIVE COMMITTEE of the Executive Board of the Southern Convention met at Elon last Wednesday to consider several matters of concern. To the fore in this consideration was integration in schools and churches. This note is merely for the purpose of letting our people know that the officials are conscious of problems, and are diligently seeking solutions.

THE FINANCE COMMITTEE of the Southern Convention as appointed by president Martin L. Garren and elected by the Executive Committee is as follows: George Alley, J. H. Dollar, J. H. Lightbourne, Jr., I. L. McDowell, Algie Blaylock, Mrs. Tollie Smith, David W. Sheperd, James Washburn, S. H. Basnight, and George D. Colclough. The first five were appointed and the others elected, as per Constitution.

A GIFT of the old publishing house which has been used as a dormitory until the interior was burned last spring has been offered to the Southern Convention for its office building. To repair it will cost money, but the Convention needs a place for its workers, and the college needs its rooms in the library building.

FOUNDERS DAY this year is announced by Elon for October 15. Governor Hodges is scheduled to speak. Members of our churches are urgently invited to hear the speaking and to eat lunch.

EASTERN VIRGINIA Pilgrim Fellowship will hold its fall conference October 6 at Liberty Spring Congregational Christian Church. Registration will begin at 2:30 and the program will begin at three o'clock. All churches are asked to send the rest of their apportionments to Fred Parker at Sunbury, North Carolina, by September 15, says J. F. Parker.

YEAR BOOK OF AMERICA for 1957 can be secured from the North Carolina Council of Churches for less than the regular $5.00 publisher's price. This is the annual which lists all church membership and other religious data. The Council receives nothing from this service but is glad to assist. Write to the N. C. Council of Churches College Station, Durham, North Carolina.

CONCORD WOMEN HAVE BEEN BUSY

Mrs. H. P. Terrell

The Woman's Fellowship of the Concord Christian Church has had a very successful year under the leadership of Mrs. John P. Underwood, president.

We have had all our monthly meetings with well planned programs which have been very inspirational. Also the book reviews and Bible study.

We have contributed to both home and foreign missions, and sent sunshine boxes to the aged people in the community. We also quilted a quilt for a needy family.

Our main project for the church is basement furnishings, a kitchenette, etc.

We have 23 members on roll after having lost by death Mrs. Ida S. Miles.

We have been blessed and challenged by our efforts this year, and we are looking forward to greater things in the future.

POINT OF VIEW

"How can you believe that rot!" exclaimed a university student coming upon a classmate reading the Bible. "Don't you have difficulty with such a miracle as the dividing of the Red Sea?"

"Yes, I have difficulty with the Red Sea," was the reply. "But my difficulty is not how it was divided, but how it was made. For certainly He who made it could divide it."

DATES TO REMEMBER

September 18-19 — Mission Board Meeting — Moonelon

Women's Conferences

October 2 — North Carolina at Reidsville
October 4 — Eastern Virginia at Holland
October 5 — Valley of Virginia at New Hope

Fall Conferences:

October 29-30 — Virginia Valley Central Conference, Linville, Va. Mr. Clarence A. Phillips, President.
October 31-November 1 — Eastern Virginia Conference, Suffolk, Va., Mr. W. B. Williams, President.
November 6 — Eastern North Carolina Conference, Christian Light, near Fuquay Springs, N. C., Rev. Carl Wallace, Pres.
November 7 — Western North Carolina Conference, Hanks Chapel, near Pittsboro, N. C., Rev. L. M. Presnell, President.
November 8 — North Carolina & Virginia Conference, Hines Chapel, near McLeansville, N. C., Dr. H. E. Robinson, President.

For Ministers And Church Officials

Editorials shuold be good for everyone and not limited to a small group, of course, but this time the editor would like to talk a bit with the ministers and church officials of the Southern Convention. So, if you will kindly cut off the TV and draw up an easy chair, we will consider a matter of mutual interest.

During this year a responsible group in our Convention asked me to quit being a pastor and become editor of THE CHRISTIAN SUN. They said that the paper would give a larger audience than a local church, that it has a very important place in the life of our churches, and that it can become much more useful by putting into its pages in readable form information needed by our people and then getting the paper into our church homes. The Board of Publications was quite convincing in its argument, and a decision was made to accept the editorship.

A sincere effort is being made to create a paper that will be of benefit to our people. You are aware of what is being done, and with your help the paper can continue to improve. This is my first request. Please be very frank in making suggestions as to improvement, and by all means see that the information needed in the paper comes to the editor's desk.

But a printed paper is no better than blank paper if people do not read it. We are now printing about 2,800 copies of THE SUN. Perhaps 2,500 of them go into our convention homes. There are 35,000 members of our churches. A conservative guess is that there are at least 10,000 homes represented in our membership. This means that only about one in four of our homes receive our paper. My question is: What shall we do about getting the paper into the homes of the others? It seems fair to suggest that you are the people to struggle with that matter. And it appears reasonable to believe that you can solve the problem by getting the needed subscriptions.

There are at least two good reasons for securing subscriptions. One is financial. It takes money to edit and print a paper. Boards and institutions share in this expense. The churches make contributions through Apportionments. Subscribers help.

The second and best reason is that our people need the paper. In it they get information without which they cannot be their best as members. The only reason for all the work, expense and bother for making the paper is to help our people to be better persons and better members of churches.

Since these seem to be the facts in the case, will you, and each of you, help to get the paper into all the homes of our church people? Yes, all the homes. Those who appear to be indifferent to the claims of the church may be just the ones who need it most.

The best way to get the paper to the people seems to be to put it in the budget of the church and send it to all church families. Some churches have tried it and found that their income increased greatly. An addition of five cents per week by each family would pay for the paper and give the church a profit of one cent. This does not seem like it is an impossible project. And it is much simpler than to try to collect subscriptions from each person.

But the point of this piece is that you can really serve your church and the larger interests of the kingdom by getting this paper into the homes of your church. Then a minister may be excused from the pastorate to serve as editor. Shall we work together as a team? At this end of the line the main job will be to prepare something worthwhile, and at your end information will be sent to the editor and subscriptions secured. Thank you, one and all, for reading, and for the fine work you will do within the next few weeks.

Promotions

Promotions are important. Railroad men like it. A recent president of one of the big railway companies started at the bottom, kept being promoted through all the activities of running trains, and finally directed the affairs of the company. He knew how much oil an engine in good shape should use on a particular run because he had poured the oil into the engines. If he had never been promoted, the Southern Railway would not have had that man as president.

Promotions should be planned and on an agreed basis. Business concerns can tell an applicant what to expect in the way of promotions, and what he will have to do to get promoted.

At this season of the year most of our Sunday schools and young people's societies promote from one grade to another. The children look forward to Promotion Day in Sunday school, the time when they will go to another class. Older people may forget the importance of this, but the children do not. To them it is a measure of their success. It is a step in the climb to maturity.

The basis of these promotions is not always clear. It may be the school grade, which is about as good as any. Or it may be based on work done in the class. All Sunday schools would do well to have a standard of work to be done by each class or department. It will thrill the children to feel that they have really learned the materials they are expected to know. And best of all, the knowledge of the Bible, hymns, prayers, church history, and such like, will make them more able to meet the problems of life and service as they come.

The first Sunday in October the Sunday schools begin a new year. The new literature, the new teachers, and the new classrooms will be a great inspiration to the eager pupils of carefully planned promotions. Our children deserve the best. They are our best.

The Face

HENRY E. ROBINSON

VARIOUS PARTS OF THE BODY HAVE SERVED OFTEN AS SYMBOLS OF THE SPIRITUAL GRACES

It is well for us to understand how much the face reveals to discerning eyes which look upon it. Sometimes we can tell the occupation of a man by his face. If it is bronzed by the sun and wind we may surmise that he is a farmer, forester, fisherman, or rancher. If, on the other hand, a face is pale and tender we guess that man works indoors. The face is the most accurate reflector of a person's age. Often the lines in the face show sorrow or suffering. How often have you said of a friend, "My, how she's changed." What you mean is how much her face has changed, the lines, the eyes, the tensions that show in the wrinkled brow.

How often our feelings are revealed in our faces. Joy, anger, defeat, victory, sorrow, surprise, anxiety, wonderment, friendship, anticipation, boredom, eager expectancy, dissapointment, indeed, about every mood we can think of comes out for all to see through the face. What you are shows in your face.

You don't have to tell how you lived each day, You don't have to say if you work or play. For a tried and true barometer is right in its place, However you live, it will show in your face.

The false, the deceit that you bear in your heart, Won't stay down inside where it first got its start; For sinew and blood are thin veil of lace, What you carry in your heart will show in your face.

If you've gambled and won in the great game of life, If you feel you have conquered the sorrow and strife; If you've played the game square and you stand on first base, You won't have to tell it, it will show in your face.

Now if you have dissipated nights till the day is most nigh, There is only one teller and one won't lie; Since your facial barometer is right in its place, However you live, it will show in your face.

Then, if your life is unselfish and for others you live, For not just what you can get but what you can give; And if you live close to God in His infinite grace, You won't have to tell it, it will show on your face.

This may sound strange, but we can let our faces develop unfortunate habits. We can let our chins drop down and give the world the impression that we are sour, when actually we are not. We have just forgotton to smile and to wear a bright countenance. Personally, I like to be around a person who smiles and shows signs of pleasantness through the face. Such people, I find usually have a host of friends. On the other hand, many who complain of being lonely should look in the mirror. Not for beauty, I'm not talking about that, but for a friendly or pleasant expression. If you wear a sour expression, even though you bear no such feeling inside, your face is preaching a sermon that runs something like this: "I'm not feeling well today, I'm grouchy and touchy. If you want to be snapped at just speak to me. If you konw what is good for you, you will pass quickly by on the other side." Now actually I cannot believe that many folks feel that way. Yet this is what their faces are saying. What a pity, and how needless! Does your face have bad habits which turn people away? It is a question worth asking.

One of the unanswered mysteries is how the face reveals character, yet this is well known to all. Again physical beauty has nothing to do with this quality. All of us have known persons who would be classed as homely by all physical standards, yet whose faces are radiant of the character that stands back of them. Indeed, I believe that character cannot be hid. Just as a face shows sin and corruption — a hard face — we say, so also will a face reveal a life of righteousness wrought across the years.

What a shame it is when God has endowed a person with physical beauty and that person has not put character behind that face. How many men have been deceived by a pretty face, having been blinded to the lack of character so essential to true happiness?

Just as God wants to use our hands, our feet, and our heads, so also would he use our faces to bring cheer, joy, confidence, and friendliness into human lives. I believe he did just this through the face of Jesus. I believe that those who looked upon his face saw compassion, understanding, courage, sympathy, and confidence. They saw spiritual power personified in a countenance. I believe that if we live like him, if we conduct our lives according to his teachings, that something of these same qualities will show through us. These will not make us physically beautiful, but I truly believe God can use our faces to inspire courage and hope in the lives of others.

The Perfect Gift

Nellie M. Walker

It was summer in South Africa and near Christmas. The schools were closed for the Summer, but there were a few luckless boys too far from home to go, and for these the school had provided summer employment. One of the missionaries planned a Christmas party for them as was customary.

There was a Christmas tree, which the boys helped to decorate. They wanted to exchange presents on the tree. The missionary provided cookies and saw that there was a small bag of candy and a nice handerchief and Christmas card on the tree for each boy.

The boys sang Christmas carols around the tree. They savored the lemonade and cookies. They made a great ceremony of opening the presents. Most of them did not display much ingenuity in preparing gifts, but Douglas did. With only a tickey to spend he bought a packet of darning needles. He gave each boy one needle and the missionary three needles!

The missionary thought she had never had a better gift, for the needles were shining, useful and needed. Better still they were the gift of a friend. She put them right into her sewing kit and used them too.

Home Coming At Haw River Delightful

A ROVING EDITOR

Home-coming at Haw River is a day of joyous recollections. When the editor and three of his family entered the church at ten-thirty, the Sunday school superintendent for the day W. W. Sharp, greeted them at the door as if they were old friends coming home. Indeed that was true of the editor, for Haw River was the first church to call him as pastor, there he served happily for four years and still carries a watch given by the church as a college graduation present. Several of the members of that earlier day greeted us before the church service began.

History of the church for the past year was reviewed in a page announcement that gave briefly a record of many achievements and contained this accurate phase: "But most things look comfortably familiar." After the many years of absence one was aware of numerous improvements but still there was that "comfortably familiar" air about the place.

The new man in the pulpit, Rev. H. V. Harman, wore his robe with grace and led in a service that inclined one to worship God. The choir of sixteen singers did a fine share from the processional to the end of the service. The uniform robes and anthem books made one forget persons and think of music. The organist released the melody of that instrument and interpreted the mind of composers. One sitting in the pew with no responsibility at all could say, "It is good to be here."

When the church gathered at noon on the lawn of the beloved physician, Dr. Wilkins, they were joined by members of the Baptist and Methodist churches of the community and ministers of our near-by churches. Good food and good fellowship were enjoyed by a large crowd.

Mrs. Hugh Gillispie, spry as a sixteen year old, chatted with friends as she moved among the crowd. "I am 86," she said as if she were proud of it. Miss Pearl Smith said, "Mrs. Gillispie is our only charter member of the church now living, and I am the only charter member of the Woman's Missionary Society." This society was organized about 1918 by Dr. W. A. Harper.

Recorded in the minutes of the North Carolina and Virginia Conference for Tuesday afternoon November 19, 1895 when Rev. P. T. Klapp was president and Rev. J. W. Holt was secretary, and the conference was meeting at Long's Chapel, are these words:

> "A petition from a new church at Haw River, N. C. was read and the church admitted into the Conerence, and the delegate, H. V. Simpson, was enrolled."

The record further shows that Rev. C. C. Peel was the pastor, that the church had 26 members, that a request for $25.00 on pastor's salary was granted, and that the church was assessed for the next year $1.00 for home missions, $2.00 for foreign missions, $1.00 for the educational fund, $.78 for church extension fund, and $.26 for Conference fund.

At the next session of Conference reports showed that assessments were paid in full with $.60 over on foreign missions; that assessments were increased so the dollars became two, foreign missions $3.30, educational fund $.99, and Conference fund $.33, that the pastor had been paid $75.00; and that the church had received ten members and had lost one by death.

The report for last year shows that the same church spent $6,993.00 on itself and gave to mission and benevolences $1,514.00. There are 157 members of the church and 126 on the Sunday school roll.

Suffolk Plans Fall Program

GEORGE D. ALLIE

Following a period of relatively little activity in the late Summer the officers, staff, and members of the Suffolk Christian Church have begun implementing plans for a busy Fall and Winter program.

Under the leadership of a committee of twelve persons, more than 100 workers are being enlisted for the Every-Member Canvass to be conducted on Sunday, September 23rd. Using the "Loyalty Sunday" idea, all persons in attendance at the regular worship service on that day will be given an opportunity to sign cards pledging their time, talent and treasure for the coming church year which begins October 1st. Following a luncheon, to be served by members of the Women's Fellowship and directed by Mrs. Roy Richardson, President, the canvassers will go out in the afternoon to visit in the homes of members, reporting back to the church in the early evening. This year the Junior and Senior High young people have organized their own canvass committee and will contact some 100 of their fellow members in their own canvass.

Officers of the Junior and Senior Young People's organizations met for a planning retreat on Sunday afternoon and evening, September 9th with Mrs. E. C. Wilkins, Director of Religious Education, and the Rev. George D. Alley, Minister, as leaders. Miss Faye Gordon, president of the local Senior group and president of Southern Convention Pilgrim Fellowship gave splendid reports of her experiences and of organizational and program ideas gained from her attendance at the National Council of Pilgrim Fellowship in June and the Southern Convention leadership training conference held at Moonelon in August. These groups will meet jointly for supper each Sunday evening with separate programs and advisors.

The Worker's Conference of the Church School will meet for supper at the Elliott Hotel on Wednesday September 26th. Under the leadership of Mr. O. F. Story, Superintendent, Mrs. Wilkins, and Miss Gladys Yates, chairman of the Board of Christian Education, all teachers and officers will make plans for the work of the coming quarter. The Fall supper meeting has become an annual affair and is very well attended. The minister will address the group following the supper hour on "The Opportunities and Challenges of Christian Education". Promotion Sunday in the Church School will be observed on September 30th with Rally Day the following Sunday, October 7th.

The Annual Meeting of the church will be held at the regular Quarterly Conference, October 3rd. New officers will assume their responsibilities as of this date. October 31st and November 1st the Suffolk church will act as host to the annual meeting of the Eastern Virginia Conference and will observe the annual Preaching Mission from Sunday evening, November 4th through Friday, November 9th. This year's speaker will be the Rev. Dr. Julian Norris Hartt, professor at Yale University Divinity School, New Haven, Connecticut.

Eure Church Opens New Building

The doors of the new Eure Christian Church were opened Sunday September 2 and the first service was held since its completion. The Rev. R. E. Brittle, pastor, brought the inspiring message to the congregation, which numbered over 300.

Two years ago this week some 40 or 50 men met on the spot where now stands the new church and dug ditches, mixed and poured about a hundred tons of rock, sand, and cement for the foundation of the building. Since then, men, women, and children have given their time, energy and other resources to make the building possible.

Prior to the sermon, a litany of dedication of aids to worship were held. The aids to worship dedicated were:

Memorial windows: To William John Askew and Vernie Piland Askew; to Joshua Mullen, Mary E. Mullen and Hardy W. Parker; to Mills Greene; to Tazwell Augustus Eure, Mecy Langston Eure and Lucie Johnson Eure; to Exum Calhoun Greene and Novella Greene; to Nathaniel Eure; Adminta J. Eure and family; to Jonas Greene and Estelle Harrell Greene; to Dempsey S. Harrell and Rosa Harrell; honoring the Rev. J. M. Roberts and the Rev. R. E. Brittle; given by Joseph S. Umphlette and Stella B. Umphlett; given by Mr. and Mrs. Ernest R. Smith and family; round window over front door given for Tazwell A. Eure to his parents. Henry A. Eure and Adminta S. Eure.

The subject of the circle picture window is "Ascension," which shows a picture of Christ with outstretched arms welcoming all who pass by to worship in His house. It was given for Tazwell A. Eure in honor of his parents. The official turning on of the flood lights was done by little Tazwell Eure, who was named for his grandfather, donor of the window. The light in the window will burn nightly from now on.

Memorial pews: To Ada and Marshall Howell; Mary Parker Stuart for her mother; to Walter J. Felton and Katherine H. Felton; to Oscar and Mae Eure; to Tazwell A. Eure by Lymen Cowper; to Samuel J. Felton, Nancy Eure Felton and Lucy Parker Felton; to Albert T. Howell and Annie C. Howell; honoring Mills and Ivey Turner; by Homer Eure honoring his father; honoring Mr. and Mrs. James Henry Lilley by their son, H. B. Lilley; given by Elijah Harrell, given by Mr. and Mrs. J. Robert Howell and family; given by the Gordon Eure family; given by Linwood and Zoe Askew; given by the R. E. Eure family; given by Rountree and Hofler.

Miscellaneous gifts: Two brass collection plates honoring Mrs. Venie Eure Johnson; two brass collection plates honoring Nicholas Knight; two brass candelholders and candle lighter by the Artz family; pulpit Bible by Juniors of the church; yard lamp and wiring by Sam Greene; front light by J. H. Rhodes; three outside entrance lights by the Cleetise Briscoe family; two chairs by Mr. and Mrs. Woodie N. Eure; two chairs by Mr. and Mrs. M. C. Benton; two chairs by Mrs. Lucie R. Harrell; one chair by Mrs. J. W. Brown; Dossal Header in memory of Wilbur L. Eure; Dossal curtain and pulpit covers by women of the church; pulpit stand by church honoring the building committee; Lectern by Ladies Aid Society honoring the Rev. R. E. Brittle; vestibule table by Welsford Artz; one hymn board by Pilgrim Fellowship; one hymn board by Edward S. Eure; table by Southern Desk Company; church organ by Sunday School; refrigerator by L. E. Parker; vacuum cleaner by Floyd E. Williams; electric range by the Artz family; gifts on carpet, Lum D. Eure, Edward L. Eure, Mrs. Mary F. Eure and Woodie N. Eure and family.

Following the dedicatory service, Cecil Smith rendered a solo accompanied at the organ by Miss Brenda Howell. The Rev. Brittle then brought the message, "God's Remembrance of Us."

Ushers were Lankford Eure, Luther Eure, Delton Felton, Leslie Felton, Noah Felton and Leslie Stallings.

In GATES County Index

Richmond Doctors Study Enzymes

Richmond's family doctors will gather Tues. evening Sept. 18, to study the effects of enzymes on the human body, and how they may be used to alleviate illness and suffering.

Dr. Reuben F. Simms, program chairman of the Richmond Chapter, American Academy of General Practice, said the September postgraduate education session of the organization would be devoted to the mysterious catalysts which are known to set many body functions in motion.

"Researchers have recently discovered that such diseases as galactosemia (in which infants are allergic to milk) and the killing effects of wartime nerve gases are due to enzymes or the lack of them, and the entire field is of growing importance in the world of medicine," he said.

However, it is not these very recent discoveries which will absorb the doctors this week, he pointed out. Rather, they will concentrate on anti inflammatory effects of the enzyme trypsin, which has been in use for about three years.

The auditorium of the Richmond Academy of Medicine at 12th and Clay Sts. will be the site of the meeting, which is set to begin at 8:30 p. m. after most doctors have concluded their after-dinner office hours.

A color film titled "Clinical Enzymology" which uses animated cartoons to illustrate theories of trypsin's action will open the program. Three physicians who have had extensive experience with the enzyme will then review its capabilities and limitations in medical practice in a panel discussion moderated by Dr. Harvey B. Haag, professor of Pharmacology at the Medical College of Virginia.

Members of the panel will be Dr. A. Lee Lichtman, professor of surgery at New York Polyclinic Medical School and Hospital; Dr. Kenneth G. Moser of District of Columbia Hospital in Washington, and Dr. George Ritchie, general practitioner in Richmond.

The word penny, when it refers to one-hundredth part of a dollar, is incorrect. Penny is one-twelfth of the English shilling, and has no relation to the monetary system of the United States.

Report On National Council Of Pilgrim Fellowship

DOANE COLLEGE — CRETE, NEBRASKA

Faye Gordon

Never in my life has an experience of Christian living through worship, study, recreation, fun, and fellowship been so greatly and deeply meaningful as that of the tenth National Council of Pilgrim Fellowship at Doane College in Crete, Nebraska, June 28-July 5, 1956. Some 300 young people from 40 Pilgrim Fellowship Conferences and Conventions in the United States, Puerto Rico and Hawaii met to develop a greater national emphasis and to create a fellowship of sharing and learning to help us all become better Christians. As our theme "In Daring Expectation" became more real to us, we realized the purpose of such a wonderful opportunity. National Council meets every two years in order to plan the programs for Pilgrim Fellowship groups in our nation. This meeting was to develop a program for use on the state level and in local groups for the years 1957-1959.

The council delegates were divided into three commissions of Faith, Action, Fellowship; and a workshop in Junior High Training. In these groups were many ideas and discussions through which we all received a better picture of how wide our fellowship really is. In the business meetings we elected new officers, made resolutions, and adopted new programs.

Through recreation and in talking to others, the North really got to meet the South, discovering the only differences we have are in our accents. By having young people from outside the U. S., much of spirit and fellowship was added to the whole conference. Inspirational leadership was given to all by the guest speakers and adult advisors.

A few of the decisions made were: to accept Northern California's "Howbook" as our National handbook; to help promote **Youth** magazine, published by the E and R's; to exercise a greater concern for inter-racial understanding; and to merge with the Evangelical and Reformed Youth.

The council could not have been a success without the Nebraska Stewards who participated as waiters, muscle men, handymen, and Jacks-and-Jills-of-All-Trades.

After breakfast Chapel was held every morning, centered around the Epistle of Paul to the Philippians. This and morning watch were led by Rev. Edward Powers and Rev. Robert Knowles from Boston, Massachusetts, who are both on the staff of the Division of Christian Education. Ed Powers is the Secretary of Young Peoples' Work and has agreed to be the guest speaker at the Spring rallies of the Southern Convention Youth Fellowship. Bob Knowles is the Secretary of Junior High Work. His leadership in morning watch was very effective and inspirational. The quietness of the hour filled all of our hearts and made God seem very close.

Vespers were held after the supper hour, followed by our evening programs. The day was closed with a friendship circle under the stars.

National Pilgrim Fellowship is divided into 12 regions. These regions met and discussed their purpose and program. Regional representatives were elected to attend the next National Council. Judy Johnson from Florida and Tony Stanley from North Carolina will represent the Southern Region.

An explanation of the International Congregational Council was given by a young seminary student representing Ireland in the I. C. C. He emphasized world fellowship.

Before lights out there were small room meetings each night, which added a special significance to each day. These consisted of singing, scriptures, prayer, and discussions.

The council was very fortunate in having Bishop Rodriguez to tell about Philippines and the help they need. Also Mr. Ndabaningi Sithole from Africa showed his great concern for world-wide fellowship. "In Christ all are one living body. God is our Father, Christ is our Savior, and man our brother."

On Sunday Sam Larson, President of the National Council, preached at the First Congregational Church in Crete for the council, using our theme "In Daring Expectation" and presenting guideposts to Pilgrim Fellowship success: "P. F. can help to make the youth of our church the salt of the earth, the hope of the world."

No such meeting could have been a success without music and song since music is a spiritual expression of our souls and is one of God's many ways of communication with us. The choir inspired everyone when they sang so beautifully the Hallelujah Chorus. The final chapel service and the installation of officers were combined into a dedication service.

In all there was such a reality of world fellowship! There was a deeper meaning, especially at the Friendship Circles. The excitement and responsibility of being a part of the beginning plans for the union of the Pilgrim Fellowship and Evangelical and Reformed Youth was felt by everyone. I only hope that we may strengthen and present these wonderful ideas to our local groups.

Date	Time	Conference	Place	President
September 30	2:30 P.M.	Western N. C.	Spoon's Chapel	Leon Lamb
September 30	10:00 A.M.	Virginia Valley	Winchester	Kay Kagey
October 7	3:00 P.M.	E. Virginia	Liberty Spring	Carolyn Overby
October 14	2:30 P.M.	N. C. & Va.	Beverly Hills	Louise Wilkins
October 21	2:30 P.M.	E. N. C.		Bob Measamer

FALL RALLIES

Ruth Dunn

Fall rallies of Pilgrim Fellowship (except the Valley) wil feature the delegates who attended the National Council of Pilgrim Fellowship at Doane College during the summer. Discussion groups will be held on Christian Faith, Action, and Fellowship, and Junior High work, and reports of the National Council will be made by Miss Faye Gordon, Southern Convention president, Mr. A. C. Penny, Ea. N. C. Action Chairman Miss Carolyn Overby, Eastern Virginia president, and Mr. Billy Johnson, vice president in Western North Carolina.

All our young people are urged to attend the meeting of their conference. In the Valley the young people begin with the Sunday school, attend church, enjoy a picnic dinner, and then enter into discussion of the three Commissions of Faith, Action, and Fellowship under the supervision of Miss Winnie Whitlock of Winchester.

Mrs. Foss To Speak At Women's Conferences

Active in local, state and national Congregational Christian circles Mrs. F. Cushing Foss of Edgewood, Rhode Island, will speak at our three Women's Conferences; October 2 — North Carolina — Reidsville; October 4 — Eastern Virginia — Holland; October 5 — Valley Virginia — New Hope.

Deeply concerned with the World program of the Christian Church, Mrs. Foss is a member of the Administrative and Finance Committee of the Christian World Mission Committee in Rhode Island of the Congregation Christian Conference. She is a member of the Executive Committee of the Fellowship of Congregational Women in Rhode Island, of which she was president for two terms, and also Chairman of Christian World Missions, including the World Day of Prayer, of the United Church Women of Rhode Island.

Other interdenominational activities include the vice presidency of the Greater Providence Council of Church Women and program chairman for Missionary Education for the School of Religion of the Rhode Island Council of Churches.

On the national scene Mrs. Foss has served as alternate to the president of the National Fellowship of Congregational Christian Women and thereby acted as a member of the Ad Interim Committee of the Missions Council of Congregational Christian Churches. She is currently national chairman of the Woman's Gift and member of the Executive Committee of the National Fellowship.

Mrs. Foss is a member of the Nominating Committee of the General Council of Congregational Christian Churches as well as a corporate member of the American Board of Commissioners for Foreign Missions and of the Board of Home Missions.

A leader in the activities of the Eastern Regional Meetings, Mrs. Foss served as Chairman for the 1955 meeting in Concord, New Hampshire.

In 1954 Mrs. Foss attended the Second Assembly of the World Council of Churches at Evanston, Illinois, as an accredited visitor, and the next year the Conference on Women in the Church in Wisconsin. Earlier she had attended the Sixth International Congregational Council meeting in Wellesley.

Mrs. Foss' interests have not been absorbed entirely by church work for she was Vice President of the Elmwood Women's Club of Providence and of the Edgewood Garden Club. She served for a time as a member of the Board of Directors of the Providence Y. W. C. A. and was active in the local and state P. T. A. work until some of her wider church activities made it necessary for her to relinquish some of her other responsibilities.

A member of Benificent Congregational Church, known as "Round Top" in Providence, Rhode Island, Mrs. Foss is Director of Social Life and a member of the Board of Directors, as well as of the Executive Board of the Women's Guild in this Church.

Born and raised in Rhode Island, Ruth Welch Foss is a graduate of Wellesley College. Her husband is a businessman in Providence and she has a teen age son and a married daughter.

Christian World Relations

TO BE STUDIED BY UNITED CHURCH WOMEN

September 26th will be a RED LETTER DAY for all women who are interested in learning how to make our relations with each other more Christian throughout the world!

The Greensboro Council of United Church Women will be hostess at the First Christian Church, 1900 West Market Street, and you are urged to come and bring your car full of women to share in an interesting and worthwhile day.

Dr. Guion Johnson, of Chapel Hill, Chairman of Christian World Relations for United Church Women, is arranging a program with foreign students, panels, discussion groups, etc., all designed to wake us up and make us think of our role in world affairs today. Aren't you interested to see how she does it? Come, and bring all your church women.

Each person is asked to bring a light lunch, and the hostess Council will serve coffee. Registration begins at 9:30 A. M., the program begins at 10:00 and lunch will be spread at 12:30. We will close promptly at 2:30 P. M.

DENDRON WOMEN ACHIEVE GOALS

Mrs. Fields W. Cobb, secretary

The activities of the Dendron Woman's Missionary Society have been many and varied. Mrs. Edward Bresko of Petersburg presented a Christmas worship service including the showing of her pictures which were taken when abroad last summer.

An attractive Christmas Party was held in the home of Mrs. Garland Spratley with a program of the Christmas story being told in music and poetry.

Mrs. Frederick Huber of Dendron and Mrs. Albert Gregory of Elizabeth City gave the book review, the Rev. Woodrow Laine of Suffolk gave the Bible study.

Christian Family Week was observed with a covered dish supper with the local Council of Church Women on May Fellowship Day.

What more can we say? We have achieved all of the Achievement Goals set for us by the Women's Fellowship of the Southern Convention.

FELLOWSHIP ORGANIZED AT HOPE MILLS

Doris West, Secretary

The Women's Fellowship of the Hope Mills Church was organized on May 29 with Miss Mary Herring as president and Mrs. Rachel Wallace, program chairman.

We are doing fine and are looking forward to the new year with lots of enthusiasm.

LIBERTY SPRINGS REPORTS GOOD YEAR

Mrs. J. Edward Harrell, Jr.

Our Women's Fellowship of Liberty Spring Christian Church has had a good year together. For the past two years we have been blessed with a leader who is dedicated to the task of Christian Service in our church life.

Mrs. Alfred Hart Ellis, (Sara Mae), has given us a living example of Paul's words: "Faith without works is dead". She has inspired us and challenged us to "cultivate the spirit of Christ in every area of human life."

Our Friendly Service project has given us an opportunity to serve by contributing one dozen men's pajamas to the Flint-Goodridge Hospital, a project in which each member had a share.

We look forward to the future and its opportunities for further service in His name.

What Is The Purpose —
Knowledge About God, Or Saving Faith

REV. LORING D. CHASE

Still with us, is the problem of transmitting the Christian religion from one generation to another in such a way that it may be received as a living experience, and not as an embalmed corpse in a gilded coffin. The coming church in which our boys and girls will be members must be made up of something more than dilletantes, sermon-tasters, and religious snobs if it is to be a living church. And yet again and again God has seen the materials of religion corrupted, good works spoiled in the doing, and the letter killing those things which in the spirit ought to have life. Again and again an age of faith has been succeeded by an age of skepticism and superficiality. We know this, but how shall we keep the dreary cycle from taking another turn?

In saying this I don't want to give the impression that I regard the present time as a golden age in Christian history. But on the other hand, I believe that this is a time that is full of possibilities, and with you, I'd like to see the best of these possibilities realized in my children and in yours.

If this is to come about, then it isn't enough for us or for our children to "know about" God, and to be "well informed", religiously speaking. It's not enough to have children or adults say, "this is interesting", although they must be interested; or to have them say, "this is part of our cultural background", although they must realize that the Christian faith is part of their heritage. Neither is it enough for people to say "why, this is beautiful," although there is much beauty in all the expressions of our faith and that beauty ought to be appreciated and enjoyed.

If in the church's outreach to people — grownups and children alike — it does not gain some deeper apprehension than can come from curiosity, or from pleasure at being entertained, or from a wish to please others, then the church has failed. And I sometimes think that for the church to gain a luke-warm reception for its peripheral virtues is a worse failure than the arousing of a passionate rejection.

The difference between "knowing about" and having a "saving knowledge", a "saving faith," is the difference between studying electricity and tapping a live wire. It's all very well to know that "the current strength of a circuit varies directly with the electromotive force and inversely with the resistance", but that information by itself won't light any lamps or spin any armatures.

The difference between "knowing about" and having "saving knowledge" is the difference between studying physiology and enjoying good health, the difference between reading books about child care and the dynamic involvement in raising a family.

One approach by which we try to lead our children and our friends to what Paul called having "Christ dwell in your hearts through faith" is by pointing to the experience of others. We point to the faith of Abraham, to the courage of Moses, to the wisdom of the sages, to the social passion of the prophets, to the self-sacrificing humility of Christ, and to the pioneering of Paul. . . or if we move to our own time we speak of God revealing himself through such spiritual giants as Grenfell, Kagawa and Schweitzer. But this is not enough. Lives of great men may all remind us we can make our lives sublime, but if we are satisfied with indulging ourselves under a palm tree all day we won't care whether we leave behind us footprints on the sands of time or not.

We are all too ready to unload upon children adult concepts which haven't been grown into yet. We try to awaken by our words a loving response toward a God who is only vaguely conceived, when what is needed is the side-by-side development of the concept of God, together with the ability to love in a genuinely outgoing way. And these two go together. "God is love", says the New Testament, and when the child can receive and give love, he is growing religiously as well as emotionally.

But if a child grows up deprived of love and afraid to give love, the very concept of God, the loving Father, becomes filled with the same shadows that haunt his other relationships — particularly and specifically the relationships between the child and his parents, and God becomes another threat, conscience becomes twisted, and morality is laced with fear and hatred instead of with compassion and respect, regardless of the words that we use and have repeated after us.

So the basic condition of the transferal of religious knowledge — of traditions learned and of facts mastered into the power to live well and the ability to give and receive love — this condition is in the basic relationships in which a child is engaged: — with his parents, with his brothers and sisters, with his teachers and with his peers — his playmates — at school and at church. If the channels of acceptance are open in these relationships, then in the child's immediate experience there can be what theologians call "saving knowledge, saving faith."

True, the chance of childhood may be missed, and the child may grow through adolescence into adulthood not able easily to give or receive true affection, and perhaps demanding attention and acclaim in place of the love he has not recognized, perhaps demanding things because things are the only guarantee of security he has known in the absence of love. But the great emptiness is there, the terrible need is felt, and adults reach a crisis in which they confront again the demands and the promises of the church. And here they must learn as adults what they should have learned as children — how to give and receive love, how to trust in their primary human relationships. What else did Jesus mean when he called a child to his side and said to the adults looking on, "Truly I say to you, unless you turn and become like children you will never enter the kingdom of heaven."

Within the church we have more than one chance, because the fellowship of the church is wide in the span of ages that it encompasses, and deep in its reach toward the source of all love and security. And as the children soon come thronging down the aisles you must realize that this fellowship is one fellowship, and that it is real and vital from the youngest child to the oldest great grandparent, and that it extends from child to child, from grownup to grownup, from grownup to child and from child to grownup. It is in this fellowship and particularly within the families encompassed and upheld by this fellowship that the channels of true love are opened — and I don't mean this as a sentimental phrase, — and that the form of religion is found to be full of power.

Excerpts from a sermon by Mr. Chase who is a brother of Mrs. Carl Key of Durham, North Carolina.

Student Counseling At Elon College Is More Than Books

Professor C. G. Latham

I should like to define counseling, to review the formal program at Elon, to look at the need here for counseling, and to make some recommendations.

Let us think of counseling as the professional service given to help Johnny see through himself so that Johnny may see himself through. Somewhat more formally, counseling is assisting a client, first, to learn enough about himself to plan an intelligent attack on his current, felt problem, and, second, as a result of greater knowledge of self and method, to know how to approach more intelligently any future problems.

Counseling is commonly in four areas: vocational, educational, personal, and social. We may ask, "What of the moral and the religious?" The moral is made to fit under the personal. The religious is left to the specialists in religion — the clergy.

Elon has the beginnings of a good organizational set-up for counseling. A series of tests is given to entering students. A group of freshmen are assigned on the basis of their educational or vocational interest to each faculty member for such counseling as these freshmen feel they need. During the student's remaining three years at Elon, he may continue under the same advisor, or, with a change in interests, he may change to another advisor.

The testing program consists of English and mathematics placement tests, psychological examination, personality test, interests and activities inventory, and physical examination. Scores or results on these are available in or through the dean's office. Each faculty member is urged to make use of this data in preparing himself to counsel an advisee or any other student.

The suggested minimum work with one's advisees has been, first, to meet them in a group on Tuesday at 3 to get acquainted, instruct them about the scheduling of courses, and urge them to come around whenever they think they want counsel; secondly, to confer individually with the failing and borderline ones at mid-term to help them re-orient themselves; and, thirdly, before each quarter during the freshman year, to approve their selection of courses.

Each faculty member is expected to make himself available to students for whatever counseling he believes he can provide.

The problems of students vary in nature and severity. They ask such questions as these: Why, despite a good IQ, do I hate math?Why am I afraid of girls? What makes me feel that I just float off from me and am someone else? If I don't have epilepsy,, then why do I black out? Why did I take that money when I knew even at the time that I shouldn't do so? Should I do my graduate work at Florida State University, William and Mary, or the University of South Carolina? What makes me afraid that I'm going to jump out a window?

The questions and the behavior of some students show that they have real problems. To help some of these students, one needs merely to refer them to certain college catalogs. To help others, one needs to think in terms of the Yale group's frustration aggression hypothesis. To help still others, one needs to call on a thorough going knowledge of psychoanalysis or psychiatry and a consummate skill in psychotherapy.

What can be done about all this? In order that we may better serve the students who need counseling, four steps seem advisable. First, each faculty member should give two kinds of educational guidance to students in his own classes, namely, how to study and, for the failing and borderline student, how to re-orient himself. At the beginning of each quarter, every faculty member should point out the most effective methods of study for his particular course and help his students develop skill in using them. Futhermore, with changes in the nature of the material or skill under consideration, there should be pointed out what other learning techniques may be more effective.

Each faculty member should counsel the failing and borderline students in his own classes well before the middle of the quarter. Good preparation for this is to study the data on each student in one's classes which are on file in the dean's office. Personal data, high-school records, college records — all of these are meaningful. One will find much to interest and enlighten him by studying the performance of the students in his classes on the psychological examination and the personality test.

The second recommendation is to make greater use of the personality test for both diagnosis and prognosis. It is very easy to forget that the problem student is a student with a problem. It is very easy to see only the surface manifestations and to fail to find the deeply underlying causes of such manifestations, or symptoms. That being so, it frequently happens that "treatment" is concerned with the symptom rather than the cause. Inappropriate behavior of any kind that persists is very likely to be attributable to emotional maladjustment. The student often knows what he should do, but he is such a crazy, mixed-up kid emotionally that it is impossible for him to do the right thing.

The third recommendation is that vocational counseling be given. Vocational counseling will enable a student to select somewhat more wisely an occupation for which he is suited. Furthermore, it will serve as a wedge to open for the student any need of his for educational, personal, and social counseling.

All faculty members have an extremely important function in a vocational guidance program. In their classes, they should point out the vocational opportunities in their subject-matter field. What jobs, besides teaching, are available to the major in history, French, drama, physical education? What jobs are there for the person who has an all consuming interest in creative writing, economics, painting, physical anthropology, music, 17th century English poetry, statistics?

The fourth recommendation is that Elon College have a trained, expreienced counselor, on either a full-time or a part-time basis, who has no evaluative or disciplinary authority. Such a person should have a good background in psychiatry. But psychiatry frequently merely helps a client to effect a degradation of his values so that he can live comfortably with his worst self. Psychiatry frequently fails to substitute a set of wholesome values the individual can accept. For that reason, psychiatry must, in many cases, work hand in hand with religion. Probably for Elon the ideal counselor would be an ordained minister who has been trained in psychiatry or a psychiatrist who has had training for the ministry.

The need among the students exists. Their need is a challenge to us. Are we going to accept it?

The Great Invitation

Background Scripture: Mark 10:13-16; Revelation 3:20; 21:1-22:21

Devotional Reading: Isaiah 55

Memory Selection: And the Spirit and the bride say, Come . . . and let him that is athirst come, and whosoever will, let him take of the water of life freely. Revelation 22:17.

THE GLORIOUS CHURCH

An elderly Negro minister once said at the beginning of his sermon that he was "going to define the indefinable, and unscrew the inscrutable". Attempting to interpret some portions of Revelation is like that. John was trying to describe in literal words. He does the next best thing: he employs physical objects to represent spiritual realities. Thus he writes about a city 1500 miles long and 1500 miles wide, and of all things 1500 miles high! ! ! Its walls are of precious stones, its gates are of pearl, its streets are of gold. Through its streets there flows a river of crystal pure water. On either side of this stream there were trees of life, bearing twelve kinds of fruit, one for each month of the year, and the leaves of these trees had curative and medicinal value — they were for the healing of the nations. Gates opened, and were kept open, on every side. There was no night or darkness. And strangely enough there was no temple in this glorious city! So real was the presence of God and His Son Jesus Christ that no visible place of worship was needed. To this city the rulers of the nations brought their glory and honor, and in it there was nothing unclean or defiling.

Although all this has been taken as a symbol of the New Jerusalem, of Jerusalem the Golden, of the Holy City, of the place called heaven, John was really recording a vision of the Church on earth; he is concerned not so much with a place, as with people. The Church he describes is an ideal Church. It now exists, but its full and final splendor will appear only in an age to come. This City, already founded and now being built, will form the central glory of the new heaven and the new earth. This glorious city of the future is an ideal for the present. This is the Church which Paul says Christ purchased with His own precious blood, that He might present it to himself "a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." (Ephesians 5:27)

SERVICE

"And His servant shall serve him." We shall not rest forever in idleness. That would not be heaven at all for many people if indeed for any person. But we shall serve. There will be the glory and the thrill of free service to God and to our fellowmen. We shall go on learning and growing and serving and loving. There will be no limitations of the flesh. There will be liberty of the spirit, the power to do what we ought to do.

WORSHIP

It is no wonder that when John saw this vision of the Holy City, the New Jerusalem, the Church of Christ, that he was overcome with emotion, and fell on his knees and started to worship the angel who had showed him these things. But he was quickly and gently told that he must not worship the angel. He was to "WORSHIP GOD." These words should be written large above the entrance to every Church and over the altar or at the front of the Church. People still speak of "preaching services". People go to church in all moods and from all motives and with all kinds of ideas in mind. But the central and controlling factor in a Christian service is **the worship of God.** The service of worship should be planned and presented in such a way that people will be brought into the presence of God, so that they might see Him high and lifted up, so that they might fall down and worship Him. Here in this culminating and crowning book of the New Testament, is the same emphasis which was sounded forth in the original Ten Rules for Living — "Thou shalt worship the Lord thy God and Him only shall thou serve", a paraphrase of the First Commandment "Thou shalt have no other gods before me." Our modern world needs to recover the centrality of worship and learn how to worship.

SUNDAY SCHOOL LESSON

SEPTEMBER 30, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

THE GREAT INVITATION

"And the Spirit and bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Here at the end of the Bible stands God's gracious invitation to all those who are athirst, to come and drink of the water of life freely. Water is one of the necessities of life. One can live a long time without food. but he cannot live very long without water And perhaps there is no worse thing than for a man to die of thirst. There are many substitutes for water. There are many ways of allaying one's thirst. But after all, there is nothing that quite satisfies real thirst like pure, cool water, or even water that is not cool.

And here is God's gracious invitation to man to come and find satisfaction for the deepest instinct of his soul.. And to have it without money and without price, It cannot be bought; it can only be accepted as a gift.

It is significant that not only the Spirit, but the Bride, say Come. For the Bride referred to here is the Church. Here is summed up the mission of the Church. She is to offer men and women the living water. She is to make available to people, the "wells of salvation", that which brings life and life more abundant to weary and weak and wayward sons and daughters of God. The unifying force in her program, and the only justification of her existence is just this — to offer the "Water of Life" to a thirsty world. Through her ministry, men and women ought to find life and find it more abundantly.

THE BENEDICTION

The last words of the Bible are a gracious benediction. "The grace of our Lord Jesus Christ be with you all. Amen" One is reminded that when Christ was parted from His disciples at the Ascension, He "blessed them." The Bible opens with a curse on man because of his disobedience. It closes with a benediction on man because of his redemption in Christ.

Elon College Begins New Year

L. E. SMITH, PRESIDENT

Faculty orientation has been practiced at Elon for the past five years. All members of the faculty meet before the students arrive to get acquainted, and to get a look at the total program of the college. Each instructor gets to know what the others are doing, and sees his share as part of the impact to be made on the students. This helps to make the faculty a team that works together, each carrying his own responsibility.

The orientation meeting this year began at eight o'clock, Monday morning, September 3, in the president's office. Thirty-eight members of the faculty for last year were present, four replacements and eight additional new members were with us, making a total of 50 members present. Two of the athletic coaches were not present. They were busy with their teams. Since this meeting two new instructors have been added. These additions this year were necessary because of the increased enrollment of students.

It appears that the enrollment this year will reach 1,250 or perhaps 1,300. Quite a number of these are special students carrying only ⅓ to ⅔ curriculum requirements. The increase is in both the day school and the evening school, the greater increase being in the latter.

The campus is still torn up and badly in need of landscaping. This, however, must be delayed until the renovation of West Dormitory is completed, and the new dormitory for boys is constructed.

The past few days have certainly been crowded with activities and responsibilities. This promises to be the best year in the history of the college. Faculty and students seem to be inspired and optimistic.

I am sure that all churches in our Convention are delighted with what is happening on our campus. You are invited to visit the college and be our guests when it is convenient for you to come.

APPORTIONMENT GIVING

September 10, 1956

If you could pay a visit to Elon College and see the extent and quality of additions and repairs to physical equipment of the school, also meet the faculty and students, you would be convinced of the financial needs of the college as provided for by the Convention and that this matter is immediate.

Contributions for the college on conference apportionment have exceeded to date contributions in any previous year for this purpose. We are encouraged to feel that the entire $35,000.00 apportioned to our churches will be more nearly met this year than in any previous year.

Our churches, of course, realize the extreme necessity of support for the college during its program of expansion. I am sure they will respond quickly and generously.

Previously Reported:	**$15,227.21**
Eastern North Carolina Conference:	
Hope Mills	$ 14.94
Raleigh	79.20
Eastern Virginia Conference:	
Shelton Memorial	2.00
North Carolina and Virginia Conference:	
Apple's Chapel	25.00
Concord	37.50
Greensboro, First	52.62
Salem Chapel	50.00
Western North Carolina Conference:	
Albemarle	28.00
Flint Hill (R)	20.00
Needham's Grove	21.00
Seagrove	14.00
Virginia Valley Conference:	
Bethel	16.25
Mt. Olivet (G)	5.00
Winchester	10.00
TOTAL:	**$ 375.00**
GRAND TOTAL:	**$15,602.72**

Hurricane Hazel Still Hurting Haiti

Last year's Hurricane Hazel continues to claim its toll of lives on the island republic of Haiti. So reports the Rev. Ellis Todd of Plainview, West Texas, a supervisor of the Christian Rural Overseas Program.

The Rev. Mr. Todd has just returned from a survey of relief in Haiti.

One direct result of his survey was the immediate shipment of food to an isolated mountain village in Neuvelle Touraine. Mr. Todd and his party discovered the village during an eight-hour march into the interior and found its inhabitants near starvation. "The older people were so weak they could hardly walk and the bodies of the little children were swollen so badly that the skin on their legs and arms seemed ready to burst," reports Mr. Todd. The village had been virtually destroyed during last year's hurricane, while this year's drought eliminated its crop. Food has been sent to this area from shipments of Church World Service and CROP.

Mr. Todd was assisted in his survey by the Rev. Alain Rocourt, Haitian Methodist leader. Together they observed relief distribution centers and methods of church and voluntary agencies. Mr. Todd helped distribute rice and beans, shipped by Church World Service from available U. S. surplus stocks, in Petit Goave.

In several areas the Texas relief representative saw the harvesting of rice, maize and vegetables, made possible by seed sent to Haiti by CROP early this year. Mr. Todd states that the aftermath of last year's Hurricane Hazel was far worse than he had anticipated. One city had 97% of its homes destroyed and reconstruction has barely begun.

"Aid of our churches through Church World Service and CROP must continue," says the Rev. Mr. Todd. "Clothing is desperately needed for the cold damp months ahead, particularly in the mountain areas. These same mountain areas require continued shipments of food since there was disastrous crop failure this year due to lack of rain. The republic of Haiti is doing much to help itself. However, it faces twin problems of natural disaster and overpopulation. This proud and promising nation will continue to welcome our help, particularly as this help comes from individual American citizens through their churches. Never in my life have I heard so many personal expressions of gratitude, many dozens of people stating that their lives had literally been spared through food and clothing sent to them through the Christian Rural Overseas Program and Church World Service."

A sergeant was explaining some important points to a squad of recruits on the rifle range. "This type of bullet will penetrate two feet of solid wood," he said. "So remember to keep your heads down."

A Little Girl Has New Home

Invest In Children

JOHN G. TRUITT, Supt., Christian Orphanage

Golden Anniversary gifts are coming in. We are so grateful for every such gift. They are investments.They purchase help for the care of needy children. Poured into the stream that builds the good life of an individual child they possess a potential which is beyond calculation. Some "giving" is giving, while some "giving" is investing.

There are some people who realize this so well that they give large sums of money to permanently help child caring homes. One day some person will read a line in such an article as this and will decide to **lay up in store** a large sum of money to build good lives out of little children who have been left homeless and helpless. The words of Jesus when he said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also", these words, I say, will come alive in their minds and they will truly invest in the lives of little children.

Sheila Beaman is only five but she told her house mother this morning that she loved this home. Sheila come here September 5. I went to the Baby Home the next morning to see how the bright little girl was doing. It was about 10:00 o'clock and all the other children had gone to school. I found her sitting on the front porch all alone. She was very quiet. She was almost in tears. When she saw me, her friend whom she had come to know and who had brought her here, the tears started to come. I picked her up and put her in my car and told her that we had work to do and places to go. She was happy but still quite quiet. I was behind with my work but for the next joyous hour Sheila was my work. Her seven year old sister had gone with the others to school. She had been loved and kept busy by her very understanding housemother, but she just wanted to sit on the porch and be lonely. As we rode along she began to talk to me and it was pretty talk and brave talk for such a little girl.

Now not quite ten days later she is joyous and bright and knows her way around into the hearts of many good and true friends. Talking with her housemother this morning she told her that where she was before was not her real home, and that she liked this home so much better. "I didn't have a real home," she said, whereupon she was beautifully told that Jesus loves little children and that he, through his church and many friends, had provided this home, this good home, for her. A little girl, bright as a dime, is on her way, thanks to the church and you.

REPORT FOR SEPTEMBER 12, 1956

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$13,318.39
Eastern North Carolina Conference			
Hope Mills	$15.00	$ 15.00	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	35.22		
Christian Temple	20.00		
Portsmouth, Shelton Memorial	1.25	56.47	
North Carolina and Virginia Conference			
Apple's Chapel	15.00		
Concord	22.00		
Greensboro, First	56.21		
Salem Chapel	27.00	120.21	
Western North Carolina Conference			
Albemarle	18.00		
Flint Hill (R)	10.00		
Needham's Grove	18.00		
Seagrove	12.50		
Zion	30.00	88.50	
Virginia Valley Conference			
Bethel, S.S.	16.00		
Mt. Olivet (G), S.S.	5.00		
Winchester, S.S.	10.00	31.00	
Total			$ 311.18
Grand Total			$13,629.57

SPECIAL OFFERINGS

Amount brought forward		$22,081.75
Mr. and Mrs. D. M. McLelland, Elon College, N. C.	$ 10.00	
Mrs. George B Vick and Miss Marcia Vick, Courtland, Va.	10.00	
Circle No. 1, Suffolk Christian Church	25.00	
Missionary Soc., Shelton Mem. Church, Portsmouth, Va.	10.00	
Mary Sue Brittle S.S. Class, Bethelehem (Nans) Church	5.00	
Golden Anniversary Gifts:		
Mr. and Mrs. J. H. Alford, Tarboro, N. C.	10.00	
A friend	6.00	
Miss Georgia Bradley, Mebane, N. C.	20.00	
Mrs. H. E. Pearce, Franklinton, N. C.	2.00	
J. E. Danieley, Baltimore, Md.	5.00	
Mr. and Mrs. John M. Holt, Burlington, N. C.	10.00	
Mrs. Violet D. Pugh, Winchester, Va.	25.00	
Oates Lumber Yard, Inc., Winchester, Va.	50.00	
Elia I. Luttrell, Winchester, Va.	10.00	
Mr. & Mrs. Z. Turner & Anna G. Turner, Suffolk, Va.	50.00	
In Memory of Mrs. Frank Remars	5.00	
In Memory of Mrs. W. C. Plumb	5.00	
In Memory of Mrs. R. L. Caviness	5.00	
In Memory of Mrs. R. L. Caviness	5.00	
Special Gifts	319.50	
Total		$ 587.50
Grand Total		$22,669.25
Total for the Week		$ 898.68
Total for the Year		$36,298.82

Letters To The Editor

Sir:

I hope that the new format of THE CHRISTIAN SUN and the employment of a full-time editor will increase the circulation of our paper and enable it to become a vital part of our church life. If there is anything that I can do, I shall be glad to be of assistance.

W. A. Rich, Greensboro

Sir:

The new appearance of THE CHRISTIAN SUN is something to be proud of. It compares favorably with national magazines on the news stands in modern design. And the contents are very fine. Congratulations to all who had a part in bringing THE SUN up to date.

Russell Klapp, Winston-Salem

Sir:

It is a significant fact that you have taken over the editing of THE CHRISTIAN SUN. That is a most interesting development, and I trust it will be greatly to your liking, and much to the profit of the Convention.

Ross W. Sanderson, New York

Sir:

I am especially pleased with the attractive paper that you are getting out. It is an immense improvement over the old SUN. I am especially glad to see good form and good spelling. Best wishes as you go along.

H. Shelton Smith, Durham

Sir:

I have delayed the writing of this letter in order to test the reliability of my first impressions of the "new" CHRISTIAN SUN.

I think that you have introduced excellent changes and that the paper presents an attractive appearance inside and out. I like the way it looks and the way it reads.

I want to congratulate you on being elected to the post as editor and to tell you how happy I am that you chose to accept the appointment.

With best wishes for the future,

Cordially yours,
James H. Lightbourne, Jr.
Holland

Sir:

So glad to get my paper Saturday instead of Monday, as for the last two weeks. You are doing a good job. Just hope you are not overdoing your strength. Please don't work too hard. This is not for publication. Just so pleased I had to tell you.

Note: The editor was just so pleased to get this nice letter from such a fine person that he wanted to share it with those who are willing to read. He especially liked the idea of not working to hard. Thank you, one and all. It is a pleasure to work when the effort is appreciated. Now that the newness is wearing off, it appears to be time for many of you to tell me what you really want in this paper. Don't be timid. Just say it nicely, but say what you want in the paper.

F. C. L.

MY WEEK AT MOONELON

Paula Kay Squires

My week of camping at Moonelon this summer was so nice that I have already started saving my money so I can go back next year. Miss Dot Buffalo was my counselor. There were five other girls in my cabin and we had lots of fun being together.

Our classes every morning were very interesting. In one class we learned some things of how Jesus learned and grew when he was a boy and how we must grow like him. In the other class we studied ways of worshipping God. Our teachers were Mrs. Clark and Miss Williams and I always like craft. I made a papier-mache doll and dressed her in a kleenex dress to look like Cinderella.

The only thing I didn't like was there was not enough time for swimming. That is what I like to do best. Of course I can't swin so good yet, but I am trying to learn.

At Vespers Mrs. Robinson told real good stories. I guess she is the best story-teller in the world. My week at camp was the best time I ever had.

MY WEEK AT MOONELON

Judy Maness

I would like for everyone to know what a great job they are doing at Moonelon. My week at the Senior High camp session, July 22-28, was one of the most inspiring I have ever experienced.

The food, recreation, swimming evening programs, and all the many other scheduled events showed superiority in planning. Morning Watch and Vespers helped to make a more perfect week, I'm sure. The facilities at Moonelon are modern and comfortable. I also enjoyed meeting new friends there. I just can't say enough for it, and I'm sure everyone would enjoy Moonelon.

Start planning now to attend Moonelon next year.

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

A TEACHER'S ODE TO LOVE

Though I teach with the skill of the greatest of teachers, and have not love,

I am become a thing for mere display, a discordant note in my school of religion.

Though I am an artist in story, music, and drama, and though I have the keenest understanding of modern theories regarding democratic processes;

Though I have all faith so as to overcome the most stubborn obstacles to progress and have not love, it profiteth me nothing.

Though I give my time and my resources to teaching, and though I consume my strength in overwork, yet have not love, it profiteth me nothing.

Love suffereth patiently and is kind; Love knoweth neither envy nor jealousy of other teachers,

Love is herself teachable; is not boastful of success; doth not behave unbecomingly when new methods are proposed;

Seeketh not to exploit the child for personal prestige; doth not brood over slights, rejoiceth not in cant nor in formal righteousness,

But rejoiceth in that which is genuine and true. Love patiently beareth in discouragement.

She trusteth the best in children, hopeth for the best, and confidently waiteth for the best to conquer.

Love never faileth. Whether there be liberal or conservative theologies, they shall be changed;

Whether there be differing schools of psychology, they shall be reconstructed;

Whether there be variant ideals of education, they shall be reconceived.

For we know but little and teach but imperfectly.

When that which is better is discovered, that which is surpassed should be discontinued. When I was a child in my own religion, I spoke as a child, I felt as a child, and I thought in childish patterns.

Now that I am striving for a religion worthy of my years, I should put away the prejudices of the childish.

Even yet, I see as through a darkened mirror. Some day I shall see clearly.

Now I know but in fragments, then I shall know fully, even as fully as I am known.

Now abideth, faith, hope, and love, these three, and the greatest of these is love.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

VOLUME 108 SEPTEMBER 25, 1956 NUMBER 36

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

A GROUP OF GREENSBORO CHILDREN

Learning and Playing While Parents Worship

Here And There Among The Churches

CONFERENCE TREASURERS are eager to get complete payments from all churches in time for them to prepare their reports before the conference sessions begin. Mr. G. C. White, of Waverly, Virginia, wrote about this some weeks ago, and his request got lost in the editor's moving process. Apologies; and a sincere hope that all church treasurers will remember this item of business. Conference treasurers like to attend the sessions with the reports ready. Churches can help in this matter, and it is expected that they will.

HAMPTON ROADS UNION ORGANIZED

The Hampton Roads Congregational Christian Union was organized at Great Bridge church on September 11 with Rev. John Britton of Shelton Memorial as moderator, Lee Handbury, a Christian Temple Layman as vice-moderator, and Ernest Waterfield a layman at Great Bridge as secretary-treasurer.

The by-laws state the purpose of the union to be:

1. To promote and strengthen mutual acquaintance and fellowship among ministers and laity of the Congregational Christian churches of the Hampton Roads area;
2. To provide channels for uniting the efforts of the churches in furthering their common interests;
3. To provide avenues for moral, spiritual, and financial assistance to member-churches in need;
4. To further our mutual inspiration and education with reference to local, conference, and convention enterprises.

Membership in the Union consists of all Congregational Christian churches in the area which ratify and accept the by-laws, and each church is to be represented in the meetings of the Union by its minister and two laymen.

Dues are to be $10.00 per year, and there are to be at least two regular meetings each year, with other meetings as the need may demand.

The first real undertaking of the Union is a training school for leaders which is scheduled at The Temple for this week (September 23-27). Early registrations indicated good attendance.

RANDLEMAN LAYMEN

The Laymen's Fellowship of the Randleman Congregational Christian Church entertained their wives and other guests on Saturday night, September 8, with a supper on the church's picnic grounds behind the parsonage.

President of the group, Robert S. Hayes, welcomed the guests and Rev. Winfred Bray, pastor of the Randleman Church, gave the invocation. About seventy persons, including the members, their families and visitors enjoyed hamburgers and hot dogs which were prepared by the members of the organization.

After supper, the group assembled in the church for a meeting over which the president presided. Mr. Hubert Parker led the congregation in singing "Leaning on the Everlasting Arms" after which Mr. Ed Jarrett led in prayer. Mr. Bray introduced the speaker Reverend Earl Redding for the highlight of the meeting.

Reverend Redding drew an interesting parallel between the Prodigal Son and today's younger generation with their "Give Me" attitude. He told the story of the eighteen year old boy who was embarrassed at his father's ignorance, but when the son reached the age of twenty-one he was amazed that his father had learned so much in three years. Just as earthly fathers are willing to forgive their children for mistakes and acts of selfishness; so is the Heavenly Father willing to forgive if we earnestly repent and seek forgiveness.

JAMES FENTON DARDEN, Jr., son of Mr. and Mrs. James F. Darden, was born August 31, Mr. Darden is president of the Elon College Alumni Association, and Mrs. Darden is the former Virginia Jeffreys of Long's Chapel. They live in Suffolk, Virginia. Congratulations — and good wishes.

AT BURLINGTON, FIRST, September 16. The Pilgrim Fellowship discussed "What I expect to get out of School this year," all classes were urged to make plans for Rally Day, October 7, and prayer meeting topic announced was: "What Should the Church be Doing?"

THE MINISTERS' ASSOCIATION of Eastern Virginia reorganized at its first session for the fall September 17 at Suffolk. Rev. Frank R. Hamilton of the Temple is the president, Rev. H. Raymond Phelts of Liberty Spring is vice-president, and Rev. Jack T. Akin of Great Bridge is the Secretary-treasurer. The officers will act as a program committee for the year.

WARWICK Groundbreaking ceremonies September 16 were inspiring, but must await detailed report until a later issue of this paper. Rev. Lanson Granger and his good wife are rendering important service for our Church. It was a delight to visit in their lovely new home, to reminisce experiences of yester-year, and to share the dreams of this new church and its leaders.

Volume 108 Number 36

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

GREAT BRIDGE church bulletin says that on August 19 there were 256 in Sunday school, 204 in church with twenty in the choir, and that the total gifts for the day amounted to $295.67. Following the name of the church one bulletin says, "Where the hopes of tomorrow meet the needs of today," and another says, "Where the mind soars into the highlands of the Spirit." Rev. Jack T. Akin is the minister.

ROSEMONT BUDGET has increased so rapidly in recent years that any pessimist could easily believe that it would not be subscribed or paid, but the first day's effort in the every member canvass rolled up pledges beyond the budget. The pastor, Rev. Melvin Dollar, was very happy on what might have otherwise been a blue Monday. So is any minister when his church moves forward.

CHANGING PREACHERS and pastorates seems to be the current interest of many churches and ministers. There is considerable unrest among the church people. It is a disease that afflicts the ministers also. Perhaps it is a symptom that we are on the upward grade. The new minister receives a larger salary than his predecessor — and he needs it. But moving is expensive for churches and ministers. It might be better to make a new man out of the pastor you have than to seek someone else. Grass on the other side of the fence may seem to be greener to ministers as it does to cows, but it is not always true.

A NEW LIST of Audio-Visual Aids is available from the Southern Convention Office at Elon College, North Carolina. Anyone desiring a copy of the list of these aids which are available free from the office should write to Miss Ruth Dunn, P. O. Box 336 at Elon.

PICTURES on the front and back of this week's issue are of our people in First Church, Greensboro, North Carolina. The one on the front was made by Thorpe Jones, (nephew of Miss Susie Allen of Raleigh) member of our Greensboro church and director of audio-visual work in the Greensboro city schools. Jim Wommack made the picture on the last page. He is a member of the church and is on the staff of the Greensboro Daily News. The home being visited is that of Mr. and Mrs. William H. Duncan. The pictures appeared in the local church paper edited by Irwin Smallwood who is also a member of that church and is a sports writer for the Greensboro Daily News.

LOVING-KINDNESS

A mother asked her six-year-old what loving-kindness meant. "Well," he said, "when I ask you for a piece of bread and butter and you give it to me, that's kindness, but when you put jam on it, that's loving-kindness."

One Hundred Years Ago

IN THE CHRISTIAN SUN, JUNE 6, 1856

MAKE READY

Boys! make ready for the great part in life's drama you will soon be called upon to act. The great world, with all its oceans and hills, mountains and seas, shipping and steamers, railroads and telegraphs, government and people, will soon be given to you, and to your hands will be entrusted the science and progress of the ages. Did you ever think of this? Think of it and make ready. Look out upon your mighty inheritance and make ready for its reception. The Presidents, governors, kings, philosophers, ministers, teachers of the future, are boys now, whose feet swing between the bench and the floor of the old school-houses of the land, learning the "a, b, abs" of their respective languages. A great future is before you — make ready for its stirring scenes. Be virtuous, moral, temperate and just, and these shall prove a strong lance and helmet in the battle of life. Make ready.

THE PRESENCE OF GOD

O thou who flingest so fair a robe
Of clouds around the hills untrod
Those mountain pillars of the globe
Whose peaks sustain thy throne O God
All glittering around the sunset skies
Their trembling folds are lightly furled
As if to shade from mortal eyes
The glories of yon upper world
There, where the evening star upholds
In one bright spot their purple folds
My spirit lifts its silent prayer
For thou the God of love art there.

The summer flowers, the fair, the sweet
Upswinging freely from the sod
In whose soft looks we seek to meet
At every step thy smile, O God,
The humble soul their sweetness shares
They bloom in palace hall or cot.
Give me, O Lord, a heart like theirs
Contented with my lowly lot.
Within their ambrosial bells
In odors sweet thy spirit dwells
Their breath may seem to scent the air
'Tis thine O God for thou art there.

Yet far beyond the clouds outspread
Where soaring fancy oft hath been
There is a land where thou hast said
The pure of heart shall enter in
In those far realms so calmly bright
How many a loved and gentle one
Bathes it soft plumes in living light
That sparkles from thy radiant throne
There souls once soft and sad as our's
Look up and mid the fadeless flowers
They dream no more of grief and care
For thou, the God of peace, art there.

THE CHURCHES

The Congregational Church was organized in 1620, and is now of 236 years' standing in America. At the time of taking the census in 1850 it had 1,706 church edifices, valued at $7,970,190. and will convene 801,835 hearers.

The Baptist Church was organized in 1632, and is now 217 years old in the United States. It has 9,360 church buildings, valued at $11,001,127, and will convene 3,248,580 hearers.

The Methodist Church was organized in Baltimore, Dec. 25, 1787, and is 72 years old in America. It has 13,338 church buildings, valued at $14,826,146, and will convene 4,354,101 hearers.

* * *

QUARANTINE AT NORFOLK

The Board of Health at Norfolk, have ordered that all vessels bound for that port, from any port or place South of the latitude of Charleston shall come to anchor at the quarantine grounds, and there remain until visited by the health officer, and his permission in writing be obtained, for such vessel to enter the harbor. Portsmouth has adopted a similar regulation.

Norfolk and Portsmouth remain very healthy, and there is not the least sign of the Yellow Fever, as has been reported, in some places in the country.

EDITORIALS

OPEN CHURCH DOORS

Last year's Annual indicates that the 200 churches of the Southern Convention have property worth slightly more than eight and one-half millions of dollars. That means that the average would be $42,500 for each church. Of course some cost much more and some less. But in the 200 communities where our churches are there is a sizeable investment in church property.

This property is used one day each week, with a possible mid-week service that may involve an hour or two. Altogether the churches may be in use from three to five hours each week. What about the other time?

Many members feel that the church doors should be locked so no one will mutilate or steal the property. Interest on the investment is just about $10.00 per hour if the church is used five hours each week. If the property is available no more than that, the interest rate is excessive.

On the other hand there are those who believe that the church doors should be open at all times. "My house shall be called a house of prayer," says the sacred Scriptures. But if the doors are locked, how can the poor sinner who feels the need of prayer enter and bow at the altar? How can the members who pass that way spend a few moments in the holy place to renew their strength?

Please, keep the doors of the church open. Announce that they are open for prayer and meditation. Invite people to enter and seek divine guidance. Let the "house of the Lord" be a spiritual refuelling station ready at all times for those who need its help.

CONFERENCES ARE COMING

Programs are in the making for the annual session of the five Conferences which make up the Southern Convention. The conferences are composed of delegates from the churches. Conference is a consultation between the churches on the work that has been done, things that need to be done, and plans for accomplishing what appears to be the will of God for the church people involved.

Delegates to Conference need to be people who have responsibilities in the local church. They are the ones who know what is being undertaken, and must lead in the work of the coming year. All too often the delegates are those who will go. But here and there people are found who leave their work to attend Conference. They believe that the church comes first, that their own work can wait. Of such appears to be the Kingdom of God.

Then there are the reports to be made. Secretaries and treasurers are very important people. If they have kept accurate records through the year, it is not too difficult to tabulate them for the Conference. Churches should be given credit for all they do, and nothing more. Hence accurate records are exceedingly important.

A Conference that looks backward only is not likely to keep in the straight and narrow way as it moves forward. Plans for the future need to call forth the loyalty and even the sacrifice of the people who have promised to take up a cross daily and follow the Master. Planners of programs for church people should not be timid or fearful. It is theirs to blaze a trail where highways never ran.

WORLD-WIDE COMMUNION

The first Sunday in October is World-Wide Communion Sunday. This is the one day in the year when Christians everywhere gather around the Lord's table and eat of bread and drink of a cup in grateful remembrance of what God has done for us through Jesus Christ.

There are many divisive forces in our world, but the communion is the one magnet that can draw us into the family of God. Doctrines may divide, but at the communion table in the church of his choice each person can draw nigh unto God as he sees the divine Lord of Life. Interpretations may be different, but love is the same. When we humble ourselves, and by faith accept God's grace made known to us in Jesus, then we stand on level ground and can reach out a hand of fellowship to our brothers near and far of whatever race or nation.

A WISE MAN HAS SAID:

If you want to get up — step down;
If you want to be seen — get out of sight;
If you want to be great — forget yourself.

The Heart

VARIOUS PARTS OF THE BODY HAVE SERVED OFTEN AS SYMBOLS OF THE SPIRITUAL GRACES

HENRY E. ROBINSON

In this series of articles we have been considering the hands, the feet, the head, and the face as symbols of the spiritual graces. As a final subject let us think of the heart.

The heart is usually recognized as the center and core of an organism. We have come to say: "Let's get to the heart of the matter." We mean the basic essential of the subject. We also think of the heart as the center and secret of life. A person may lose his arms, legs, eyes, power of motion, and even his mind, but he is alive as long as the heart is beating. When anything is wrong with the heart we consider such ailment as serious. We are not satisfied until it has been corrected, feeling that a weakened heart is a threat to life. Any physical checkup involves the heart. The rate of beat is an indication of the well being of the patient. Several times during the day, the patient has his pulse taken by the nurse in the hospital. The doctor wants to know first of all if the heart is doing its job.

It is not surprising that the heart has become the symbol of one's motives, loyalties, and loves. Indeed, it has become the symbol of our very lives. We say of a person: "He has given his heart to a cause." We mean his life.

We can overlook many mistakes if a person's heart is in the right place. This means that a person's motives are those deep impulses which stir us to action. They are the reason for our interest, our efforts, our sacrifice. They are ultimately our reason for living. They define the meaning of life. This is why it is so important for our hearts to be in the right place.

When we give our hearts to a cause or to a person, it means we are investing our highest loyalties. It may be to our beloved, or to a college, or to the church. Each person needs to invest his heart. To hold it is to lose it, to give it to someone, or to some cause is to make life worthwhile. I believe that those persons in the world who are most unhappy are those who are holding to their hearts and have never found a great objective in life to which they could freely give their hearts. To do so is not to lose one's heart, but to invest it where it will grow, multiply and bear fruit. The farmer may be very proud of his seed corn. These ears are the finest of the crop carefully selected. Yet he cannot hold to them; he must plant them. Even so must we give our hearts to some portion of God's work.

The heart finally is a symbol of love. Our deepest feelings toward family, friend and cause is said to reside in the heart. Love becomes the pulse-beat of the world. Paul says that of all that abides, love is the greatest. The writer of Proverbs says: "As a man thinketh in his heart so is he." For the health of the heart we need to love and express that love in the many avenues and activities that are open to us. If you are working, planning, thinking, yes even suffering without love, then you are living in vain. But so long as you have a deep affection for a person, an occupation, a cause, a faith, then your life has meaning and your days have content.

It is said of Jesus when confronting the rich young man: "Jesus looking upon him, loved him." It is easy to love some people, it is very hard to love others. But Jesus was not drawn to people by their comeliness, but rather by their potentialities. He could love even his enemies because he could visualize what they could become through the power of God.

Oh, that our hearts, the seat of our motives, our loyalties, our loves could be given uncompromisingly to Him and so be invested where forgiveness, fellowship, and power take their rise.

Mission Or Omission

Horace Bushoell once made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the gospel to every creature."

Those who believe the Gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors.

Those who believe that it is "every man for himself" in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Do you belong to the Mission or the Omission Band?

The Need Of Many Churches

More tithes and fewer drives.
More actions and less faction.
More workers and fewer shirkers.
More backers and fewer slackers.
More of God's plans and less of man's.
More praying and less straying.
More divine power and less human "pow-wow."
More Good News and fewer book reviews.
More burden-bearers and fewer tale-bearers.
More fighting squads and fewer tight-wads.
More liberal males and fewer food sales.
More "tongues of fire" and fewer fiery tongues.
More zealous effort and less jealous thought.
More seeking for grace; less seeking for place.
More holiness of life, less bickering and strife.

Elon Youth Retreat

The Junior High and Senior High P. F. Groups of the Elon College Community Church met at Moonelon for their Retreat September 14-15 Registration began at 4 p. m. followed by recreation at 4:30.

The evening program began with a Vesper Service across the lake led by Miss Melva Foster. The Rev. Wm. J. Andes opened the discussions with an introductory talk on P. F. — its purpose and program. The group divided into three groups to discuss Christian Faith, Action and Fellowship led by Louis Wilkins, Miss Joyce Myers and Miss Jo McAdams, respectively. Mr. James Wagoner, a local public school teacher, led the group in folk games and other games concluding with an inspiring devotional.

Saturday was given to discussion of the year's work by the Junior High and Senior High Groups. Some of the projects which they discussed were:

A Study of our Christian Faith, A Study of the Congregational Christion and Evangelical and Reformed Churches, Study of the Book of Philippians, Vocations, Youth Week Activities, Work Day for Christ, Christmas Caroling and Cheer, Young People's Problems, Home and Foreign Mission Study, and Trips to Morehead Planetarium, Duke Chapel and Gardens and the State Capitol.

The Retreat was concluded with a worship service led by Miss Foster and several of the young people from The Christian Orphanage.

Counselor's for these two groups are Mrs. N. R. Franks and Miss Melva Foster, Senior Highs and Miss Edith Brannock and Miss Ruth Dunn. Junior Highs.

Young People May Visit Russia

A delegation of U. S. Christian youth may visit Russia to talk with church young people in the U. S. S. R.

The proposal for an exchange of visits between the youth of the two countries was made recently by representatives of the nation's Protestant youth organizations meeting in annual assembly at Williams Bay, Wisc.

"We would seek to learn what Christian youth and students in the U. S. S. R. are doing to manifest their witness to Christ," they declared. "In a world so decisively divided by conflicting ideological, economic, and political barriers, we believe that it is imperative for Christians to bear witness to the reconciliation which lies in Christ. It is only here that man's deepest conflicts are resolved. The exchange of leaders begun — should be extended to all levels of the church's life."

(A delegation of church leaders of the Soviet Union were guests of the National Council of Churches in the U. S. in June, as the second part of a two-way exchange initiated in March when NCC leaders visited Moscow.)

The proposal was made in a recommendation adopted by nearly 200 youth delegates of 24 Protestant denominations and 37 state Christian youth councils at the annual meeting of the general council of the United Christian Youth Movement, a unit of the National Council of churches.

SEPTEMBER

Crickets are making
  The Merriest din,
All the fields waking
  With shrill violin.
Now all the swallows
  Debate when to go;
In the valleys and hollows
  The mists are like snow.
Dahlias are glowing
  In purple and red
Where once were growing
  Pale roses instead.
Piled up leaven smoulder,
  All hazy the noon,
Nights have grown colder,
  The frost will come soon..
Early lamps burning,
  So soon the night falls,
Leaves, crimson turning,
Make bright the stone walls.
Summer recalling
  At turn of the year,
Fruit will be falling,
  September is here.

—Edward Bliss Reed.

Greatest Fellowship Experience

Billy G. Johnson

On June 24, 1956 I had the pleasure of meeting and enjoying fellowship with five of the most wonderful people that I have ever met. These people were the delegates from the Southern Convention to the TENTH NATIONAL COUNCIL OF THE PILGRIM FELLOWSHIP at Doane College in Crete, Nebraska. As we talked about our trip at Camp Moonelon on Sunday night before leaving on Monday, I realized that the next weeks were going to be ones that I would always remember and I am sure I will always remember the names — Carolyn, Faye, A. C., Louis, and John — as the most interesting group of people that I have ever met.

In the next two weeks I had the experience of a lifetime in fellowship with young people from all over the United States, Hawaii, and Puerto Rico. It was at this conference, through fellowship with all these people, that I became aware of the difference and similarities of the people here in our own United States in their work for the advancement of the Kingdom of God. The CC-E & R merger was of great interest to me and to most of the others at the Council. It seems to me that this merger is definitely a great step forward in the growth of our Church.

I was greatly inspired by the morning chapel, evening vespers, evening friendship circles, morning watch, and many of the other events, but the one thing that meant most to me at the Council was the fellowship with so many different kinds of people at mealtime and around the Doane campus between programs. These were about the shortest two weeks of my life, it seemed. We had been there only a couple of days when it was time to go, it seemed to me, but as we journeyed home we realized that although our stay at Doane College was short, we were returning home with a much richer and fuller understanding of our Pilgrim Fellowship and its members all over the United States, and a more thorough knowledge of the wonderful work that Pilgrim Fellowshippers are doing everywhere as we all go forward together "In Daring Expectation."

Mrs. Sherrill to Represent Southern Convention Women

ON FELLOWSHIP TOUR TO EUROPE

When a select group of 25 Congregational Christian women set sail from New York September 26 to visit England, Wales, Scotland, The Netherlands, Germany, and France, Mrs. Marna Sherrill will be among them as a representative of the women of the Southern Convention.

The tour is being conducted by Mrs. Ann Williams of Florida who is president of the Women's Fellowship of the International Congregational Council.

Mrs. Sherrill is the daughter of Rev. Charles S. Mondell, a Congregational minister who served in California and is now retired in Arizona. Marna was born in Oakland, graduated from San Diego State College, and did graduate work at the University of Southern California.

She taught speech and English in the Junior High School of San Diego. She is married to Dr. Marvin F. Sherrill of Wichita Falls, Texas, who is now head of the pathology department of the Riverside Hospital in Newport News, Virginia.

The Sherrills have three children, Steven 9, Sandra 7, and Stanley 4. Grandmother Sherrill will stay with them part of the time Mrs. Sherrill is away. It is expected that husband and children will be well cared for while Mrs. Sherrill travels as a Christian messenger abroad.

Mrs. Sherrill became interested in our church work while she and the good doctor were members at Shelton Memorial in Portsmouth. Now that they are at Warwick they find great joy in serving there. The minister's wife, Mrs. Granger, claims that Mrs. Sherrill gives at least one day each week to visitation besides all the other things she does for the church.

September 5 she was installed as president of the Warwick Women's Fellowship by Mrs. W. B. Williams of the Newport News church. At the meeting the local church and the women of the Southern Convention gave her presents along with their good wishes for the trip.

MRS. MARNA SHERRILL

The group leaving New York Wednesday will return October 30. The Queen Elizabeth will take them and bring them back. A visit to the United Nations and instruction by our national leaders will prepare the women for their journey. The purpose of the tour is for leading American women to become familiar with the women of our churches in other countries, and to build a bridge of friendship across national boundaries. The good wishes of the women who must remain at home cannot be contained in the shoulder bag given to Mrs. Sherrill, and the homefolks will await anxiously the return and the reports that are sure to bring joy.

HIGHLIGHTS OF '55-'56 AT MONTICELLO

Mrs. Jarvis Faucette

The Fellowship Conference at Durham. There we heard and saw our leaders from our national president down to our District Superintendent. It was an inspiration to learn of our Fellowship work from them.

To attend the Spring Ralley at New Lebanon, the theme of which was "To cultivate the Spirit of Christ", was a joy to all. I wish every member of our Fellowship could have heard Miss Lucy Kendall Clark's address on "Christ at Work in Ceylon". If you ever have an opportunity to hear her, seize it.

Our Bible study taught by our own Mary Walker. Miss Walker, now Mrs. Thomas Sparks, has the ability to make the history of the Bible come alive and to make her listeners feel the problems of Bible days in the light of how we feel today — the problems are just about the same only the time and place are different.

The Home Mission Study on the Indian American given so interestingly by our pastor's wife, Mrs. William R. Mueller.

"Hope Rises from the Land," our Foreign Mission Study book reviewed by Miss Mary Nichols, a Deaconness in the Methodist Church. With maps and the text, she took us into those countries where because of the work of Agricultural Missionaries, hope is rising.

We hope that this year of '56-'57 will be fuller and more productive than that just passing.

INTRODUCING ASHEBORO

By One Who Does Not Live There

Asheboro, county seat of Randolph County, and new place of publication of THE CHRISTIAN SUN, is a clean little city of approximately 8,000 inhabitants. It is located about 180 miles east of Asheville, about the same distance from Wilmington, and is 26 miles south of Greensboro, a city well known to many readers of THE SUN.

Aside from its diversified industries that provide employment, Asheboro has several humanitarian, cultural and religious institutions. Its hospital is not only modern, but among the largest in North Carolina. Its public schools are in front rank, Asheboro High costing about $1,500,000. Thirteen churches, 12 being protestant, serve the religious life of the community.

Asheboro dates its legal existance back to 1796 when its original charter was ratified by the General Assembly of North Carolina. The early spelling was Asheborough. The present form of the city's name, as did its earlier form, honors Samuel Ashe, a native of New Hanover County, who was North Carolina's governor from November 1795 to December 1798.

While A Student At Johns Hopkins President Danieley Writes Laymen

J. EARL DANIELEY

At your Annual Rally last February at Elon College you elected me Chairman of the Convention Laymen's Fellowship for this biennium. I think that I should report to you periodically on the work which needs to be done and what I have been doing.

A main concern of the Laymen's Fellowship for the past four years has been the Convention Conference Center at Moonelon. Much work has been done; considerable money has been raised — but we are quite a distance from the goal. We are deeply indebted to our Moonelon Committee headed by Russell Powell of Greensboro for the splendid work it has done in organizing and planning the work necessary to complete **Our** project. I earnestly ask each of you to inquire what the men in your own church have done. If you have not done your part, then now is the time to do it. May we count on you?

D. Marsh McLelland of Elon College, N. C., is our Secretary-Treasurer. Each local organization should mail its dues to him. There are practically no funds in the treasury. We will need money soon if we are to obtain and send to you material to be used on Laymen's Sunday, October 21. 1956. He also will be able to secure materials for you for use with your local groups.

Since our Annual Rally I have attended a number of interesting meetings. First, the meeting of laymen, with a large number of ministers, in attendance, at the Pleasant Grove High School near Union Ridge Church during the recent session of the Convention. The meeting was well-attended and those present were rewarded by hearing a very inspiring and stimulating address by Dr. James Wagner, President of the Evangelical and Reformed Church. Second, the Eastern Virginia Conference Laymen's Fellowship held its spring rally at the Suffolk Christian Church on the first Sunday afternoon and evening in May. Chairman Jimmy Darden presided and presented a program including several addresses. I had the pleasure of addressing the group at the banquet that evening. Third, the Valley of Virginia! The laymen's work in the Valley is somewhat different from that in any other conference. Until the third week of June I knew almost nothing about it. Then I went there for four days and made four "speeches." I had a wonderful time meeting with and talking to the people there. My wife and our boys made the trip and spent the time in the home of Dr. and Mrs. Raymond Andes at Bridgewater. We shall ever be deeply grateful for their kind hospitality (and that of Dr. Andes' mother, also) and the fact that they made this trip possible. I found considerable interest there and I believe that there is great potential strength for the laymen's work in the Valley. Fourth, the Eastern North Carolina Conference Laymen held their quarterly meeting at Youngsville in July. It was my pleasure to talk with the men there about the work of the Fellowship and to share with them in an evening of good fellowship. Fifth, the Western North Carolina Laymen's Fellowship met at Spoon's Chapel in July. The group heard a very inspiring address by Dalton Harper. Again, I brought greetings to the men and talked about this year's program. It was a real pleasure to be in each of the five conferences of our Convention and it is my hope to visit all of them again during the biennium.

One of our major shortcomings is that we don't report what we are doing. We should be reading every week in THE CHRISTIAN SUN of the fine work you are doing in your churches. If you will send such reports to S. H. Pell, Ramseur, N. C. he will get them to Dr. Lester. Mr. Pell, who has served us so faithfully has agreed to serve as our reporter. Won't you help him by sending a report on what you are doing in your local fellowship?

As you know, I am now living in Baltimore, Maryland. For a period of a year I am doing some postdoctoral study at The Johns Hopkins University. This does not mean that I will not be concerned about the laymen and the work they are doing. . . I'll be even more concerned. Every Christian man has a tremendous responsibility and opportunity to help with the work of the Church. The laymen's Fellowship is a splendid means of accomplishing much. It is my hope and prayer that all of us will continue to make it grow that we may have **more men** in the church and that those of us already in the church will become **better men.** These are our goals and they are worthy of the strongest among us!

SPOON'S CHAPEL LADIES AND LAYMEN MEET

The Ladies Missionary Society and the Laymen's fellowship of the Spoon's Chapel Congregational Christian Church met at the parsonage for their monthly meetings.

All the officers of the Ladies Missionary Society that served the past year were Re-elected to serve another year, and the following committee chairmen were elected for the next year:

Spiritual Life, Miss Edith Stout and Mrs. J. R. Johnston; Christian Family Life, Mrs. Gillis Luck and Mrs. Nolan Voncannon; Social Action, Mrs. Everette Maness; Cradle Roll, Mrs. Otis Johnston and Mrs. C. F. Saunders Jr.

The Laymen's Fellowship elected the following officer's for the coming year:

President, Ernest Scott; Vice President, Gillis Luck; Secretary-Treasurer, Jimmy Johnston; Program Chairman, Sam Foster.

After the meetings, the Ladies and Laymen gave the pastor, Rev. Max Vestal and his wife a surprise shower of groceries, to show in a small way how much they appreciate the wonderful help they have given to this church and its people.

WHAT IS CHRISTIANITY?

In the home it is kindness.
In business it is honesty.
In society it is courtesy.
In work it is fairness.
Toward the unfortunate it is pity.
Toward the weak it is help.
Toward the wicked it is resistance.
Toward the strong it is trust.
Toward the fortunate it is congratulations.
Toward the penitent it is forgiveness.
Toward God it is reverence and love.

—Author Unknown.

Dr. Riggs Expands Work In India

ED RIGGS

Dear Friends of the Southern
Convention,

It is over a month and a half since my last, and enough has happened to "fill a book". However I have neither time nor space, so you are spared!

The most significent event was my visit to the medical ashram at the other end of the Diocese — my first trip out of the Kilanjunai area in three months — to help select students for the village health workers training course. We were disappointed in the small number of applicants who turned up, and only selected three — with possibly two others to be added. But Dr. Wilder, Secretary of the Christian Medical Association of India, had told us to **start** anyway, even if we had to start with only one! He reminded us that the first nursing school in the Madura Mission Hospital graduated only one student its first year. So we started classes, the first of September. The students will stay five months at the medical ashram there, for their theoretical instruction, and will then transfer to Kilanjunai for their five months of practical field training.

The other interesting diversion last month was the opening of the Diocesan special development scheme for Tiruvadanai, the taluk next to us. It was previously a neglected area, and can certainly stand all the rural uplift work we can pour into it. But instead of trying to do the job single handed, the Church is intending to supplement the Government Community Development work that is also just starting. The Director of the Diocesan effort is an old white-bearded retired teacher. He is taking his job seriously, having moved to Tiruvadanai and living there alone and making it a full-time job — even to the extent of spending his evenings conducting an adult education class for the illiterates in the immediate vicinity of where he is living.

Even more inspiring are the Heinemans, a family of our Mission who have postponed their furlough in America for a year and have left their regular home near Madura to move into the made-over porch of an old storehouse in the Tiruvadanai public market place so that they can give several months of full-time service in the surrounding villages, offering technical engineering help and bearing Christian witness. Their four children consider themselves amply rewarded for their "sacrifice", not only in sharing a new adventure and making new Indian friends, but because they are only eight miles from the ocean and a good beach, which they love to show off to all their visitors!

I am supposed to be in charge of the medical and public health end of it. I have been running one of my outdoor leprosy clinics in a village on the edge of the Tiruvadanai area, and was noticing an appalling number of patients walking fifteen or twenty miles from all parts of the taluk to see me. And this last weekend, while touring thru villages by bullock cart with the white-bearded Director, trying to find a likely spot to set up a maternity and child welfare center in case we are able to find a midwife, I was even more moved by the people who begged me with tears in their eyes, to come to their area and treat their leprosy.

Speaking of bullock cart travel, I am becoming quite an expert. I had ridden these fiendish contraptions before, mostly to answer emergency calls at night when muddy roads or lack of moon made cycling unfeasible. But as the increasingly frequent showers foretell a long and heavy rainy season this year and lots of trouble reaching my regular clinics if I depend only on my cycle, I decided at last to capitulate, and am now the proud owner of an eight dollar "racing bandy". We can hire bullocks by the day whenever we find we need to go that way instead of by cycle. I have already tried it for several trips. Fran also tried it once, as she goes out with me at least once a week, but she is not converted yet!

BIBLES FOR TWA PLANES

Bibles are now being placed on all of the new Super-G Constellation airplanes of Trans-World Airlines. Captain G. C. Duvall, a pilot for TWA on the Chicago-Los Angeles run, recently was presented with a Bible to place on the Super-G plane he would be flying. It was Captain Duvall who suggested several years ago that in addition to a full supply of current magazines on each plane there should be a Bible. Since then TWA has carried Bibles furnished by the American Bible Society, on all TWA flights in the United States. Captain Duvall discussed his plan with the late Ralph S. Damon, president of TWA, who thought the idea was a good one.

DATES TO REMEMBER

Women's Conferences

October 2 — North Carolina at Reidsville
October 4 — Eastern Virginia at Holland
October 5 — Valley of Virginia at New Hope

Fall Conferences:

October 29-30 — Virginia Valley Central Conference, Linville, Va. Mr. Clarence A. Phillips, President.
October 31-November 1 — Eastern Virginia Conference, Suffolk, Va., Mr. W. B. Williams, President.
November 6 — Eastern North Carolina Conference, Christian Light, near Fuquay Springs, N. C., Rev. Carl Wallace, Pres.
November 7 — Western North Carolina Conference, Hanks Chapel, near Pittsboro, N. C., Rev. L. M. Presnell, President.
November 8 — North Carolina & Virginia Conference, Hines Chapel, near McLeansville, N. C., Dr. H. E. Robinson, President.

The Creation Story

Background Scripture: Genesis 1:1-2:3

Devotional Reading: Psalm 104:24-33

Memory Selection: And God saw everything that he had made, and behold it was very good. Genesis 1:31.

GENESIS AND GEOLOGY

Genesis is not scientific geology. It is not intended to be such. The inspired writer was not trying to write science or history. He was concerned with showing that God was the Creator of the world. But even if the writer was not a scientist, he was not unscientific. With the scientist, he states that there is a FIRST CAUSE, that the world developed from chaos to cosmos, that it did this in stages, that it is an orderly universe, that it involved long periods of time — the days referred to in Genesis are not days of twenty four hours each, that it progressed from the lower to the higher, that it has meaning and direction, that man is the crown of creation. Let no Christian be on the defensive because Genesis does not agree in every detail with modern science. The story in Genesis is true in its basic statements.

THE CREATOR

The first in point of time, and in importance, is the fact that God is the Creator of the world (the word universe is better). All of it. God made it. It did not come into existence by chance or accident. It had a Creator. And you should spell the name of that Creator with a capital "C". It was not simply blind force, of first cause, but God who was the Creator. One might just as well say that a watch just happened to be assembled by sheer chance, or that Shakespear's plays are composed of letters that accidently fell into meaningful words, as to say that there was no intelligence and mind behind this created and orderly universe. As Carlyle said, the world is "the realized thought of God." And the God revealed in the world is **a God of infinite wisdon, and power, and love.** And the more men discover the infinitude and the magnitude of the universe, the greater our God becomes. We have a Great and a Good God. He is the Creator of the ends of the earth. How marvelous are His works; in wisdom did He create them all.

THE CREATION

THE MYSTERY AND THE MIRACLE OF IT. When one contemplates the universe in which we live he ought to be overwhelmed by the miracle and the mystery of it all. It surpasses our powers of camprehension. From whence did it come? How was it formed ? Out of what was it made? When did it begin? How long did it take to come into being? These questions find no easy answer, even from wisest of men. They take us into the realm of faith. "Through faith we understand that the worlds were formed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3.

THE MAJESTY AND THE MAGNITUDE OF IT. Take a look at it. Take a look for instance at only the earth. How majestic and vast it is. Think of its oceans, its great areas of land, its mountains, its natural resources, its productiveness, its tremendous elemental forces — wind and water and electricity and atomic power, its beauty, its forests, its fields, its seasons, its size overall, its age. How marvelous and how magnificent indeed is the earth.

But take another look! Look at the starry heavens, and the universe itself. Here we see a universe — at least we are gradually coming to see it — so vast that we have to think in terms of light years to measure it. The sun, the moon, the stars, the galaxies of stars, the galaxies of galaxies of stars, with their magnificent distances, their orderliness, their beauty, their incalulable power.

Take another look. Look at life on this earth. Plant life, animal life, human life with all its mystery and majesty. Living things, with the power to reproduce themselves, kingdoms of life superimposed upon one another, mineral, plant, human, each with its own laws, and each an expression of the original creative power. My friends, we take too much for granted. We live in a world and in a universe that beggars description and defies explanation apart from God the Creator.

SUNDAY SCHOOL LESSON

OCTOBER 7, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

THE CROWN OF IT. It would have been a great and grand thing even if the Lord God had stopped his work at the end of the fifth day. But the creation would have been incomplete and incomprehensible if he had done that. For the goal and the crown of creation was man himself. The crowning act of creation came when God said "Let us make man in our own image, after our own likeness. . . . so God created man in his own image, in the image of God created he him; male and female created he them."

The Psalmist could not get over that. As he looked at the starry heavens in all their splendor and their immensity, he asked, "What is man that thou are mindful of him, or the son of man that thou visitest him?" And then the answer came. What indeed? Why greater than the starry heavens, greater than the universe itself is man. He has been made in the likeness, in the image of God. That does not mean that God has a big body like a man's — the reference is not to physical likeness at all. It does mean that man is made in the likeness of God, with the power to think and to feel and to will, to imagine, to remember, to aspire, with intellectual and moral and spiritual capacities, with the capacity to have fellowship with God, and to enjoy communion with God. Because of this fact, man is greater than the universe, and more important than anything else in the universe. He is the flower of creation, the crowning glory of God's creative act. And he is to have dominion over the earth. He is to be fruitful and multiply, to replenish the earth, and to have dominion. . . over every living thing that moveth upon the earth.

THE GOODNESS of it. Some years ago Pearl Buck wrote a book entitled "The Good Earth." It was concerned with China. That title can be applied, however, to the entire world and the universe. When God had completed his creative work he stood back and took a good look at it. "And God saw everything that he had made, and behold it was very good."

THE OWNER OF IT. The earth is the Lord's and the fulness thereof, the world and they that dwell therein. The cattle on a thousand hills are his. The silver and the gold are his. The natural resources are his. We ourselves are his — we have been bought with a price. God is the owner of all things; we are but stewards.

Valley Conference Camp One Of The Best

REV. C. D. HAYES

"One of the very best" was the opinion of campers and leaders alike as the week of August 18-25 drew to a close at Powell's Fort Camp, deep in Massanutten Mountain forest. Sixty-eight young people and a staff of twenty-two enjoyed the annual camp for youth and children of the churches of the Virginia Valley Conference.

The Rev. Silas E. Madren was again the efficient and genial Camp Director and made a special contribution to the spirit of the camp as leader of the brief devotional period each morning in preparation for the Quiet Hour. Douglas Albert of Pakistan was our live-wire guest leader from abroad. Vesper talks were given by Rev. Cameron D. Hayes.

Morning classes and teachers were as follows:

For Senior and Junior High — "What is in the Bible?", Mrs. James Madren; "The Magnificent Trail," (church) Rev. James Madren; "Our Christian World Mission," Mrs. R. A. Whitten assisted by Douglas Albert.

For Juniors — "We Would See Jesus," Martha Rohart; "Bible Heroes," (Flannelgraph) Mrs. E. J. Rohart "Life in Pakistan," Douglas Albert.

Handcraft in the afternoon was participated in with enthusiasm and many beautiful articles were taken proudly home. Paul Rohart was the life guard and director of outdoor recreation. Mary Ruth Whitten and Paul made a fine team in leadership of music and indoor recreation, which two cold, rainy days and a few just plain cold ones made more necessary than usual. Our kindly camp nurse Mrs. R. E. Newton was called upon to treat a number of ailments ranging from home-sickness to poison ivy. Mrs. S. E. Madren, Mrs. J. E. Bryant, Mrs. Miller, Mrs. Hamilton and Mrs. Newton gave distinguished service as volunteer workers in the kitchen. Rev. R. E. Newton continued as head of the subsistence department and ten tables of well fed campers attested his effectiveness. Rev. R. A. Whitten, chairman of the Camp Committee, was a frequent visitor, as was Rev. E. J. Rohart, who continued his services as camp treasurer.

Cabin counsellors were Dorothy Daugherty, Betty Showalter, Martha Rohart, Mary Ruth Whitten, Mrs. James Madren, Donnie Litten, Carroll Litten, Douglas Albert and Rev. James Madren. As their representatives on the new enlarged Camp Committee the campers chose Dorothy Daugherty of the Winchester Church, Kitty Lohr of the Bethlehem Church, and Donnie Litten of Wissler's Chapel.

The camp program closed with a beautiful and reverent candlelight Communion Service, held in the dining hall with all seated around the tables arranged in the form of a cross. Our fellowship at the Lord's table was given a wider meaning by the offering of over twenty dollars to apply on the Valley Pilgrim Fellowship pledge to Our Christian World Mission. The service concluded with a candle-light procession to the sloping lawn in front of the building. There in a great fellowship circle we sang together the Lord's Prayer and went to our cabins in silence under the quiet benediction of the stars.

BETHLEHEM P. F. ELECTS OFFICERS

Judy Edwards, Reporter

Have you been having fun on your summer vacation? Everyone around here has. In fact everyone has been having so much fun that I think some of us have forgotten that we still have a church to go to. As most of us know, we all respect our church and we were told never to run or talk in church but what we don't realize is that the church is made up of the people. The church is not the building, it is the people who compose the congregation every Sunday.

Although we have not had very many at our P. F. meetings during the last three months, we hope to do better now that school has begun.

In July of our quarter we met at the home of our leader, Mrs. T. A. Poole. After the meeting was called to order, we had a discussion on how to make some money for our treasury. Some of our ideas were to have a supper or to sell Christmas cards. We decided to wait until a later date to continue our discussion. Also we made plans for a picnic to be held in the month of August.

Our picnic in August took the place of our regular August meeting. We had around 25 or 30 members and guests present. Everyone seemed to enjoy themselves in good Christian fun and fellowship.

At our last meeting we decided to have a barbecue supper to make some money for our treasury. It will be held around the 5th of October. Also we elected a new slate of officers. They are as follows:

President	Barbara Guthrie
Vice-President	Wayne Gardner
Secretary	Pat Bryant
Assistant Sec.	Mary Cross Brittle
Treasurer	Jerry Byrd
Assistant Treasurer	Kay Buck
Reporter	Martha Brittle
Leader	Mrs. T. A. Poole
Assistant Leader	Mrs. R. O. Luther

We wish the new officers all the best of luck in their new job and I would like to give them this piece of information which has helped me so much this year. Remember that God gives His love to us in great abundance and all he asks in return is our love for Him.

Most of the time we accept God's love; the more that He gives us the more we will take from Him, but it seems like we are always too busy to ever think about God and give Him our love in return for His.

Think and try to answer this question. WHAT WOULD WE DO WITHOUT GOD?

I have enjoyed being your reporter for the last year and I am sure that all of you will be looking forward to hearing from our group and our new reporter, Martha Brittle.

PILGRIM FELLOWSHIP RALLIES

Date	Time	Conference	Place	President
September 30	2:30 P.M.	Western N. C.	Spoon's Chapel	Leon Lamb
September 30	10:00 A.M.	Virginia Valley	Winchester	Kay Kagey
October 7	3:00 P.M.	E. Virginia	Liberty Spring	Carolyn Overby
October 14	2:30 P.M.	N. C. & Va.	Beverly Hills	Louis Wilkins
October 21	2:30 P.M.	E. N. C.	Eutaw	Bob Measamer

What Next At Elon

L. E. SMITH, PRESIDENT

The church, the alumni, the trustees, the faculty, the students and many friends are all interested in Elon College, it's present and future. The present situation on the Elon College campus is not entirely understandable. In 1955-56 the student body increased 200 over the previous year. The college was able to absorb the increase for 1954-55. It was necessary to employ additional faculty members to take care of the increase for 1955-56. The increase to date for 1955-56 is approximately 200 which makes it necessary to increase the faculty substantially to properly instruct a student body considerably in excess of 1200. To be exact we have added 8 full time professors and 2 part time instructors to take care of the increase in the student body. This together with increases in other salaries will add around $45,000.00 to the budget, increasing the budget to approximately $600,000.00 which means that $50,000.00 each month for 12 months will be required to keep the current budget in balance and all obligations promptly met.

In order to arrange for adequate instruction certain changes are being made in classroom space and further changes will of necessity be made. It is a self-evident fact that in an institution such as ours the growth along one line necessitates the growth along all lines. This fact would seem to be a convincing argument for the limitation of a student body. We are living in a day in which certain circumstances and conditions have broken through customary lines and are making different demands upon the schools and colleges of this country. Who is willing to say that this student who is ambitious and anxious for the opportunities of an education must be denied the privilege? Who knows but that this particular student may be an important and productive citizen who will make worthwhile contributions to society, government and the security of our institutions and our country?

In the present increased demands on the part of high school graduates in all sections of our country Elon College, as a Christian institution of higher learning, has a definite responsibility. A responsibility that the Trustees and Administration cannot easily evade. A student who has completed high school requirements for graduation and is ambitious for an education even though he is not a brilliant student has a right to expect some college to give him the opportunity. In my judgement Elon College, our college, should be delighted to give him the opportunity that he desires. If he fails, that is his responsibility. If he succeeds, it is our contribution to the individual himself and to the democratic society of which we are a part.

Of course an increased student body such as we have on our campus today means increased financial responsibilities, but at the same time it means increased financial resources sufficient to meet the increased cost. We are not losing financially. We are gaining in prestige because of our college's increased contribution in the field of Christian higher education. This information is given to the church through THE CHRISTIAN SUN that it may have a clearer understanding of existing conditions on our campus and with the hope that the church shall give it's sympathetic cooperation and it's generous support.

Sunday School Class Organized At Elon

The Student Sunday School Class of Elon College was organized Sunday, September 16. Co-teachers of the class will be the Rev. John S. Graves of the Religion Department and Prof. Clyde McCants of the English Department. Officers were elected as follows: Louis Duke, Bethlehem, Suffolk, Va., president; Mary Lou Booth, Warwick, Va., vice president; Yvonne Gearhart, Marietta, Ohio, secretary; Jimmy Pierce, Liberty Spring, Suffolk, Va., treasurer; Mrs. Sylvia Harbert, Dean of Women, pianist; and Mary Ruth Whitten, Winchester, Va., song leader. The class meets at 9:30 A. M. in Society Hall and visitors are welcome and all students are urged to attend.

APPORTIONMENT GIVING

At this time of the year we are conscious of the different seasons. We have interest in the Spring, the time of the sowing of seeds; we have interest in the Summer, the time for cultivation. These are all in preparation and looking forward to the Fall season, which is harvest time. All are important, but the harvest time is the payoff and everybody is tremendously interested in that. However, if we do not gather the harvest, all is lost.

All through the conference year these brief articles concerning conference apportionments have meant to be the seed sowing and the cultivation, preparing and urging our people to contribute all along through the year with the hope that when the end of the conference year comes all will have paid their conference apportionment in full. If that should happen, the churches' contribution to the college would be $35,000.00 for the year which would be less than ¾ of one month's cost of operating the college. We all realize how important it is to give our generous support to our college.

September 14, 1956

Previously Reported:	**$15,602.72**
Eastern North Carolina Conference:	
Hayes Chapel	25.00
New Elam	13.00
Eastern Virginia Conference:	
Eure	25.00
Franklin	204.00
First (Portsmouth)	100.00
North Carolina and Virginia Conference:	
Burlington, First	59.31
Hines Chapel	42.00
Shallow Ford	38.00
Lynchburg	6.00
Western North Carolina Conference:	
Pleasant Union	30.00
TOTAL:	**$542.31**
GRAND TOTAL:	**$16,145.03**

Religion On The Elon Campus

F. E. REYNOLDS

The founders, supporters, and administrators of Elon College across the years have been convinced that higher education and religion belong together in an organic sense. As to just how the two areas of human interest and effort are related, there has been and continues to be some difference of opinion. None the less, this basic premise has continued to serve as a directing principal in formulating the college program. Likewise it has greatly influenced the tradition-making forces that set the patterns of scheduled activities.

Religion on the Elon campus, therefore, is not an extra attached to the accepted academic menu as a salad might be added to a regular dinner. Nor is it a matter of one or two departments offering special courses in Bible or even formal religious services injected into the weekly program. These are but some of the **means** by which a more profound and indigenous program of religion is sponsored. The underlying philosophy of the college stems from the three basic streams of life which constitute the essence of our Western heritage at its best: the Hebraic, the Classical, and the Christian traditions. For the ancient Hebrews, the highest form of knowing was actually an act of worship. It found its fruition in a knowledge of God. To learn about nature, men studied the handwork of the Creator. The secrets of human nature were to be found in the image of God reflected in individual persons. Human society and history were modifications of God's purposes and means observable in His dealings with families, tribes and nations.

In the classical tradition the spirit of Socrates became incarnate. It was ethically earnest, bold, and curious. Truth was considered to be of supreme worth and the quest of it the highest human pursuit Emancipation from prejudice, dogmas, superstition and mere expediency was essential to this quest. The Greek academic ideal stressed order, balance, moderation, physical fitness, and moral earnestness. Friendly discussion was regarded as invaluable as a method of learning.

As regards education, the Christian tradition gathered around the Teacher of Nazareth and his school for training disciples. Skill in serving God was the main objective. The dignity and importance of each individual in God's sight was a major premise. Man was not made for the Sabbath, but the Sabbath was made for man. Freedom was placed high on the scale of values, but it was linked with stewardship of time and talents. Pursuit of the truth was essential to deserved freedom. "The truth shall make you free," declared the Galilean Teacher.

Is it not difficult to review this analysis of our academic heritage without feeling the pressure of the hand of Providence? The manner in which these diverse streams of life have become fused and focused in such academic implementations as the curriculum, honor system, campus religious services and faculty members motivated by a sense of divine mission, can scarcely be explained by mere chance. In any case, the unmeasured resources of these traditions suggest the directing principles of our academic efforts. And one thing is crystal clear; the religious emphasis is part and parcel of the total educating process.

But most of this has been rather general and philosophical. How does the college propose to bring about this religious orientation in the educating process of its students? In answer to this question, a few suggestions may be in order.

1. Let us observe first of all that the basic religious orientation of our Western heritage of which we have been thinking generally is **specifically** expressed in all the various areas of academic interest, science, math, music, literature, and the social sciences. It does not have to be **brought into** the picture. Our so-called secular education is actually a fabrication. It has been arrived at through a process of abstraction and specialization. Certain elements from the academic whole such as science and mathematics have been isolated from context and developed as specialties. This has led many to suppose that these specialties have an independent status which requires them to have nothing to do with the other elements of our intellectual and cultural heritage. Distinctions and divisions made for purposes of convenience and clarity have come to be looked upon as complete breaks in the academic whole. Mathematicians forget that Pythagoras and his associates in mathematics constituted a religious society, that in Plato's Academy math was pursued as one agency to sharpen ethical judgment, that for Descantes mathematics represented one of the specific patterns of the Divine economy. Spinoza's **"Ethic Demonstrated in a Geometrical Manner,"** represents perhaps the highest monument to man's quest for a sure knowledge of God. Are we justified in assuming then that the mathematics used in engineering today is unrelated to this orientation in religion? What would happen to the story of modern science if you went through and removed all the basic religious motivation-eliminated the work of all men who were impelled by a passion to liberate the human spirit, serve their fellowmen and their Creator? Even the utilitarian emphasis so evident in science today has its roots in the Utopian hopes of sixteenth, seventeenth and eighteenth century reformers.

Wise men in University circles have become alarmed at the sterilizing effects of the fragmentation and stratification of the University program. And well they may be alarmed. When the branches of learning become so far removed from the main trunk of our Western tradition that they appear to be entirely unrelated, how can there be any real unity? In reality, events are related: if they appear not to be, there is something fundamentally wrong with the way they are conceived and presented. The content of our teaching is not a series of hanging gardens cultivated and delighted in by specialists, but an organic whole divided for convenience sake into various related branches.

Continued Next Week

Gypsies call themselves Roms, which is perhaps the oldest word for men. Their language, whatever dialect they can borrow from the country in which they travel, is largely derived from Hindu roots, and their appearance and many of their folkways and customs are Hindu. Among themselves they invariably speak Romney, and though very few of them have ever learned to read and write, they have a tremendous memory for their ancient folk songs.

Orphanage Children Share In Church House Mother Speaks

J. G. TRUITT, Supt.

In connection with our every-member canvass in our local church the Orphanage was honored to have Mrs. Alvertine Privitt, housemother at the Baby Home, to make a brief talk from the pulpit on the theme of giving of our time, our talents and our treasure to the Lord. The speech was good. Many people thanked her for it. And a number of people have spoken to me since in very flattering terms of the talk she made. This made us all happy. But the real joy which comes to us is that she practices what she preaches, and that the boys and girls have a talented, conscientious, kindly Christian housemother to help them at all times.

Speaking of our local church we are also happy because a large number of our boys and girls are in the junior choir along with the boys and girls of our town. This is a fine choir, with their weekly rehearsals and their occasional opportunity to sing in the church. It gives the boys and girls excellent training. The church furnishes them, through their women's organizations, their beautiful choir robes.

The children of the Orphanage attend Sunday School and church every Sunday. They take part in the evening programs of the Jr. High and Sr. High Pilgrim Fellowship. Sometimes they are not as "good as little angels" but mostly they make us very proud of them. I am hoping some of our boys and girls will become ministers and workers in the church in the years to come. We shall be so glad if this home, supported by the church, reaps such a reward. And we all know that there is a scarcity of young people entering the lifetime service of the church.

If a child at the Orphanage writes you for clothes or money please rest assured that such is not authorized, and cooperate with us by discouraging it. We shall consider this a great favor in our efforts to train our children what is right and what is wrong.

Now let me thank you for your making it possible for me to make a good report this week. We need very much your encouragement, your visits and your prayers in the work we are seeking to do for you here.

MOM'S TRANSLATION

There is a story about four clergymen who were discussing the merits of the various translations of the Bible. One liked the King James Version best because of its simple, beautiful English.

Another liked the American Revised Version best because it is more literal and comes nearer the original Hebrew and Greek.

Still another liked Moffatt's translation best because of its up-to-date vocabulary.

The fourth minister was silent. When asked to express his opinion, he replied, "I like my mother's translation best."

The other three expressed surprise. They did not know that his mother had translated the Bible. "Yes, she did," he replied. "She translated it into life, and it was the most convincing translation I ever saw."

REPORT FOR SEPTEMBER 19, 1956
SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$13,629.57
Eastern North Carolina Conference			
Hayes Chapel	$ 40.00		
New Elam	11.00	$ 51.00	
Eastern Virginia Conference			
Eure	10.00		
Franklin	57.00		
Holy Neck	15.00		
Newport News, S.S.	10.69		
Norfolk, Bay View, S.S.	9.33		
Portsmouth, First	41.50		
Union (Surry), S.S.	24.00	167.52	
North Carolina and Virginia Conference			
Burlington, First	215.67		
Mt. Zion, S.S.	12.00		
Shallow Ford	22.00		
Lynchburg	11.75	261.42	
Western North Carolina Conference			
Pleasant Union	37.75	37.75	
Total			$ 517.69
Grand Total			$14,147.26

SPECIAL OFFERINGS

Amount brought forward		$22,669.25
The Young Adult Class, Bayside Church (Aug. and Sept. special offerings)	$11.90	
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00	
Woman's Christian Fellowship, First Cong. Christian Church, Hendersonville, N. C.	5.00	
Miss Edith Brannock, Elon College, N. C.	3.00	
Mrs. Brinson Rouse, Burlington, N. C.	3.00	
O'Kelley Bible Class, First Cong. Christian Church, Greensboro, N. C.	50.00	
Golden Anniversary Gifts:		
Mrs. A. L. Lockwood, Anderson, S. C.	10.00	
Baldwin-Garrett Co., Greensboro, N. C.	10.00	
W. L. Dorsett, Burlington, N. C.	25.00	
Dr. H. S. Hardcastle, Chuckatuck, Va.	10.00	
In Memory of Mrs. R. L. Caviness	5.00	
Special Gifts	52.00	
Total		$ 209.90
Grand Total		$22,879.15
Total for the Week		$ 727.59
Total for the Year		$37,026.41

BOOK REVIEW

ELBERT RUSSELL, QUAKER: An Autobiography. 375 pp. Jackson, Tennessee: Friendly Press. $5.

Review by Carl Herman Voss

To have known Elbert Russell was to know something of the genius that informs the Society of Friends. His ways were those of a Friend, gentle and courteous and kind. His words were those of a Friend, soft-spoken and irenic and conciliatory. What then could be more appropriate for our children and children's children than to know him by an autobiography, **Elbert Russell, Quaker,** published by a printing house of Jackson, Tennessee, known as the Friendly Press?

These several hundred pages are illumined by the Inner Light which is one of the most precious gifts Quakerism has brought to the altars of the Protestant faith. Just as the strong yet placid countenance of Elbert Russell had a luminous quality that gave it such a benign and peaceful mien, so within the man there was a Source of the Spirit which lent radiance to all he did and said and wrote. And he did do and say and write much in his fourscore years, so much in fact that sixteen chapters and several appendices give only a partial picture of the richness of his contributions as a teacher, administrator, author, scholar, preacher and parent.

It is his role as a Friend that marks the major motif in these reminiscences. His membership in and leadership of the Society of Friends make his life most meaningful to the many thousands who would this day and in years to come rise up and call him blessed. He recalls his childhood in a strict Quaker home in East Tennessee. He tells of his early religious doubts and convictions, his difficulties as both a professor and a "governor" at Earlham College, and his perplexities amid theological controversies and heresy accusations. And then he relates how he was asked by the Friends not only to bring the healing message of the Service Committee to European universities and Quaker Centers overseas but also to be a conciliator among dissident groups of Quakers in this country. And always the Inner Light brought any darkness to naught. Like another leader of his people, descending from Mount Sinai's burning bush and putting the forces of evil to rout, "he wist not that his face shone."

Some portions of the book are delightedly ingenuous and even naive as Elbert Russell expresses his sheer joy at being privileged to have a stake in this adventure called "life." And similarly he shares the happiness that was his when he made discoveries of his own in reading or traveling or understanding human nature, whether in Europe or Asia, the Near or Middle East.

Parts of these reflections have a staid dignity about them because he modestly, yet immovably describes the significant part he played in enterprises as diverse as going on a peace mission to Central America or serving as a delegate in the great meetings of the World Council of Churches at Oxford and Edinburgh or writing the scholarly, definitive **History of Quakerism.**

Still other sections tend to be prosaic, often really tedious in detail; and the reader begins to wish the editors had been more rigorous and even ruthless in excising family annals and symptoms of his illnesses through the decades. But then this was Elbert Russell, the Elbert Russell one might meet on the State Capitol grounds in Raleigh or on Main Street in Durham or on the campus at Chapel Hill and with whom one would have converse in quiet, kindly fashion. Often I found myself bogged down in these pages amid the Russell relationship, or the intricacies of Quakerdom's spiritual empire, or the minutiae of the academic world; yet I reproached myself, for here was our beloved Friend being a friend.

Of special interest to people in the Raleigh-Durham-Chapel Hill area is Dean Russell's description of his years as head of the Divinity School at Duke University. As a former minister of the United Church (Congregational-Christian-Friends) of Raleigh, N. C., I was happy to read again of the accomplishments and the aspirations of the man who, with his beloved wife, Lieuetta Cox Russell, joined the church and often shared his thought from the pulpit in sermons of exceptional quality. And many friends and colleagues of yesteryear will enjoy reading "The Last Decade, 1941-1951," written in restrained and humble eloquence by his son, Dr. Josiah Cox Russell, Professor of Medieval History, University of New Mexico.

Some careless proof-reading, the failure to change tenses in quoting from dairies and letters, and a lack of footnotes and first names are drawbacks one quickly forgives, for in these charming pages Elbert Russell lives again. The immortality in which he believed so firmly is now his!

GOD IS EVERYWHERE

One Sunday morning an instructor in a theological school was sharing a seat with a small boy, on a shuttle train, says the Philadelphia Bulletin. The boy was holding a Sunday school lesson leaflet.

"Do you go to Sunday school, my boy?" asked the man in a friendly way.

"Yes, sir."

"Tell me, my boy," continued the man, thinking to have some fun with the lad, "tell me where God is, and I'll give you an apple."

The boy looked up sharply at the man and promptly replied, "I will give you a whole box of apples, if you will tell me where He is not."

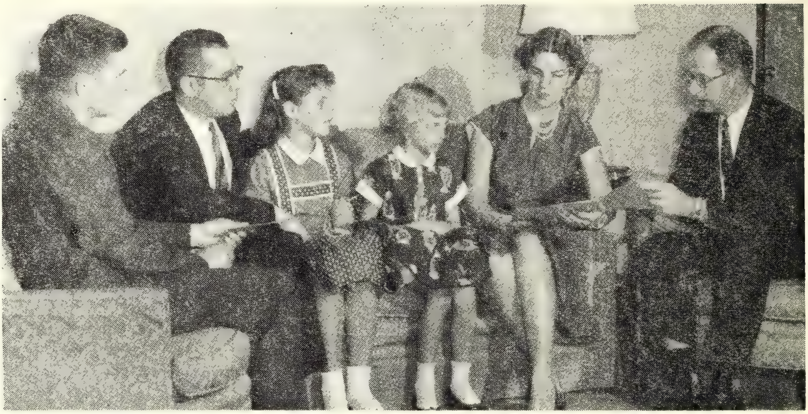
A NEW BIBLE FOR THE BLIND OF JAPAN

On August 6, 1956 there was a large service at the Ginza Church in downtown Tokyo, as both sighted and blind persons came to celebrate the completion of the New Japanese Kogotai (colloquial) Braille Bible for the blind of Japan. This Bible is in 32 volumes requiring five feet of shelf space. The Old Testament is in 24 volumes and the New Testament in 8. As the new edition is in the language which all the people of Japan can easily understand, it will be widely welcomed by finger-tip readers wherever Japanese is spoken. There are 140,000 blind persons in Japan. .

HORSEPOWER WANTED

When Henry Ward Beecher expressed his admiration for a horse he was hiring, the liveryman responded enthusiastically. "He'll work any place you put him and do all that any horse can do."

Beecher regarded the horse with greater admiration than before and said wistfully, "I wish he were a member of my church! How we need workers like him!"



FAMILY VISITATION - BACKBONE OF CHURCH

The scene above from our Greensboro, North Carolina, church is being duplicated in thousands of American church families about this time of year.

Trained canvassers visit all the homes of the church to talk with the members and friends concerning what the local church is undertaking to do, how its influence can reach across our world with Christian helpfulness, and to solicit the enthusiastic support of all the people in this Christian world enterprise. No, the visit is not just to secure pledges so the bills of the church can be paid. It is not a team of beggars that go out to get money.

Visitors who are properly prepared, who themselves are vitally interested in what the Church undertakes, and who are eager for all to find the joy that comes by being Christian stewards, go as evangelists bearing Good News concerning the kingdom of God on earth. They invite others to share with them the greatest joys of human beings — the joy of doing God's work.

Invitations are given to all members of the family to give themselves, first. They are to invest their time in the work of the church. They are to enter the fellowship of good people and to try to please the divine Father. They are to share Christian fellowship. And they are to divide their income so that the work of the church can be sustained and move forward.

It is not strange, therefore, that millions of people anxiously await the coming of the visitors from their church, and that the pledges to the church probably add up to the largest group of pledges for any institution in our nation.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The Christian Sun

Miss Mamie Wilkins 2-1-57
230 Hall Ave

VOLUME 108 OCTOBER 2, 1956 NUMBER 37

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

World Wide Communion

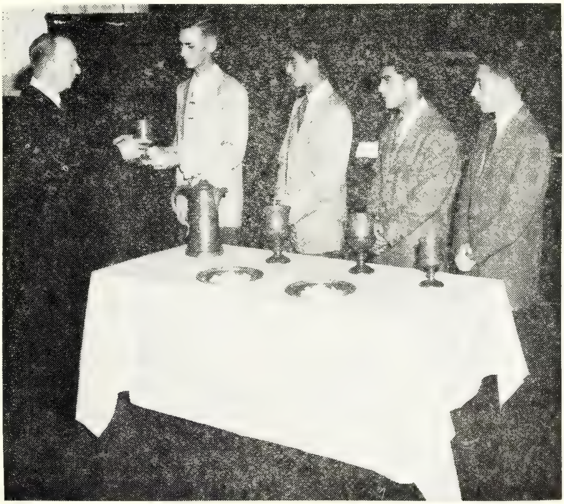
Next Sunday

Attend Your Church and

Share In This Important

Fellowship

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.



INTERNATIONAL COMMUNION

Shown above is the Reverend W. J. Andes, minister of our church at Elon College, and a group of international students at the communion table in the college church. From left to right they are Mr. Andes, Louis Wilkins of Lennig, Virginia; Douglas Albert of Lehore, Pakistan; Fariborz Badakhsh of Tehran, Iran; and Luis Calvimontes of LaPaz, Bolivia.

They remind us that on next Sunday people from many nations around our world will partake of the Communion. Everyone who can do so will surely wish to join in this international friendship circle that will gather about the communion table in remembrance of our blessed Lord whose body was broken and whose blood was shed for the remission of our sins.

The cups and tankard shown in the picture are part of a pewter communion service used in the Congregational church at Marshfield, Vermont, something like 100 years ago. Previous to that it was used in a Congregational church in Connecticut.

Here And There Among The Churches

EARLY COMMUNION usually observed by our Tryon church at nine o'clock each first Sunday morning will be changed to the regular morning worship service for World-Wide Communion next Sunday. The Rev. Orville H. White is the minister of this church of 327 members located in one of North Carolina's beauty spots.

"FINANCING OUR FAITH" was the topic used by Rev. W. E. Wisseman in our First Church, Greensboro, as he prepared his people for the Every Member Canvass. Elsewhere is printed "The Prayer of a Canvasser" which was on their bulletin for that same Sunday.

OFFICERS INSTALLED in the Haw River Women's Society recently by Mrs. F. C. Lester, president of the Southern Convention women, included Mrs. Charles Coch, president; Mrs. Y. C. Williams vice president; Mrs. Jesse Coble, secretary; Mrs. W. E. Vinson, treasurer; Mrs. J. C. Wilkins assistant secretary and treasurer; and Mrs. E. N. Byrd and Miss Ruth Williams circle leaders.

LAYMEN'S FELLOWSHIP of the Eastern N. C. Conference will hold its quarterly meeting at 7:15 o'clock Tuesday evening October 9, at Shallow Well church near Sanford. Reservations should be sent to J. W. Campbell, Jr., Route 7, Sanford, North Carolina, not later than October 4, says Carl Key, secretary.

OUR ORPHANAGE TRUSTEES were in session Wednesday of last week in what is reported to have been a very fine meeting. Good reports were received, and plans for the future development of the Orphanage were made. It is suspected that the trustees were pleased that their superintendent is the president of the North Carolina Association of Child Caring Institutions. "Dr. John G. Truitt, President" appears on the front page of their publication called NEWS-n-VIEWS.

AT PALM STREET Greensboro recently there were 125 people in Sunday school and 134 at morning service. Is that the way attendance is in your Sunday school and church? It is reported, and sometimes believed, that a great many people who go to Sunday school do not attend church.

A REVIVAL is in progress this week at Haw River with the Rev. W. J. Andes of Elon College doing the preaching. Rev. H. V. Harmon is pastor.

THE CHURCH HISTORY ROOM at Elon is making some progress. Books and magazines are gradually finding their places on shelves. Announcement should be made soon of an opening at which time those interested will be welcomed to see what has been done and what is contemplated. It is already discovered that copies of THE CHRISTIAN SUN earlier than 1900 will be needed, and some after that date. Copies sent in will be placed on file for interested readers and preserved for future generations.

WOMAN'S CONFERENCES are in session this week — North Carolina at Reidsville Tuesday, Eastern Virginia at Holland Thursday, and Valley of Virginia at New Hope Friday. Mrs. F. Cushing Foss of Rhode Island is the featured speaker.

WE MAKE INTERNATIONAL NEWS. The August issue of News Service of the International Congregational Council is an announcement of the retirement of Dr. Stanley C. Harrell and Mr. John T. Kernodle from their responsibilities with this paper, and the return to the editorship of F. C. Lester, "pastor of the Asheboro church and historian of the Southern Convention."

IN SOUTH INDIA the Rev. P. Solomon has been elected Bishop of the Dornakal Diocese and will be consecrated and installed in November. He has been visiting churches in England, Germany and the United States this summer, says the International Congregational Council News Service.

DR. MAUDE ROYDEN (Mrs. W. H. Shaw) died in London July 30 at the age of 79. In 1917 she became assistant to Dr. Fort Newton at the City Temple, the great Congregational church in London. From 1923-1936 she served in Guildhouse.

PILGRIM FELLOWSHIP of the North Carolina and Virginia Conference is to meet at Beverly Hills church in Burlington at 2:30 P. M., October 14, says Mildred Murray. All young people in that Conference are urgently invited.

SPECIAL OBSERVANCES will commemorate the Anniversary of the Consecration of the Church building and fixtures at Center Church, South Boston, Virginia, on Sunday, October 7. Plans are made for a morning and an afternoon service, with picnic lunch served to all present. The music committee, with A. H. Brown, Chairman, will have charge of the afternoon service.

A cordial welcome is extended to all.

Volume 108 Number 37

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription $3.00
Two years, single subscription 5.00
Club of at least ½ church families 2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

COMMITTEE ON THE MINISTRY of the North Carolina and Virginia Conference will meet at Elon College October 8 at 2:00 P. M. according to its Chairman, David W. Shepherd. Since this is to be the last meeting before Conference, it is requested that all members of the Biblical Class and Licentiates, and others interested, attend. The meeting will be on the second floor of the Library.

THE CHURCH PAPER going into all the homes of the church people is the best way yet found to develop an informed, and enthusiastic church. Those churches that have tried it find that it pays. Why not try it in your church?

CONFERENCE APPORTIONMENTS are the life blood of the work of our churches outside the local church. If they are not paid in full the Church becomes weak, anemic, and unable to perform its duties. Keep the blood flowing freely.

THE PRAYER OF A CANVASSER

God, I am about to go out to visit the people of my church. I am going to ask them to give more of their money and more of themselves for Christ and the Church.

Help me to say the right thing so that they will see clearly the great work this church has to do with the boys and girls, young people, men and women of this community.

Go before me, Lord, and put the right spirit in their hearts. Go with me, Lord, that I may put words in their minds.

Forgive me, Lord, for not living up to the high demands of my religion in the past. Help me in the days ahead to be an example of what I am talking about on Canvass Sunday.

Finally, Lord, be with our missionaries, our representatives, who do their difficult work for us in the spirit of Christ. May our sacrifices equal theirs. In Jesus' name. Amen.

NOTICE

The Home Missions Committee of the Eastern Virginia Conference of the Congregational Christian Churches will meet at four o'clock P. M. on Wednesday, October 10, 1956, in Room 207, National Bank of Suffolk Building, Suffolk, Virginia.

All persons or organizations having matters to claim the attention of this Committee, are asked to present them at this meeting.

Mills E. Godwin, Jr., Chairman,
Home Missions Committee of the
Eastern Virginia Conference.

Salt is a symbol of the greatest friendliness. The Old Testament makes mention of the covenant of salt. This was the joint partaking of salt by two parties which bound them indissolubly together. Throughout the East this custom is general.

One Hundred Years Ago

IN THE CHRISTIAN SUN 1856

GRAMMER IN RHYME

We advise every little grammarian just entered on Murray, Brown or any of the thousand grammars in use, to committ to memory the following easy lines, and then they never need to mistake a part of speech:

1. Three little words you often see
   Are articles — a, an, and the.
2. A Noun's the name of anything,
   As school, or garden, or hoop or swing.
3. Adjectives tell the kind of Noun,
   As great, small, pretty, white or brown.
4. Instead of Nouns the pronouns stand —
   Her head, his face, your arm, my hand.
5. Verbs tell something being done —
   To read, count, jump, or run.
6. How things are done the Adverbs tell —
   As slowly, quickly, ill or well.
7. Conjunctions join the words together —
   As men and women, wind or weather.
8. The preposition stands before
   A Noun, as in or through a door.
9. The Interjection shows surprise,
   As oh! how pretty; ah! how wise.

The whole are called Nine parts of Speech Which Reading, Writing, Speaking, teach.

All who wish to discontinue the paper, are again reminded, that all arrearages must be paid up, before a discontinuance can be granted. After the timely notice given, we hope there are but few more, who intend to salute us with the unwelcome sound discontinue.

* * *

The British Government, has presented through G. P. R. James, Consul at Norfolk, L200 (about$1000) to the widows and orphans, of those who died of Yellow Fever in Norfolk and Portsmouth.

* * *

We are daily receiving, encouraging letters from our patrons, from every section. A large list of new subscribers, are promised. If the suggestions of "Guillaume" which appeared in the 1st No. of the present Volume, are adopted, and carried out fully, we shall issue our first No. in June, with a largely increased list of subscribers. Only four weeks brethren. No time to lose. Now success is in reach of us, the SUN may be permanently established if all its friends will exert themselves. Try, and let us see what can be done, in four weeks.

* * *

New England Christian Convention and Sabbath School Association met recently at Haverhill, Mass. The attendance was large and much business was transacted.

* * *

Elder S. S. Kimball writes in the **Herald and Messenger**, that the Christian cause is gaining ground in Northern Illinois. Many of the churches are enjoying precious revivals, and the cause of liberal christianity is advancing. Two new chapels have been recently erected and one new church organized.

* * *

The news from Kansas continues to be alarming. Bloodshed and riot is still prevailing. The proslavery men seem to be carrying the day.

* * *

The Democratic Convention, which met at Cincinnati nominated James Buchanan of Pennsylvania, and J. C. Breckenridge of Kentucky for the Presidency and the Vice Presidency of the United States.

NOTE: Spelling and punctuation are copied, not corrected. Ed.

GARDENING FOR LADIES

Make up your beds early in the morning; sew buttons on your husband's shirt; do not rake up any grievances; protect the young and tender branches of your family; plant a smile of good nature in your face and carefully root out all angry feelings; and expect a good crop of happiness.

THE SUN — 1859

Public Prayer

Prayer in public is an art. There are those who understand its rules, and many who say words to little purpose.

Some leaders of public worship gather written prayers from across the centuries. They find an abundance of material, much of which is well written, and suitable to all occasions. In it they delight, and through it they make their petitions and offer their penitence and praise.

Others think that written prayers bind one to words when he should be free in spirit. Not long since one of these free prayers shocked me when the words were almost exactly those used fifty years ago in a similar situation. All these years these free prayers have been passed along by word of mouth and are unconsciously repeated by those who want to be free to talk with the Lord in their own words.

Public prayer is intended to voice the needs and the mood of the company as it approaches the Almighty. It should be sufficiently specific so that if there is an answer the people will get what they need. It should be understandable to those who listen or else it is not their prayer at all. The best public prayers are those which express the deepest and most immediate needs of the people present.

Beauty of language is certainly no disadvantage unless its sheer beauty or the struggle for words become too obvious. Then those who are supposed to be worshipping get lost in a mirage of words. Variety of expression is a joy to those who listen, and perhaps to Him who gives the ability to speak. Choice of words makes possible a sense of reality that cannot be found in saying the same thing in the same way time after time.

Some ministers and other leaders of public worship spend much time in the preparation of sermon or address, but little or no time on the preparation of the prayer, or preparation to pray. It is easy for the audience to recognize the difference. In the prepared part the speaker addresses an audience, and in the prayer he addresses the Almighty. For one he is prepared, for the other he has given no thought. It would seem wiser to reverse the order and prepare the prayer.

After long years of leading public prayer, listening to others do likewise, and giving serious thought to the matter, it is the confirmed conclusion of this preacher that the art of public prayer lies in the recognition that one is talking to God.

There is no time to be wasted. The approach must be reverent, and direct. Appreciation must be sincere. Forgiveness of sins is not a matter to be dragged in as an afterthought, but is a legitimate desire when one comes into the presence of the Holy One. Requests for aid should be asked only if it is expected that an answer will be given, an answer, to be sure, that may be quite different from the things sought. The audience needs to be forgotten except in the sense that they, too, are near and ready for the moving of God's spirit upon them.

When you pray, say "our Father," and mean it.

Holy Communion

The picture on our front page is a reminder that next Sunday people of all nations and races will share in Holy Communion. The picture was made, by request, at Elon College where students from many nations study.

As the earth turns on its axis Sunday and daylight covers the earth, people of our own Congregational Christian faith will doubtless use every hour of the twenty-four for purposes of communion. From the islands of the Pacific, through Japan and China, India and Africa, across Asia and Europe, and in every state of the Union we will join in communion.

But a far larger group than ours will seek this fellowship with the Father and his children. There will be the Methodists and the Baptists, the Lutherans and the Presbyterians, the Protestants and Catholics, conservatives and liberals, and, one might even say, saints and sinners, in the congregation that no man can number gathered about the communion tables in little meeting houses and great cathedrals. The people will be of all races and nations, colors and climes. Each in his own way will seek the fellowship of the Father, give thanks for the broken body and spilled blood of God's Son, our Savior, and seek to find that reconciliation of his own spirit for which Christ died.

Jesus said: "As oft as you eat the bread and drink of the cup, do it in remembrance of me."

Accept the ancient invitation:

> "Dearly beloved, as we draw near the Lord's table, let us earnestly consider our great need of having our comfort and strength renewed in this our earthly pilgrimage and warfare; and especially how necessary it is that we come to the Lord's table with knowledge, faith, repentence, love; with hearts hungering and thirsting after him. Let us, therefore, so come.
>
> Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith and take this holy sacrament to your comfort."

Newport News Is Spreading Its Sails

DR. DOLLAR BEGINNING AGAIN

A Roving Editor

After serving ten years at Elon College and Liberty Spring, Dr. Jesse H. Dollar appears to be off to a good start on another tenure as pastor at Newport News, Virginia. Sunday, September 16, he had his sleeves rolled up (figuratively), and was hard at work in preparation for the Every Member Canvass which was to be made the next Sunday. A study of the number of contributors of the church did not make him very happy. He was trying to enlist the stewardship cooperation of the entire membership.

After giving the figures concerning the number of contributors, the budget of the church, he showed by a chart how all members are needed for the support of the church. The chart showed one person standing squarely under the church responsibility, another off to one side with a hand stretched out with occasional gifts, and a person standing on the other side with hands in his pocket. He never gives, or if he does it never gets recorded. Only about one third of the church members across the country do much for the support of the church, another third give occasionally, and the remainder just forget the whole matter.

Dr. Dollar showed how meeting the budget of the local church would meet the calls of the Conference, the Convention, the denominational and interdenominational bodies. Failure to meet the local budget cuts right through activities of all the other organizations

The Newport News church has a minister of music, Mr. Jerry E. Lowder, a graduate of Elon, who appears to be doing a good job not only at the organ but also with the choir.

By listening to congregational discussions at and after Sunday school and church, by seeing what was being done on that hot September Sunday, by reading the church bulletins and the News Letter that goes to the entire constituancy, it was the conclusion of the roving editor that this church of 550 members is spreading its sails for an important voyage during the next few years across the seas of life, and that it is preparing for whatever storms may arise in our revolutionary world.

Church Membership Exceeds 100 Million

Church members in the United States for the first time in history number more than 100,000,000!

Church membership gains in the past year again outstripped population gains, continuing an upsurge that goes back to World War II. There are 2.8 per cent church members as against 1.8 per cent more people:

Other notable gains shown in the new annual statistics on America's religious life include:

Sunday school enrollments — up 3.4 per cent for a new total of nearly 39,000,000.

Local churches — a total of 305,449, representing an increase of 5,393 or 1.8 per cent.

Pastors with charges — 222,018, a substantial gain of 8,051.

Per capita contributions .... $48.81 annually, up seven per cent.

The latest Yearbook of American Churches published September 15 by the National Council of Churches, also shows there are now 100,162,529 members of all faiths in the United States. In the previous year the total was 97,482,611.

Of the 100,000,000 plus with religious affiliation, 58,448,000 are Protestant, 33,369, 000 are Roman Catholic and 5,500,000 are Jewish. In addition there are 2,386,000 members of Eastern Orthodox Churches in this country.

Translated into percentages, the grand total shows that 60.9 per cent of Americans belong to churches, the highest percentage on record. By comparison, it was 57 per cent in 1950; 49 per cent in 1940 and 36 per cent in 1900. One hundred years ago less than 20 per cent of the American population belonged to a church.

The data, covering the calendar year of 1955 for the most part, shows that the relative strength of Protestant and Roman Catholic church bodies remained virtually the same during the year as it had over past generations. Today 35.5 per cent of Americans are members of Protestant churches; 20.3 per cent are Roman Catholic. In 1950 the percentage ratio was 33.8 to 18.9; in 1940 it was 28.7 to 16.1. In the mid-1920's 27 per cent of Americans were Protestant and 16 per cent Roman Catholics.

The different faiths have different ways of defining a member. Protestant churches generally count as members only those who have attained full membership, and all but a small minority of these are persons 13 years of age or over. The Roman Catholic Church counts all baptized persons, including infants. In the Jewish faith members are defined as all Jews in communities having congregations.

"There is no doubt that the latest information offers fresh statistical evidence of increased interest in religion in the United States," says Dr. Benson Y. Landis, editor of the Yearbook. "But figures alone cannot tell how deep this interest goes or whether the nation is actually undergoing a spiritual reawakening. More members. new churches, gains in contributions — these are all good signs. But they are not conclusive."

Statistical analyses in the new Yearbook does indicate however that the house of Protestantism is far from as divided as it may seem. While the great preponderance of the 258 church bodies reporting on membership are Protestant, more than 85 per cent of the nation's 58,000,000 Protestants are on the church rolls of nine general denominational families and large denominations. These are: the Baptists, Methodist, Presbyterians, Lutherans, Episcopalians, Congregational Christian, Disciples of Christ, Church of Christ and Christ Unity Science.

As for years past the largest Protestant group is the Baptists, with 18,793,097 members in 27 Baptist bodies. Second are the Methodists with 11,784,060 members in 22 groups and third are the Lutherans with 7,059,593 members in 19 Lutheran bodies.

The largest single Protestant church body is the Methodist church with 9,292,046 members. The Southern Baptist Convention is next with 8,467,439; and the National Baptist Convention, U. S. A., Inc., is third with 4,557,416 members.

The tabulation also shows that a majority of American Protestants belong to church bodies which are constituent members of the National Council of Churches. Its 30 Protestant and Eastern Orthodox church bodies have a total of 36,719,798 members in 144,362 local churches.

Holy Zeal

IN SUPPORT OF OUR CHRISTIAN WORLD MISSION THEME

AS MUCH FOR OTHERS AS FOR OURSELVES

Text: *The zeal of thine house hath eaten me up.* John 2:17

The first miracle that John records is Jesus making water into wine. It is certainly an act of unselfishness — an act of meeting the needs of others. If we are to be true followers of our Master, then we, too, must seek to meet the needs of fellowmen. Not only those of our own community, but those beyond the reaches of our hands — those across the world, even behind the Iron Curtain. We need to strive to make brothers of all peoples. This is the purpose of our Christian World Mission. This is why we have chosen the theme AS MUCH FOR OTHERS AS FOR OURSELVES.

After a few days, John says, Jesus went to Capernaum, and from there to Jerusalem. There he entered the temple. To his surprise he found things going on that should have been done some place else. The temple was built for the purpose of worship, but other things were driving out the true spirit of devotion to God. Jesus calls the temple his father's house. And so it was. It is his earthly habitation, where his glory should have shone, his name should be honored, his worship devotedly observed, and his people abundantly blessed. Holy zeal ever feels God's relationship to his house, and looks at and speaks of it as the house of God and not of men.

Jesus could not look at the temple with indifference; but, feeling God to be his father, and the temple his father's house, as a loving and dutiful Son, he felt an absorbing interest in its welfare. His father's house was his own, and their interests and zeal were identical. Holy zeal does not stop with trifles, but is engaged with the highest and momentous subjects — the glory and honor of God, and the purity and success of his cause on earth.

Holy zeal can make men like Shamgar face an overwhelming majority armed only with an ox-goad. Holy zeal can cause a few men with ram's horns in their hands to approach the walls of Jericho with utmost confidence and faith. Holy zeal will go forth against the giant with a shepherd's sling — it will face an angry mob with a scourge of small cords. The intensely earnest man is never in want of suitable weapons.

On the other hand, holy zeal will fire congregations with the desire for better houses of worship, better methods of study, better programs for individual churches. Certainly this should be. We must go forward materially and intellectually. We must increase spiritually and worshipfully. With the world so torn apart by hatred and greed, we cannot afford to slow up in our cause for Christian brotherhood. Peace will not be realized through aggression and atomic stock piles. Christian love cannot be distributed through the use of atomic powered submarines or jet propelled planes. It must be realized through our Christ-like concern for our fellow human beings.

It may seem like a miracle to us to be able to do AS MUCH FOR OTHERS AS FOR OURSELVES, but is "the zeal of our own houses" to eat away the spirit of God from our hearts? I am sure that the suffering people of our world would consider it a miracle to have medical care, food, shelter and the Christian Gospel delivered to them through our Christian giving. Let us stop and take account of ourselves. It is true that holy zeal is needed in taking care of our own affairs, but it does not stop any more with our local churches than it did with Christ during His ministry. He did not withhold his concern from the world outside of Jerusalem. He went himself, and also gave the command to his disciples to "Go ye into all the world." Our zeal should make the concern of our hearts Africa, India, and the uttermost parts of the earth.

A sermonette by Rev. Fred C. Allred, pastor Kallam's Grove, Mt. Bethel, and New Lebanon.

Surely, at this time of the year, we are seeking to pay conference apportionments. We want to go to conference with a clean sheet! But have you looked at this type of benevolence through eyes of love, or is it through eyes of duty? Is your conference apportionment a "Bill" or is it an opportunity to put the Golden Rule into action? Ours is not merely maintaining our present status, but advancement. Ours is not just holding on to what we have, it is reaching out to grasp other opportunities.

The only way that we can reach out and advance it is through giving of ourselves in Christian service. If we will be honest with ourselves we will confess that we can do more than we have done in the past. If we will be honest with ourselves we will confess that our holy zeal is constantly striving with us to be more liberal in our giving. Let us support our Christian World Mission by DOING AS MUCH FOR OTHERS AS FOR OURSELVES.

GOING TO BUILD?

Some gifted thinker, now unknown, has written the following "Design for a Temple".

Preparation: Invite the Lord Christ to lay the cornerstone. Excavate for foundation by removing all doubt, fear, and selfishness.

Construction: Erect a strong framework of faith supported by sturdy beams of deep devotion. Lay stout flooring of sympathetic understanding. Lath with generosity, insulate with enthusiasm, and plaster with a sense of humor. Shingle the roof with protective kindness, and apply siding composed of high hope and great expectation. Chink all cracks and crevices with pleasant memories and little family jokes.

Build in permanent fixtures of honesty and integrity. Provide doorways wide enough for the heavy-hearted and merry hearted to enter. Plan plenty of windows to admit sunshine for the joy of living. Carefully weatherstrip all openings with appreciation.

Equip with plumbing adequate for daily cleansing of the spirit. Install heating apparatus guaranteed to maintain a steady glow of friendly warmth. Illuminate with shinning radiance of smiles and tears, and ventilate with an unlimited supply of patience.

Adorn the walls with cheerful courtesy and pave the hearth with hospitality.

Cement the walk with humility and surround the yard with a fence of loyalty, enter through the gate of gratitude.

Furnish throughout with love. Insure against all disaster by fervent prayer for daily guidance. Walk right in — the place is yours.

Isle Of Wight Youth Fellowship Is Active

ANN MUMFORD, REPORTER

The Youth Fellowship of Isle of Wight Christian Church was newly organized in September 1955 under the leadership of Mrs. S. Ray Turner and Mrs. A. C. Dillon. This has been a most interesting and inspiring year for us, and even though we have a small membership, fifteen to be exact, we feel that our accomplishments have been many.

Every third Sunday in each month Sunday School is taken over by our group. This has proven a wonderful experience for us.

Most of us attended the conference rally October 2, which was held at Bethlehem. Programs from the packet have been used and enjoyed at each meeting. Our friendly Service gifts were sent to the Indian Americans in North and South Dakota. In January we presented a mission program to the ladies Fellowship. "Self-denial" was practiced during the Lenten period. This was a new experience for each of us.

Our Junior Choir is composed of the members of the Youth Fellowship and at Christmas the two choirs of our church presented a lovely candlelight cantata under the leadership of Mrs. Mary Darden, choir director.

Since Christmas the Junior Choir director has been Mrs. Edwin Edwards and a cantata was presented by the Youth Fellowship under her leadership during the month of August. Members of our choir have given her the finest cooperation and we feel that our worship services have been enriched by the organ and choral numbers throughout the year.

One of our greatest contributions was toward the purchasing of a new Hammond organ which is now installed and in use every Sunday. Frances Turner, a member of our youth fellowship, is now the organist for our church.

A Christmas party was held at our December meeting, after which we went caroling in the homes of our community, especially the shut-ins.

Most of our members attended Vacation Bible School a week in June and seven of our members attended Camp Moonelon for a week. Here we enjoyed crafts, swimming, stunt night, and worship services each day.

Our Conference Apportionment has been paid or will have been by the time this news is printed. Our year's work was celebrated with a picnic for all the members and their families. Now that vacation time is over, we pray that God's blessings will continue upon us that we may share the same fellowship in doing the Lord's work in the coming year.

Report On Faith Commission

National Pilgrim Fellowship

Louis Wilkins

Since we were allowed to attend the workshop of our choice, at the National Council of P. F., I went to the Faith Workshop.

Having met the first day in a group of ninety-seven, we broke up into sub-groups of eight and nine the second day, and here we really got down to the finer points of the Faith Commission.

First, we tried to define faith, what it meant to us individually. We agreed that it should be divided into two separate divisions: (1) the beliefs we hold as members of a distinct denomination, and (2) a feeling of confidence and trust. I think we not only have this feeling of confidence and trust in God and Jesus, but we also have it in prayer, the Bible, ourselves, our fellow-man, and in our future.

We cannot really be sure that we have a faith until it is put to a test. Most of us think that we do, but can we be sure? We should have an open minded faith, reaching out to the universe with a quest. If we have this kind, we can be sure that we shall find many tests which should strengthen and solidify our faith, rather than weaken it.

Worshiping God is a feeling, as are many things that mean a great deal to us, such as love, beauty, and happiness. When we truly worship God, we cannot put our hands on God and say, "Here He is," but we are confident that He is present.

How is our faith in God justified? What proofs have we? First, we have the testimonies given in the holy scriptures; second, we have the feeling that God is always present in our lives; third, the lives of certain individuals; and fourth, we have answered prayer.

Most of us are vitally interested in means of strengthening our faith. Here are some ways that have helped others:

1. Study of the Bible. Not just swift reading with the intent to understand, looking up in a dictionary or encyclopedia the words or phrases that baffle you.
2. Study other denominations and faiths.
3. Talk to people who have a very strong faith.
4. Study prayer. Try very hard to understand the full meaning of such phrases as: "In the name of Jesus Christ," and "Thy will be done."
5. Study the life of Jesus.
   A. Parables
   B. Resurrection
6. Study Christian symbols and beliefs.
7. Study vocations — Christian and non-Christian.
8. Spiritual Life Retreat. This is concerned with individual spiritual life and its development.

PILGRIM FELLOWSHIP RALLIES

Date	Time	Conference	Place	President
October 7	3:00 P.M.	E. Virginia	Liberty Spring	Carolyn Overby
October 14	2:30 P.M.	N. C. & Va.	Beverly Hills	Louis Wilkins
October 21	2:30 P.M.	E. N. C.	Eutaw	Bob Measamer

Recorded in another name—gopher wood—Noah's Ark was constructed from cypress.

Our Women Report

SHALLOW WELL WOMEN PROGRESSING

Mrs. H. S. Clark

The Women's Fellowship of Shallow Well church of Sanford held it's general meeting at the church, September 17. The four circles each gave a report of the year's work. This year each circle has held regular monthly meetings and four joint meetings. Miss Pattie Lee Coghill held our book review on home missions "Indian Americans." Sanford and Turner's Chapel met with us. Our Pastor's wife gave a Bible study on the prophets of the Old Testament.

A number of different projects have been carried out this year, the largest of these being the remodeling and repainting of our church kitchen. Rummage sales, bake sales, and several suppers have furnished the funds for our work. Three life memberships have been presented. One was given to the oldest member of the fellowship, Mrs. Georgiana Lawrence, who is 91 years old. For many years Mrs. Lawrence was a faithful members of our Fellowship, but the infirmities of age now keep her at home. We thank God for her consecrated life. Mrs. Mamie Watson, our oldest active member, received the second membership. Although 70 years of age she is still able to attend most of our meetings. We thank God for her quiet, unassuming Christian influence. The third membership was given to a woman whom we all love and respect for the faithful service she has given to the church and Sunday School. Mrs. Patsy Sloan was for many years a teacher in our Sunday School. Many of the boys and girls she taught are now the leaders in our church. We thank God for her life of devoted, unselfish service.

The officers for the coming year were installed by Mrs. Annie Ruth Millikin, using the candlelight installation service. Mrs. Lonnie Watson was re-elected president. She did a wonderful piece of work last year and we are expecting even greater things this year. Mrs. Bertha Thomas was installed as vice-president, and Mrs. Elsie Griffin as secretary-treasurer.

We are looking forward to a great year among our women, and we seek God's guidance that we may do His will in all that we undertake.

MRS. ELLIS REPRESENTS WOMEN

Mrs. J. R. Ellis of 36 Davie Circle, Chapel Hill, N. C., represented the N. C. Fellowship of Congregational Christian Women at the fifth annual Leadership Training Workshop in Chapel Hill, July 23-26. She attended classes on "Officer Training and Program Planning," "World Affairs," and "Parliamentary Procedure."

At the annual business meeting of the N. C. Council of Women's Organizations on Thursday evening, Mrs. Ellis was elected to the Executive Board of that organization as a representative of our women until 1956.

SEVEN NEIGHBORHOOD CIRCLES ORGANIZED AT ROSEMONT

The Womens Fellowship of Rosemont Christian Church has recently reorganized into neighborhood circles. There are many new members and quite a few have accepted offices. We are so enthusiastic with our seven new circles that we feel we have a wonderful missionary year ahead.

This past year we were unfortunate in losing in death our much beloved president, Mrs. D. D. Johnston, under whose leadership we made many worthy accomplishments.

Our Fellowship gave six Life Memberships and three Memorials as follows: Life Memberships to Mrs. Lynn Davis, Mrs. A. S. Morrison, Mrs. C. C. Butler, Mrs. D. B. Rishel, Mrs. J. A. Herrington and Mrs. Bessie Trummel. Life Memorials to Mrs. D. D. Johnston, Mrs. Gussie Hall and Mrs. Mary Rowland.

Mrs. M. K. Hassell conducted two World Day of Prayer services.

Thirteen pairs of pajamas were given for our Friendly Service Quota.

We were happy to entertain at a luncheon and all day meeting the Eastern Virginia Women's Fellowship Rally.

Mrs. J. F. Morgan so ably reviewed the Home Mission Study Book, "Within Two Worlds."

Our pastor, the Rev. Melvin Dollar, gave the Bible Study on the Prophets at our evening church services.

We had several film strips on our Indian Americans and sponsored a full length film with our youth for an evening church service.

Also we joined with our Youth Fellowship in a Trick or Treat at Halloween to secure money and clothing for our Friendly Service projects.

We are looking ahead to a very successful year with our new R. E. Director, Miss Wilma Quinley, to guide us in our work.

— Besie M. Nothnagel, Secretary

SOUTHERN CONVENTION INCREASES APPORTIONMENT GIVING

Dr. Henry Smith Leiper, Minister of the Mission Council of Congregational Christian Churches, has just released the record of Apportionment Giving for all State Conferences from January 10, 1956 — July 31, 1956. The Southern Convention reported an overall increase of $22,524 as compared with the same period in 1955. Only Southern California, Illinois and Ohio had larger increases.

The largest portion of this increase ($17,700) was in our giving to Convention causes. Moonelon received $4,000 of this increase; Elon College, $4,000 and Convention Home Missions also received a substantial increase.

Our increases were as follows:

Convention Causes	$17,700
Foreign Missions	$2,607
Nat. Home Missions	$1,798
Service Comm.	$419
Total	$22,524

Our increase precentage-wise as compared with the average for all State Conferences is as follows:

Southern Convention	
Convention Causes	25%
Foreign Missions	22%
Nat. Home Missions	51%
Service Comm.	28%
Total	26%
AVERAGE	
Convention Causes	12%
Foreign Missions	13%
Nat. Home Missions	7%
Service Comm.	6%
Total	10%

We note with thanksgiving this increase and are impressed with the fact that all items received a similar percent of increase. We hope and pray that our giving for causes outside our own Convention would increase several hundred percent in the near future.

Report Of N. C. Conference Treasurer

FOURTH QUARTER 1955-1956

SUSIE D. ALLEN, Treasurer.

Women's Societies

RECEIPTS

Albemarle	$ 18.75
Amelia	6.00
Antioch (R)	2.50
Apple's Chapel	30.00
Asheboro	35.00
Auburn	5.50
Berea	10.00
Bethel	8.00
Bethlehem (A)	20.00
Bethlehem (W)	10.00
Beulah	6.00
Burlington-Beverly Hills	39.10
Burlington-First Church	317.86
Burlington-Lakeview Com'ty	20.00
Carolina	10.00
Chapel Hill	20.00
Concord	5.00
Damascus	23.00
Danville, Va.-Third Ave.	12.00
Durham	68.60
Elon College Community	124.75
Ether	5.00
Fayetteville-Etaw Com'ty	55.00
Fuller's Chapel	20.00
Gibsonville	25.00
Grace's Chapel	5.00
Greensboro-Calvary	23.00
Greensboro-First Church	286.00
Greensboro-Palm Street	64.50
Hank's Chapel:	
Bertha Riddle Circle	9.00
Edith Thrift Circle	10.00
Happy Home	40.00
Haw River	12.50
Hebron, Virginia	10.00
Henderson	45.00
Hendersonville	14.00
High Point	6.25
Hines' Chapel	10.00
Hopedale	68.05
Hope Mills	5.00
Ingram, Virginia	31.00
Kallam's Grove	5.00
Lebanon	12.50
Liberty, Vance	70.00
Liberty, Virginia	12.00
Long's Chapel	25.00
Monticello	10.00
Moore's Union	12.50
Moorisville	14.40
Mount Auburn	20.00
Mount Bethel	15.00
Mount Pleasant	16.00
New Lebanon	45.00
Oak Level	4.00
Pfafftown	7.50
Pleasant Grove, N. C.	27.00
Pleasant Grove, Virginia	25.97
Pleasant Hill	60.00
Pleasant Ridge (G)	12.00
Pope's Chapel	10.00
Raleigh	50.00
Ramseur	10.00
Reidsville	10.00
Salem Chapel	55.00
Sanford	83.35
Shallow Ford	30.00
Shallow Well	55.00
Sophia	17.50
South Boston, Va.-Center	12.50
Spoon's Chapel	6.25
Turner's Chapel	17.50
Union Ridge	35.00
Union, Virginia	20.00
Wake Chapel	60.00
Winston-Salem	30.00
Youngsville	12.50
	2,444.83

Young People

Reidsville	15.00

Junior Societies

Apple's Chapel	16.39
Burlington-First Church	8.98
Damascus	2.00
Durham	12.40
Elon College	22.55
Greensboro-First Church	11.88
Henderson	9.00
Hines' Chapel	24.00
Ingram, Virginia	3.55
Union Ridge	5.00
Union Ridge-Children's Dept.	5.00
	120.75

Cradle Roll

Apple's Chapel	18.93
Asheboro	7.04
Burlington-First Church	25.61
Damascus	2.00
Durham	12.00
Elon College	120.00
Fayetteville-Eutaw Com'ty	5.75
Greensboro-First Church	11.88
Greensboro-Palm Street	20.42
Monticello	2.16
Pleasant Ridge (R)	3.61
Raleigh	10.00
Sanford	11.50
Turner's Chapel	5.00
Union Ridge	9.29
	265.19
TOTAL RECEIPTS	$2,845.77

DISBURSEMENTS

Christian Children's Fund (from Elon College Cradle Roll)	120.00
A. T. Allen & Co.—Three-year Audit	33.00
Space in Annual	20.00
United Church Women-World Day of Prayer	4.40
Literature Packets for District Chairmen	14.00
Expense of Treas. for year	46.91
Expense of District Chrm.	5.89
Expense of Friendly Service Chairman	10.62
Expense of Delegate to Leadership Training Sem.	6.75
Youth Fellowship	15.00
	276.57
Mrs. J. D. Strader, Sr., Treasurer Women's Fellowship of Southern Convention For:	
Foreign Missions-Special Fd.	1,842.85
Foreign Missions-Special Fd.	50.00
Home Missions-Special Fund	14.00
Thank Offering	33.35
Life Memberships	510.00
Memorials	110.00
Rachanyapuram School	9.00
	2,539.20
TOTAL DISBURSEMENTS	$2,845.77

Respectfully submitted,
Susie D. Allen, Treasurer

Laugh And Live

"Is your wife a club woman, Mike?"
"No sir. She's strictly a dish thrower."

* * *

Mr. "Why does a woman say she's been shopping when she doesn't buy a thing?"
Mrs. "For the same reason a man says he's been fishing."

* * *

When you make your job important, it will return the favor.

* * *

Electrician: "Why all the bandages on your hand, son? Cut yourself?"
Son: "Nope. I picked up a bee and one end of it wasn't insulated."

* * *

What a terrific din there would be if we made as much noise when things go right as we do when they go wrong!

The Ten Commandments

Temperance

Background Scripture: Exodus 20:1-21.

Devotional Reading: Psalm 19:7-14.

Memory Selection: Thou shalt have no other gods before me. Exodus 20:3.

The Ten Commandments might well be called Ten Rules for Living. They are the divinely-given basic principles of a sound and enduring society. They are old, very old, but they are not out-of-date. They have not been repealed either. To be sure Jesus interpreted them, but in doing so He made them even more binding in human life. They still must be reckoned with, and no man can play fast and loose with them and get by with it. Neither can nations flaunt them. They are still the supreme laws of life in all their relationships. There they stand, rooted in the structure of the universe itself, blessing those who obey them, and breaking those who ignore or disobey them.

THE COMMANDMENTS CONCERNING HUMAN-DIVINE RELATIONSHIPS

God first, and only. "Thou shalt have no other gods before me." As John Ruskin wrote, "God will put up with a great many things in the human heart, but there is one thing He will not put up with — second place." The man who tries to put God in second place is a short-sighted man. When Jesus was asked which was the first and greatest commandment, He replied that a man was to love God first, and then to love his fellow-man as himself. Only as a man puts God first can there be unity and purpose and peace.

No image of God. "Thou shalt not make unto thee any graven image, or any likeness of anything. . . thou shalt not bow down to them, nor serve them." This commandment was especially pertinent to the Hebrews who were going among people who did have gods and who bowed down and worshipped them. But it is also pertinent to us in the Twentieth Century. For men still are tempted to make graven images, and to bow down and worship them and serve them. And ungraven images for that matter, pleasure, fame, position, power, wealth, and so forth.

Reverence for God's name. "Thou shalt not take the name of the Lord thy God in vain." This applies, of course, to the inane and filthy and widespread use of profanity on the part of men, and of all things, of women. But it also applies to the flippant and irreverent use of God's name, the use of God's sacred name for unsacred purposes. God's name is often taken in vain by people who would not think of swearing.

REVERENCE FOR GOD'S DAY. "Remember the Sabbath Day to keep it holy." This commandment needs to be interpreted in the light of the words of Jesus. "The Sabbath was made for man, and not man for the Sabbath Day." It is a day of rest, but it is also a day of worship. It was made for man; it is a gracious gift of God's wisdom and love. It is to be used for rest of body, stimulation of mind, cultivation of fellowship, and renewal of spirit. It should be different from the other days of the week. It is God's Day. It is God's Gift.

Family life is sacred. "Honor thy father and thy mother." Respect for parents, for proper authority, is basic to a sound society. This is, by the way, the only commandment with a promise: "that thy days may be long upon the land which the Lord thy God giveth thee." Family life is sacred. It is the unit of society. There is no substitute for the home, and there is an urgency for the Christian home.

Human Life is sacred. "Thou shalt not kill." The literal meaning of the word "kill" is "murder". The basic idea is that human life is sacred. There is a dignity and a worth to it because it is a gift of God, created and given by him. Jesus enlarged upon this commandment by saying that if a man has the spirit of murder or hatred in his heart, he is guilty of murder.

SUNDAY SCHOOL LESSON

OCTOBER 14, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Closely related to both of the above commandments is the commandment, "Thou shalt not commit adultery." For this vile and vulgar sin undermines both the sanctity of the home, and violates human personality and human life. Indeed Jesus said that a breach of this commandment is the basis for the dissolving of the marriage vow, for in itself it has already broken the home. In the basic Ten Rules for Living, it was inevitable that God would surround home and family life with safeguards and sanctity, for no stable and sound society can be built apart from a sound, inviolate respect for personality and fidelity to the marriage vows.

Property is sacred. "Thou shalt not steal." Just as a stable society depends upon a proper regard or respect for the personality of others, just so does it depend on a proper respect and regard for the property of others. We have no right to take from another that which belongs to him, without his consent. And sometimes, by slick methods and talk, and clever schemes, we steal even if we do take his property with his consent. And of course, like the other commandments, this rule has wider implications and applications. We can steal by withholding an honest day's work from our employer, by paying our employees less than an honest day's wage, by filing a false income tax report, by padded expense accounts. The commandment even concerns the sanctity of human life, for a man can "steal" another's reputation or good name by gossip, or a whispering campaign. To be sure human rights have precedence over property rights. But property rights must be respected in any stable, enduring society.

Truth is sacred. "Thou shalt not bear false witness against thy neighbor." In one of his letters to his Christian friends, Paul says that we are not to lie, one to another, seeing we are members one of another. "One absolutely essential condition for a well-ordered and lasting social order is confidence in the spoken word — Human life cannot be built on lies. If confidence in a man's word ever

Continued on Page 15

Hindus Dance To Rain God Missionary Wife Works

MRS. FRANCIS RIGGS

As I write this, the local Hindus are having their annual dance to the rain god. I was right in the middle of the childrens' school session when they arrived at the edge of the pond right next to the house. The drums and dancing broke up school very effectively, so I turned to letter-writing. The children are full of questions about why the villagers sacrifice lambs and dance and burn fires to God and we don't! It keeps me hopping to answer all their questions!

It is now the first week in September, and you at home are getting the children ready for school, having just finished your vacations. It is hard for us to imagine that here, for we are right in the middle of our school year. The children had their vacation in May, along with the Indian children here in the village. That is our hottest month, when sleeping and concentrating are most difficult. Now we have cool breezes and very pleasant weather.

This week I had the privilege of going to the big city — for the first time since we came down from Kodai in May. It was stimulating, and fun to see people, but I was not a bit envious. The strain of keeping up with the sophisticated, both physically and mentally, is not for me. Since our newspaper comes about five days late most of the time, I find the news when I have time and not always the same day we get the paper. So I arrived in Madura about eight days behind time on the Suez news.

The main purpose of my trip, tho', was to buy a new bicycle, for our work here. Ed had just lost his assistant, who had been helping him for the last year and a half. He had his own bicycle; and when we left we had to acquire a new worker, we had to get another bicycle also. India is now manufacturing her own cycles, and I was ever so pleased to find exactly what I wanted at a very reasonable price. You can imagine how glad I was to climb on the train and head for home with my mission accomplished. We leave the train at Paramagudi, twenty miles from here. Since I had the new cycle it meant that I had to ride it that distance home. But I was a mother, heading home to her children. So I arrived about an hour before Ed expected me!

I have now started a sewing class for the women locally. I'm again studying Tamil. Ed has me with him in two of his weekly leprosy clinics. All that, along with teaching Louis and Joy, and trying to save some time for Martha, seems to make for a rather hectic life in our quiet little village. I am enjoying getting acquainted with our new pastor's wife. She is my Tamil teacher, and we work together in the sewing class. She seems to be an unusually fine person. It gives me a warm feeling to see how much she cares for all the people, regardless of religion, caste, or place in life.

Gifts That Help

The 9,000th head of cattle to be shipped overseas by Heifer Project sailed from New York last week. The heifer was one of 63 animals shipped for distribution to refugee farmers in West Germany, by the inter-faith organization. Since its formation 12 years ago Heifer Project has sent to 28 overseas countries a total of 9,051 heifers, 7,300 goats, 1,300 pigs, 264,860 chicks, 287,000 hatching eggs, 449 sheep, 45 horses, 530 rabbits and 200 packages of bees. The organization acts as agency for the collection, shipment, and distribution of livestock contributed by individuals, church organizations and service clubs of the U. S.

The Judas tree is so named because tradition has it that Judas selected that species on which to hang himself.

Worldwide Bible Reading Thanksgiving To Christmas

This is the thirteenth year of the Worldwide Bible Reading program, when people around the world join in the daily reading of a similar passage of Scripture that is suggested by the American Bible Society in its annual observance of this program. The reading lists, of which more than 15,000,000 were distributed by the Bible Society last year, are conveniently printed in the form of a bookmark. They are without note or comment which means that a person of any faith may follow them. This year, for the fifth time, the Bible Society will produce the daily reading list in Braille for sightless people.

The program has been endorsed by President Dwight D. Eisenhower, who, as Honorary Chairman of the National Sponsoring Committee, has said:

> "The Bible is endorsed by the ages. Our civilization is built upon its words.
>
> "In no other book is there such a collection of inspired wisdom, reality and hope. It describes the condition of man and the promise of man with such power that, through many eras and generations, it has made the mighty humble and has strengthened the weak.
>
> "We are grateful to your great voluntary society for distributing the Bible over the past one hundred forty years, without comment or interpretation, throughout the breadth of our land and across the seven seas. You have written The Word upon the doorposts of the world.
>
> "I am glad to receive again your list of suggested passages to read from my Bible from Thanksgiving to Christmas."

The theme for the program is annually selected by representatives of over 50 denominations and a poster is designed to illustrate it. The artist of the famous "Head of Christ" and other religious paintings, Warner Sallman, has produced the poster for this year's theme, "The Bible Speaks Today." Thousands of copies of the poster will be produced in foreign languages.

The program includes Universal Bible Sunday, always the second Sunday in December, which this year falls on December 9th. Dr. Eugene A. Nida, secretary for Translations of the American Bible Society, is author of the brochure that is mailed, with other appropriate materials, to Protestant pastors throughout the country. These packets will be mailed to more than 183,000 pastors, more than 12,000 more than in the previous year.

Banner Year At Elon College - 1956
Enrollment Climbing, Buildings Erected

L. E. SMITH, President

This is another banner year for Elon College. More progress is being made than in any other single year except the one in which five fine buildings were erected. Two new dormitories, a dining hall, and the renovation of West Dormitory all indicate the material progress being made. Plans are well under way for another dormitory for boys and it is expected that building will begin within another five or six weeks.

The space for books in the Carlton Memorial Library is simply over-run. The Globe-Wernicke Company of Cincinnati, Ohio, the company that installed the stacks when the building was erected, has been employed to add a second floor and stacks during the year. The company has already begun work on drafting plans, etc.

The largest enrollment in the history of the college is recorded for the winter quarter. The number is 1342. During the past two years the increase was 200 annually. Increased enrollment makes additional faculty members necessary. Since last report we have added two new members, and I am not sure when we will have an adequate number to properly instruct our students. I am pleased to report that the financial condition of the college is sound, and is improving, thanks to the many friends of the school.

For the past twenty-five years we have been in a continuous campaign for funds in an earnest effort to improve the economic position of our college. Definite progress has been made. The net assets, including capital improvements, invested funds and endowment, have increased by $100,000 annually for the past twenty-five years.

In order to underwrite the obligations incurred in the present expansion campaign, by vote of the Southern Convention authorizing it, the college has employed The National Fund Raising Service, Inc., of Fort Worth, Texas, to direct a campaign to raise a million dollars. Representatives of the company are now on the campus planning the campaign.

October 15 is to be Founders Day. The program begins at ten o'clock that morning with messages from Mr. James Darden, President of the alumni association, Dr. W. T. Scott, superintendent of the Southern Convention, and representatives of the young people and good women. At eleven o'clock the Honorable Luther Hodges, Governor of North Carolina, will speak. At noon a picnic dinner will be served on the campus to all visitors. In the afternoon guests will be invited to inspect the new buildings. A very cordial invitation is extended to all our church people, and we are hopeful that every church in the Convention will be represented.

Elon College faces the future with a magnificent record of achievements behind it and with unlimited opportunities before it. Its progressive program of Christian Education challenges the community and the churches to greater support. Our program of service must not diminish, but constantly increase in every respect. This calls for the cooperation of all groups and individuals.

NEW SYSTEM OF PRACTICE TEACHING

Plans for the inauguration of the cadet system of practice teaching for Elon College students were laid at a dinner meeting held in the banquet hall of McEwen Memorial Dining Hall here recently, with the college playing host to superintendents, supervisors and principals of school systems in this area.

The visiting school group was welcomed to the campus by Dr. Leon E. Smith, president, who introduced several members of the Elon faculty and then turned the program over to Prof. J. C. Colley, head of the college's Department of Education, who directed the discussion for the evening.

Dr. L. E. Spikes, superintendent of the Burlington City Schools; Dr. M. E. Yount, superintendent of the Alamance County Schools; Supt. C. C. Lipscomb, of the Reidsville City Schools; and Supt. J. Allan Lewis, of the Rockingham County Schools led off the night's discussion. Each brought out the qualities that their schools would like to find in a practice-teaching system and offered suggestion for the more efficient operation of the plan.

The new plan, which goes into effect at Elon for the first time this fall, will send the student teachers into the classrooms of their practice schools on a full-time basis for the final six weeks of a term. The first half of each term will be devoted by the students to classes in methods on the college campus.

After the discussion by the visiting superintendents, the group heard Prof. Arnold C. Strauch, newly added to the Elon faculty this year, as a professor of education and supervisor of the practice-teacher program. There were then brief comments from a number of school supervisors and principals who may be participating in the program during the year.

APPORTIONMENT GIVING

I am happy to report that contributions for the college as apportioned for the Convention and the Conferences are in excess of any previous year that the writer has known. The report for this week is indicative of increased interest and increased support on the part of our people. It means something to the college when the check from the Convention Office exceeds $1500 for one week. The contribution for this week added to previous contributions makes an encouraging total for the year to date. Of course we are a long way from $35,000, but there are a few more days and weeks left. We could reach the goal. Why not make an effort?

Previously Reported:	**$16,145.03**
Eastern North Carolina Conference:	
Amelia	46.00
Damascus	59.00
Moore Union	48.00
Turner's Chapel	104.00
Fayetteville	21.50
Eastern Virginia Conference:	
Christian Temple (Norfolk)	458.00
Suffolk	301.42
Waverly	381.00
North Carolina and Virginia Conference:	
Elk Spur	12.00
Western North Carolina Conference:	
Randleman	38.00
Virginia Valley Conference:	
Bethlehem	30.50
Mayland	7.00
Mt. Olivet (G)	10.00
TOTAL:	**$ 1,516.42**
GRAND TOTAL:	**$17,661.45**

Religion On The Elon Campus

F. E. REYNOLDS

Continued From Last Week

As regards religion, these observations come to focus in the democratic dogma of separation of Church and State. Within the range of its legitimate application, this principle calls for a division within the category of political administration, a division similar to that between the legislative and the judicial branches of government. Certainly it does not mean the complete secularization of government — the separation of policy-making from all religious considerations. Rather, our democratic system is grounded on the premises of the Judiac-Christian faith. In short, the separation of the State from the Church does not demand a separation from religion. Certain competitive theories of State do make this irrational demand.

The point is that if this false stratification of our society is to be halted, the movement must begin in the processes of higher education. And the grounds of unity in our culture lie within the content of the college and university curriculum; namely, our Western heritage. My contention is, therefore, that the very content of our teaching material provides the most effective agency for promoting genuine religion on the college campus. Our assignment is to give it to the students the way it is. Religion will then occupy the place it is entitled to in college life. If this approach to the number one function of college teaching is followed, I am convinced that courses in religion, chapel services and extra-curricular religious activities will not appear to be foisted on the students. Rather a superior kind of integration of college program will issue.

2. Second, there is the important matter of attitudes and valuations, which we may depend upon to get our objectives realized. In a recent article in the Atlantic Monthly on**"The Crisis in Teaching"** by Oscar Handlin, of Harvard University, the author comments upon the low estimate popularity placed upon the teacher. He calls attention to the contrast between Our Miss Brooks and caricatures of other professions such as the doctors and scientists. He further observes that part of the crisis in teaching stems from this weak-sister estimate of the teacher which has no real basis in fact.

We may as well face it. Religion suffers from the same kind of false estimate in the minds of campus residents. It simply is not true that college people are not interested in religion. Often they are ashamed to admit it. How can these popular false estimates be overcome? There is only one answer — by positive attitudes based upon fact. As faculty people, we are creators of sound attitudes as well as just instructors. If we accept the false caricature of the teacher reflected in Our Miss Brooks, is it not likely that our students will follow suit? Similarly if we acquiesce to the false estimate of religion in human life the students may be expected to react in the same manner.

3. Thirdly, for more than a half century, those who have planned the Missionary strategy of our great denominational boards have realized the importance of personal contact and example in promoting the Christain cause in foreign lands. Few of us can remember when direct evangelistic efforts were permitted by the government in Turkey, for example. Yet, some of our best missionary work has been done in those so called closed countries through dedicated teachers, social workers, and technicians. Because religion is so uniquely personal, the influences exerted by those in contact with individuals is decisive. How often I have heard the old grads of Elon remark, "I can't remember much of what Dr. Newman said in class, but the force of his Christian personality has remained constant in my experience through the years." Surely this is an important factor in campus religion — perhaps the most important single factor. Actually, the personal religion of every representative of the college is on trial at every point of contact with students from the business office to the football field—from the library to the power house; from the classroom to the homes of faculty members. How can one's personal witness and example be confined to special days of the week or areas of activity?

4. Fourthly, still another door is open for the promotion of religion at Elon. Our students have valuable skills and talents which need to be devoted to the college community and adjacent communities. Nearby churches provide opportunities for personal services in leadership, teaching, music, dramatics and the like. Just as personal religion thrives on active service unto God, it is starved by lack of normal expression. Perhaps we have stressed over much that college is **preparing** for life. Students continue to live while they are on the campus. Dedicating their skills and talents to the service of God need not wait until after graduation. We may further the religious life on the campus, then, by encouraging students to invest their talents and by counselling them in these off-campus activities. Merely because such a program may raise certain problems does not justify discarding it.

5. And now a word about the more formal aspects of religion on the Elon campus. There are the courses in religion and Religious Education which are offered in the curriculum. These are designed to give the student a well — rounded curricular program in accord with the liberal arts tradition and to provide some special training for lay and professional leadership. All students are required to attend the chapel services. Twice a week these are specifically religious in nature. Faculty attendance and participation is very necessary if these chapel services are to be effective in the religious life of the campus. Late in November or early in December, a special religious emphasis period is planned. Faculty people will be asked to adjust their classroom work so that students may take full advantage of the religious program offered.

The two major religious organizations on the campus are the S. C. A. and the Ministerial Association. Membership in the S. C. A. is open to all students and it is hoped that a large part of the students will affiliate themselves with it. Faculty members may strengthen religious emphasis on the campus by helping to promote the S. C. A. Membership in the Ministerial Association is for those who are preparing for full-time Christian service. Both of these organizations fall under the supervision and sponsorship of the faculty committee on Religious Organization.

While the Elon College Community Church has no offical connection with the College, it constitutes an important part of the religious life of the campus. This aspect will no doubt be treated as another item on the agenda.

Auburn Supports, Visits, Likes Our Orphanage

JOHN G. TRUITT
SUPERINTENDENT

Several cars of men, women and children came from the Auburn church in the Eastern North Carolina conference on a recent Sunday afternoon to visit the Orphanage. They had made the engagement and set the hour and I was right there to welcome them. They wanted to see the big chart of the churches to see how they had done this year. They were delighted to see that their church of 150 members had sent in $425.00.

Then they inspected the Johnston Hall and seemed well pleased with what they saw, — the big living room, the study and television room, the laundry and clean clothes rooms, the shower baths, all on the first floor. On the second floor they found the house-mother's room, the isolation apartment, the boys' rooms and their two bathrooms, and two big sleeping porches. All these were clean and neatly kept.

From there we went to the Holt Memorial Chapel. There they got a real surprise. They did not expect it to be so modern and beautiful. They did not realize that it would seat 181 adults — which means it could seat many more children. They were impressed with the large recreation hall the same size as the sanctuary, the other rooms, the rest rooms, and oil-heated furnace. They were real proud of it, and read the bronze placque listing the donors and the concluding inscription "for the Christian nurture of boys and girls."

Then upstairs and downstairs in the Children Building. They were delighted with the cleanliness they saw and the abundance of pretty dresses and suits for little girls and boys. All clean, all neatly ironed and ready for wear.

But they were not yet through. At the Main Building they found the girls above 10 years of age. They inspected their beautiful living room, the extra television room, the big dining room, and the kitchen. Then we went into girls' rooms, looked into their closets, and pronounced it all good. "It takes money to do all these things" they said. "Yes," I answered, "money and friends and prayer and faith."

It is a church checking-up time. It is Conference meeting time. How has your church done? How have you done? Yes, indeed, it does take money in these days to take care of a campus-load of little folks and growing, school-going children. Can you be justly proud of the money you have sent in? We are trying this Golden Anniversary year to liquidate the $11,500.00 accrued indebtedness and to meet all our current obligations. An extra dollar or more from all our folks will do it, with prayer and faith and friends.

REPORT FOR SEPTEMBER 24, 1956

MONTHLY OFFERINGS

Amount brought forward			$14,147.26
Eastern North Carolina Conference			
Amelia	$ 39.00		
Fayetteville	1.63		
Mt. Auburn, S.S.	5.74		
Pleasant Union	25.00		
Youngsville, S.S.	41.00	$112.37	
Eastern Virginia Conference			
Christian Temple	30.00		
Suffolk	300.00	330.00	
North Carolina and Virginia Conference			
Elk Spur	6.00		
Mebane — Special	10.00		
Mebane	5.00		
Reidsville, S.S.	63.00		
Union (Va.), S.S.	5.00	89.00	
Western North Carolina Conference			
Randleman	28.00	28.00	
Virginia Valley Conference			
Bethlehem, S.S.	17.50		
Mayland	4.00		
Mt. Olivet (G), S.S.	5.00	26.50	
Total			$ 585.87
Grand Total			$14,733.13

SPECIAL OFFERINGS

Amount brought forward		$22,879.15
Alamance Frozen Foods, Inc., Burlington, N. C.	$10.00	
Philathea Class, Suffolk Christian Church	15.00	
Service Guild Circle, Palm St. Christian Church, Greensboro, N. C.	5.00	
New Hope Christian Church, Roanoke, Alabama	5.00	
Burton's Grove Missionary Society, Wakefield, Va.	9.00	
Laymen's Fellowship, Christian Temple, Norfolk, Va.	11.14	
In Memory of C. W. Louderback	5.00	
Special Gifts	20.00	
Total		$ 80.14
Grand Total		$22,959.29
Total for the Week		$ 666.01
Total for the Year		$37,692.42

In Memoriam

"Blessed are the dead who die in the Lord."

BROTHERS

WHEREAS, God, in His wisdom, called to her eternal reward, on April 12, 1956, Mrs. J. F. Brothers, a charter member of the First Congregational Christian Church of Portsmouth, Virginia, and

WHEREAS, Mrs. Brothers had been active in many phases of her church continuously since its organization, and

WHEREAS, the attributes of character which made Mrs. Brothers steadfast in her faith through great suffering and triumphant in His grace, were ever present in this great soul who was so fittingly referred to as "The Woman Who Loved Her Church,"

THEREFORE, BE IT RESOLVED:

First, that we bow in humble submission to the will of our heavenly Father,

Second, that we extend our sincere sympathy to the family and pray that God's love and mercy will sustain them,

Third, that a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication, and that a copy be entered on our church records.

Respectfully submitted,
Mrs. H. W. Lee
Mrs. R. F. Edwards
Committee

SPRATLEY

We, the members of the Dendron Congregational Christian Church, wish to pay tribute to one of our members — Mrs. Lucy Boyd Spratley, widow of Mr. Jack Spratley, who passed away on June 8, 1956, after a long period of illness.

She was a loving wife, a good neighbor and a true friend.

In loving memory of her, we submit the following resolutions:

First: That we realize God doth all things well. While we mourn the loss of one who has meant much to us, we bow in humble submission to His divine will.

Second: That we extend to the family our deepest sympathy and pray God's richest blessings upon them.

Third: That a copy of these resolutions be sent to the family, a copy be sent to THE CHRISTIAN SUN for publication and a copy be entered on our church records.

Respectfully submitted,
Mrs. E. T. Atkinson
Mrs. W. O. Whitmore
Mrs. L. T. Williams
Committee

Pleasant Ridge Youth Fellowship

Our Youth Fellowship at Pleasant Ridge church (near Ramseur, North Carolina) has had meetings on "Our Family Tree," the Bible, "The Two Kingdoms," "Importance of Amos, Hosea, Isaiah, Jeremiah in Relation to Christ and the Crucifixion."

We have also elected our officers for the coming year. They are Martha Cox, president; Eujean Joyce, vice president; Mamie Joyce, secretary; Linda Rumley, treasurer; Tony Cox, reporter.

At our last meeting we had a panel discussion. The parents were invited and forty-five attended. We played games, had prayer, sang songs and last of all, we had our discussion. Two parents were appointed and two of the children. We discussed two questions which were: Should children our age have an allowance? If so, should it cover their paper and pencils at school, ice cream and candy money and should they save some of the money for church? The next question was: When should a child get his homework? How many nights out should they have? This meeting was closed by prayer led by our pastor, Rev. Max Vestal.

The Youth Fellowship has been working on a surplus food chart. When our chart is completed we will send the money collected to unfortunate children overseas. Every dollar we save will buy $40 worth of food for them. We plan to finish our chart by the end of the month.

Tony Cox, Reporter

SUNDAY SCHOOL LESSON

Continued from Page 10

becomes distrusted in any general way, human life is doomed. The fabric of life is built upon truth. And half truths are about as bad as outright lies. The liquor interests and the cigarette advertisers are not the only guilty parties, but they dare not tell all the truth, and much of their advertising is half truths. That goes for a lot of advertisers. It goes for a lot of plain folks who tell lies and half truths. And see how this commandment also insists upon a respect for the integrity of others. "Thou shalt not bear false witness against thy neighbor." No lies, no idle gossip, no whispering campaign, no insinuations.

The last commandment is against a sin which we seldom mention — covetousness. It is perhaps one of the most general sins. Here it stands, this commandment, in the basic foundations of human life, a prohibition against inordinate desire, greed, envy, unlawful longing.

SMART HORSE

A jockey who had just booted home a long-shot was greeted excitedly by the horse's owner: "Tell me please what it was that you whispered in my horse's ear to make him run so fast."

"Oh," said the jockey, "all I did was recite poetry to him."

"Poetry?" screamed the owner in disbelief.

"Sure," answered the jockey. "Roses are red, violets are blue, horses that lose are made into glue!"

Country Gentleman.

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

EVERY-MEMBER CANVASS AT ROSEMONT

It was an inspiration to the members of the Rosemont church to see 88 men come to the altar on Sunday, September 9, for a commissioning service that sent them out to the homes of the church for the every member canvass. A total of $36,125.20 was received in pledges. Of this amount $7,142.30 was subscribed for benevolence.

These men came to the church for three nights of training and inspiration, led by the minister, Rev. Melvin Dollar. After the morning Worship on Sunday they had lunch together in the social hall of the church. This meal was prepared by the board of deaconesses. After the lunch the men were sent out in pairs to visit the homes of the church. At 6:30 P. M. they returned to the church for fellowship, refreshments, and reports of the visits. The young people of the church served the refreshments for this meeting.

The same week of the training session for the men the minister, with the assistance of Miss Wilma Quinley, Religious Education Director, and Mrs. M. K. Hassell, President of the Woman's Fellowship, held seven neighborhood meetings for the women. The purpose for these meetings was two-fold: To study stewardship, and to set up organizations for neighbor circles for the women's work. Approximately 70 women were in attendance for these meetings.

In the past four years the church has increased its budget 300% and almost doubled in membership. We are now having two morning worship services in order to accommodate the congregation.

Mrs. W. R. Skelly

Elon College Library

The Christian Sun

Elon College Library

VOLUME 108 OCTOBER 9, 1956 NUMBER 38

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

GROUND BREAKING

PASTOR AND MODERATOR SHOVEL FOR WARWICK

When the Rev. A. Lanson Granger and his people in Warwick, Virginia, met to break ground for their new building, there appeared among them Miss Helen Kenyon a former Moderator of the General Council of Congregational Christian Churches, and Church Woman Extraordinary. Miss Kenyon was visiting in Newport News at the time and her interest in our churches assured her presence at such an occasion. Naturally, she not only spoke but joined in the shoveling of dirt where a new church will soon arise. For fuller story of the ground breaking ceremonies see page eight.

Organ of the Southern Con-
vention of Congregational
Christian Churches.
Editorial and Publication
offices at Asheboro, North
Carolina.
Subscription office:
Elon College, North Carolina.

REV. A. L. GRANGER AND MISS HELEN KENYON

Here And There Among The Churches

ALL MEMBERS OF PLEASANT RIDGE (Ramseur) are to receive THE CHRISTIAN SUN during the coming year. Thanks for that vote of confidence, Pleasant Ridge. We shall do our best to make the paper valuable for the members. At the same church meeting the church accepted its quota on the Carolina Hall at Elon. This was a fine church conference. Although the church is losing its minister, Rev. Max Vestal, it seems to be in the mood to move forward.

IF YOU ARE HUNGRY try the ham supper at Asheboro October 13, and the turkey supper at Hunterdale October 19. At one or the other, and most likely at either, you will get your money's worth of good eating — and also help the church.

AT LONG'S CHAPEL on a recent Saturday there was a long table on the lawn and a goodly number of people round about. To a traveler on a good road there was not time to see much of what was going on, but it looked like people eating. Incidentally, that is a lovely lawn, parsonage, church, and hut combination on the highway north of Haw River,

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KOBE COLLEGE in Japan (where Angie Crew teaches) is sending both teachers and students to study in America. Miss Kimiko Murakami, who teaches English with Angie in beginners' classes, is to study in Defiance with the college giving her a scholarship and a chance to work. Miss Hisako Toyoda, assistant professor of piano, will study at Northwestern University, with aid both from the college and our church at Wauwatosa, Wisconsin. Friends of Kobe College are helping with this project, as they are also doing in bringing college students to America, and sending American teachers to Kobe. Those interested in helping, should write to Dr. Bryan Drake, 19 South LaSalle Street, Chicago, Ill.

IN BURLINGTON, First, on September 25, members of the Senior Choir were guests of the Woman's Fellowship for supper. That is a fine way to show appreciation for the contribution a choir makes to the worship services of the church. Other churches may want to "do likewise." Choirs will surely appreciate such courtesies.

A NEW WORKER in the Boston office of communications is Mr. Boardman Getsinger. He was born in Cordele, Georgia, been in newspaper business for thirty years serving mostly in Waterbury and New Haven, Connecticut. He was seen by the delegates of the General Council in Omaha as he raced through the isles identifying speakers for the working press. Others of the staff in the Office of Communications appear to be delighted that Mr. Getsinger is now in charge of the Boston office, beginning July 1, 1956.

BEVERLY HILLS planned a busy October. Rally Day and World-wide Communion the first Sunday, entertain the Conference Pilgrim Fellowship the second Sunday afternoon, observe Laymen's Sunday the twenty first with Mr. Martin Garren as speaker, have stewardship study and training of canvassers under the leadership of Rev. Carl Wallace the week before the fourth Sunday with the canvass on the fourth Sunday.

COMMITTEE ON THE MINISTRY of the Western N. C. Conference will meet at the Asheboro Church at two o'clock on Sunday afternoon, October 28, according to Rev. Mack Welch, chairman.

VALLEY CONFERENCE dates are changed from October 29-30 to a one day session on October 30, according to Superintendent W. T. Scott. The meeting will begin at ten o'clock and continue through a night session.

ELON COMMUNITY CHURCH

THE TORCH, a fortnightly visitor (mimeograped) from Elon College Community Church says that all bills including Conference Apportionments are paid in full, that through September 23 the church had received 37 members during the conference year, that the minister, Rev. W. J. Andes, had preached 60 times, made 23 addresses, baptised 38 people, performed four marriages, conducted five funerals, and made about 1200 calls.

In a canvass for money for a new church building more than $50,000 was pledged to be paid within two years. Pledges for the regular work during the next year had amounted to $13,600, and there appeared to be prospects for more money and more people.

This church serves a rather rapidly growing community, the Orphanage, and Elon College. The minister of this church really has a job to do. The church is eager to render effective service, and a church building off campus appears to be a necessity, and one that gives people elsewhere an opportunity to help.

UNITED STATES AMBASSADOR to Great Britain, the Honorable Winthrop Aldrich, on last Friday (October 5) ceremonially opened the new Pilgrim Fathers Memorial Congregational Church in London, England. Read more about this historic church on the back page of this paper.

Volume 108 Number 38

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription $3.00
Two years, single subscription 5.00
Club of at least ½ church families 2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

Dr. Laubach To Be In Greensboro

On the evening (eight o'clock) of October 12 Dr. Frank C. Laubach will speak in West Market Street Methodist Church in Greensboro, North Carolina. His announced topic is "Wake Up or Blow Up."

Dr. Laubach is the best known missionary of the American Board in this generation. Originally going to the Philippines as a missionary, he has become the world-teacher of illiterates with his famous "each one teach one" slogan. He is, perhaps, the best informed American concerning the hopes and aspirations of the common man in our world. This is because he knows so many of them in so many parts of the world.

Those who can hear him will certainly take advantage of the opportunity. He is telling Christians that the world is ready to explode, and that unless we do more to save the world there will be no world to save. He teaches people to read, pleads with Christians to furnish Christian literature, but it is the Communists who furnish the reading matter. Hear Dr. Laubach!

Proposed Gift For Dr. Berry

The General Council at Omaha passed the following vote:

"That each of the Congregational Christian Conferences be requested to make available to the people and churches of their respective areas an opportunity to contribute as they will to a gift for Dr. Sidney Berry as he retires as Minister and Secretary of the International Congregational Council; these contributions to be forwarded to the General Council in New York for transmission to Dr. Berry with an appropriate written expression of our gratitude to him for his friendly and effective leadership among Congregational people and churches throughout the world."

Dr. Berry was a visitor in our area a few years ago, and is remembered with joy. He has done much to make the Congregational Christian people around the world feel that they are working at a common task, and that in unity there is both strength and joy.

Any contributions to this fund should be sent to the Convention Office at Elon.

YOUNG ADULT CLASS MEETING

Mrs. W. D. Winstead

The Little Acorn Restaurant in Durham was the gathering place on Sunday evening, September 23, for the members and their children of the Young Adult Class of New Hope Christian Church. There they all enjoyed fun, fellowship and food, from chicken to frog legs. This class traveled down to Wilson and other places for social gatherings and find it great, great fun.

You Could Try This

The Primary Department of our Durham church heard that lepers need sun glasses, and decided to do something about it, says Mrs. Arnis Glenn.

They made attractive posters announcing the need, placed one in each adult class room along with a box to receive gifts, and when the people had made their contribution of glasses, and money, the children wrapped the thirty pairs of used glasses and the thirteen pairs of new ones in tissue paper, placed them in a box, and mailed them.

Mrs. Glenn says the fourteen children, and their teachers, were quite pleased with this achievement, and that they read about the need in "Facts From the Field." Other churches might have fun, and render a service in some such endeavor.

News From Salem Chapel

The Davis-Fulton family held their annual reunion at Salem Chapel Church, September 9. An interesting program was given, including devotions and an address by Reverend J. K. McConnell of Mayodan. Special music was rendered by Glenn Hancock of Greensboro, and Jerry Purgason of Guilford, with Mrs. Jack Purgason at the piano. A well filled table of food was served at noon. Many old timers were present and a pleasant occasion was reported by all. New officers for the coming year were elected. President, Mrs. James S. Rayburn of Walnut Cove; vice president, J. E. Davis, Winston Salem; Secretary-treasurer, Miss Maxine George of Mayodan; program chiarman, Mrs. Jack Norris of Madison.

Those two families have held their family reunion at Salem Chapel for many years.

The Woman's Fellowship held their monthly meeting at the home of Mrs. John Crews September 3. New plans were made for the coming year. New officers were also elected, which include, president, Mrs. Otis Montgomery; vice president, Mrs. Bessie Marshall; secretary-treasurer, Miss Pauline Marshall; corresponding secretary, Mrs. J. L. Bishop, Jr.; program chiarman, Mrs. John Marshall; Bible study leader, Mrs. John Crews.

The Intermediate Class and their teacher, Miss Pauline Marshall along with some adults, enjoyed a lovely picnic at Renolda Park in Winston Salem, August, 25. Many games were played and other features intertained the group.

DATES TO REMEMBER

Fall Conferences:

October 30 — Virginia Valley Central Conference, Linville, Va. Mr. Clarence A. Phillips, President.

October 31-November 1 — Eastern Virginia Conference, Suffolk, Va., Mr. W. B. Williams, President.

November 6 — Eastern North Carolina Conference, Christian Light, near Fuquay Springs, N. C., Rev. Carl Wallace, Pres.

November 7 — Western North Carolina Conference, Hanks Chapel, near Pittsboro, N. C., Rev. L. M. Presnell, President.

November 8 — North Carolina & Virginia Conference, Hines Chapel, near McLeansville, N. C., Dr. H. E. Robinson, President.

EDITORIALS

Laymen

A layman is a man who does not belong to the profession. When applied to church relations it is one who is not a minister. Doctors and lawyers are laymen in this sense. But when the relationship is to medicine the minister is the layman while the doctor is the professional. And so it goes.

In the past few years much has been said about the laymen of the church. And they are making their voices heard. In our denomination and interdenominationally they are holding meetings just for men. They are talking about the big problems of the world, and making plans for detailed service in the local churches. Eighty-eight men of one church pictured on the last page of this paper last week had a special job to do, and they spent much time preparing to do that job.

When Uncle Dave used to come around after church service with his little black book and a pencil and inquire of each of us standing about the front door of the church: "Do you have any money for the preacher today?" Not much was said about stewardship and nothing was done by a group of men to get money enough to make the church a real business concern. But those days are gone. Now the men of the church study the financial needs, the ability of the people to give, and the stewardship reasons for giving. Then they confront every person related to the church with the opportunity to share in the ongoing program of the church.

The laymen are learning to work in the church, and it is making a new day for the Church, and the churches. That is one reason that more people are now members of the churches than ever before. Until the laymen became interested, the percentage of church members in America was small. Now it is above sixty.

Our Laymen's Fellowship

The Laymen's Fellowship of the Southern Convention is very young, but it is also very active. Each Conference has its organized group, and many of the churches are also organized for active enjoyment and service.

One of the projects of the Fellowship is to lead the worship services of the churches on Laymen's Sunday, which this year is October 21. Ministers are delighted to see their men in the pulpit reading the Scriptures, leading the prayers, and talking about things that are important. Laymen discover that to lead a religious service is not so easy as it seems. They may forget what comes next, as one did who tried to say the familiar benediction from memory. But they try again, and again. It does them much good, and it is refreshing for the congregation — and the ministers.

It is to be hoped that when Laymen's Sunday comes more than a thousand of our fine and capable men will be conducting religious services. Dr. Danieley, their president, is confidently expecting the men to shoulder their full responsibility.

It should also be remembered that the Man of Galilee was a layman so far as having ordination was concerned. Men do well to follow Him in trying to make this a better world.

Be A Layman

We hear much about the need for more ministers to serve our churches, and there is the need. But an even greater need is for laymen to serve the churches, not as ministers but as laymen.

One does not declare himself to be a doctor because he picks up a person who has fallen, or sticks on a bandage, or even gives a hypodermic shot of medicine which has been prescribed by a physician. Then why should he think he is a professional because he can, and has led a religious service?

Ministers continue to study long years to learn the laws of the spirit, to become efficient as an expounder of the Good News concerning God's relation to man, a churchman who need not be ashamed of the building he constructs out of sinful people, and such a friend of man and God that in some fine way he draws the two together. This calls for professional training equal to that of a physician, superior to that of the lawyer, and the equivalent to that of any profession. Good laymen need never to aspire to this high and responsible position.

But they should covet the ability to do the things that are within their range. Churches can be better financed. Buildings can be kept in such repair that passers-by will know that laymen care. Visiting in homes will show that laymen are interested not only in the finances of the church but in the people who live in the community. Services can be conducted on occasion. Constant witness can be made in deeds, not words, wherever one is.

Men of the church, be laymen, good laymen; men on whom the church of Christ can depend at all times.

More Church News

ISLE OF WIGHT CHURCH REPORTING

Frances E. Turner

It is interesting, sometimes encouraging and stimulating, for a church to appraise the achievements of a year drawing to a close, before entering the threshold of a new year. Such a backward glance is afforded in this short article.

Things have happened at Isle of Wight during the past year. Our church grew under the leadership of Rev. W. A. Grissom by the addition of twenty-four new members. At the same time we have suffered the loss of our oldest, dearly beloved, and life long member, Mrs. Mollie Murphy.

There is an active Youth Fellowship group who have a growing interest in their work. Six of these people attended the Junior Camp at Moonelon this year.

A senior choir under the direction of Mrs. Charles Taylor Darden, and a junior choir under the direction of Mrs. Edwin Edwards, have added immeasurably to the spiritual growth of our church. Highlights of the choirs' activities for the year were a cantata, "The Shepherd and His Lamb," presented by the senior choir at Christmas, and a cantata entitled "Makers of Tomorrow" presented by the junior choir in August.

Possibly the achievement for which each member is most proud is the purchase of a new Hammond organ for the church. On November 9, 1955, the Woman's Fellowship voted to transfer $325.75 from a somewhat dormant "carpet fund," with the idea of building it gradually and one day being able to purchase an organ for the church. Once this definite step had been taken, every member of the church was obscessed with the desire to reach this goal. Every class and every church group wanted to help. The senior choir sponsored a "Beauty Contest for Women Over Fifty." The proceeds of around $430.00 went into the organ fund. At the same function the Youth Fellowship group sold candy and lemonade for their treasury. Then they decided they wanted their money to go into the organ fund. On May 31, 1956 the organ was purchased and the first payment made. About a month later the second and final payment was made. Thus a dream of many years was realized.

The Women's Fellowship of the church, composed of nineteen members, is also an active organization. During the past year, under the presidency of Mrs. H. E. Mumford, all of the goals of a banner society were met, in addition to its other achievements.

Surely the Lord has blessed us, and with His blessings we hope to do even greater things in the coming year.

CRUTCHFIELDS HAPPILY LOCATED

The Rev. G. C. Crutchfield writing from his new home in Walters, Virginia, tells an interesting story of the month he and his wife have been there. Here is the way he tells it:

When we reached the parsonage both men and women were standing by to give a hand with the furniture when the truck arrived, and as soon as it was wheeled into place, they took over, and neither Mrs. Crutchfield nor I had to put our hands to a single piece of furniture, for it was soon put into place, every piece of it. Then came women bringing iced tea and trays of food, enough for several families our size.

The first Sunday in September being the regular time for the revival here at Mt. Carmel, brother Clyde Fields came over from Hunterdale church near Franklin and did the preaching nightly through-out the week. He did a very creditable job, the spirit of the meeting was fine, attendance good, and as a visible result six persons were added to the church, four by confession and two by transfer.

September 16 we began a week of special services at Antioch. We had no help except the local congregation, and that was wonderful. A fine spirit prevailed, congregations grew each night until the house was filled, much interest was manifested, and four members were added to the church.

The people from both Mt. Carmel and Antioch have been wonderfully kind and generous to us. They have left no stones unturned to make our stay both comfortable and pleasant. Mt. Carmel furnishes the parsonage, which is spacious, comfortable and nicely arranged. There is room enough for us and many of our friends, and we hope that our friends will stop by to see us. Both Mrs. Crutchfield and I feel that we are going to enjoy our work here.

A Visit To Old Rehoboth Methodist Church

CARL R. KEY

I note your recent refrences in THE CHRISTIAN SUN to the old Rehoboth Methodist Church which is located about two miles from Union, West Virginia. This statement reminded me of a visit to that area on September 18 in the interest of the Use and Understanding of the Bible project. Dr. J. T. Chandler, Executive Secretary of the West Virginia Council of Churches, and I visited this historic old church, and were in the home of the Union Methodist church minister, Rev. G. M. Ford.

The Rehoboth church has been restored to its original state by the West Virginia Methodist Conference, and an over-arching roof put on to preserve the building. Dr. Chandler and I stood in the old high pulpit, sat on the benches which were logs split in half with the flat side up and pegs for legs, climbed the stairs to the balcony, and signed our names to the completely filled register.

Bishop Francis Asbury spent several months holding meetings and preaching in this church just after it was built. While there he made a communion table of poplar which was used in the church for many years. It is now in the study of th Rev. G. M. Ford for safe keeping. The Conference is seeking to buy it to place it in the History Room at West Virginia Wesleyan College at Buckanon.

It was Bishop Asbury, the first Methodist Bishop in North America, who presided at the Methodist Conference in 1792 when the Rev. James O'Kelly and thirty ministers left the Methodist and organized (two years later) The Christian Church.

News Of Our Young People

NEW OFFICERS AT OAKLAND

Betty Joyner, Reporter

The young people of the Oakland Congregational Christian church had their first meeting of the year Sunday evening, September 16, 1956.

New officers elected are John Lockwood, Jr., president; Betty Winslow, vice president; Iola Holland, secretary; John Gale, treasurer; Betty Joyner, reporter; and Peggy Saunders, pianist.

The program committee members are Evelyn Chapman, Betty Joyner, Betty Winslow, John Lockwood. Jr., and Peggy Saunders.

Dr. H. S. Hardcastle, our minister, gave a brief talk in which he suggested that the members of the Youth Fellowship, and especially the officers, be more dependable and faithful in coming to the meetings and participating in the activities this year.

GREAT BRIDGE PILGRIM FELLOWSHIP

Mrs. Jack Akin, Advisor

New officers for the Junior High PF of Great Bridge are as follows:

President, Charles Sawyer, Jr.; Faith Chairman, Sandra Hicks; Fellowship Chairman, Johnny Ray Davis; Action Chairman, Joy Ann Akin; Vice-President, Barbara Olah; Secretary, Katy Ange; Treasurer, Phyllis Dozier; Historian, Faye Elliott.

They were recently installed by Mr. Jack Lamonte, lay minister of the church.

A Senior High Fellowship is being organized at Great Bridge under the direction of Mr. and Mrs. Jimmy Calhoun.

A Junior Fellowship, started last year, continues to meet on Sunday Evening also, under the leadership of Mrs. Douglas McClain.

In the coming year the Junior High Fellowship plans to have one program each month put on by the three Commission Chairmen. The first Sunday night of each month they have a religious film which is shown to the various fellowship groups that meet at the Church on Sunday evenings.

The Oak Grove P F of Sunbury, N. C. accompanied by their adviser, Fred Parker, were guests of the Great Bridge group recently.

MOUNT CARMEL PILGRIM FELLOWSHIP ELECTS NEW OFFICERS

The Pilgrim Fellowship of Mount Carmel Congregational Christian Church of Walters, Virginia, met in the church sanctuary on September 15 for their last meeting of the church year. Mrs. R. B. Simmons stepped down as leader and Mrs. G. C. Crutchfield was installed as the new leader.

The following officers were elected for the coming year: president, Gloria E. Holland; vice president, Florence Howell Drewry; secretary, Judy Simmons; treasurer, J. L. Rose, Jr.; reporter, Jackie Pierce.

The meeting date was changed to the third Sunday night of each month at 7:00 P. M. rather than on Saturday night before the third Sunday.

The following committees for the month of October were appointed by the president: Sick, Eloise Pierce; Worship, Judy Simmons; Social, Florence Drewry.

—Jackie Pierce, Reporter

JUNIOR FELLOWSHIP AT DAMASCUS ACTIVE

Bruce Long

The Junior Youth Fellowship of Damascus (Eastern N. C. Conference) has completed a very successful year with Roger Bowden serving as president.

"Spreading the Gospel Today" and "Bright Pathway" have been enjoyed as our study books. We planned a complete program from our magazine, "Children's Religion," for September.

A program was given in July with friends and parents present. Our friendly service projects have been to put drapes in the junior Sunday school room, and to send a nice box of soap and bath cloths to the small children at our Orphanage. A mission offering was given through the Woman's Board. The standard of excellence was our goal, which we reached. We shall strive to improve our programs under the leadership of Lacy Ray Wilson, our new president for the coming year.

HOW IS YOUR SYZYGY?

No, the words above are not nonsense. You can take them on the authority of President Eisenhower. When, some months ago, President Eisenhower was speaking to the nation's champion speller, 13-year-old Sandra Sloss, of Granite City, Illinois, he recalled how he had lost a spelling contest when he was a boy. The word he missed was "Syzygy." It means, "joining together."

That makes it really one of the most important words in the language today. For our world which is in danger of splitting apart in conflict needs power for "joining together." In a world of split nations and split races, there is no room for the "split atom." We must learn to live together or we will die together.

Our Scripture lesson today makes clear that the chief causes of conflict between individuals and groups and nations are not outside of men, but inside. They are the uncontrolled passions of men, such as greed and gossip. And since conflicts come from inner causes, they must have an inner cure. It is not enough to rearrange outward conditions. The inner heart must be transformed.

The British writer, Thomas Carlyle, suffered from headaches. He bought himself a large hat and wore it, hoping that thus his headaches would be stopped! They were not stopped by a hat! The headaches had an inner cause, in the ill health of his body, of which the headaches were only a symptom. So the disease of war and of conflict can be cured only by remedy which goes to the inner cause, in an evil spirit.

By Halford E. Luccock

PILGRIM FELLOWSHIP RALLIES

Date	Time	Conference	Place	President
October 14	2:30 P.M.	N. C. & Va.	Beverly Hills	Louis Wilkins
October 21	2:30 P.M.	E. N. C.	Eutaw	Bob Measamer

Laymen's Sunday Is October 21

In Virginia District Meetings Planned

Mr. Jim Ould, president of the Laymen's Christian Fellowship of the Piedmont Virginia Area, has announced plans for meetings of that district during the coming year. Meetings are to be held the first Friday in November, February, and May. The topics announced are: November — Church Visitation; February—Family Devotions; and May — Prayer.

Mr. Martin Garren, president of the Southern Convention, is to lead the discussion on Church Visitation. Other speakers will be announced later. It is planned that the outlines of the talks and discussions will be mimeographed for distribution and later use.

(This information comes from Dr. J. Earl Danieley, president of the Southern Convention Laymen's Fellowship. Ed.)

Laymen's Fellowship Meetings

This week there are two important district meetings of the Laymen's fellowship of the North Carolina and Virginia Conference.

The Burlington District will meet at Moonelon, beginning with a supper at 6:30 P. M., Wednesday, October 10. Berea, Bethel, Bethlehem, Beverly Hills, Burlington, First, Concord, Carolina, Durham, Elon, Lakeview, Gibsonville, Graham, Haw River, Hope Dale, Long's Chapel, Mebane, Shallow Ford, and Union Ridge are to be represented.

The Greensboro district meeting is to be held with the Greensboro First Church on Thursday, October 11, beginning with a supper at six-thirty o'clock. Churches of the conference not listed above are expected to be represented.

Rev. Fred Register will speak on "Strength in Unity," and Professor John Graves and others who were at Moonelon this summer will present "What Moonelon Means to Our Church." The program has been prepared by William P. Mahan, who is president of the Conference Laymen's Fellowship.

LAYMEN'S FELLOWSHIP officers at Greensboro, First, recently elected are N. C. Monroe, president; Dr. B. J. Christian, first vice president; J. Paul Huffines, second vice president; Roger Downs, secretary; and A. G. Burton, treasurer.

Western N. C. Laymen Meet

Sybrant Pell

The Laymen's Fellowship of the Western North Carolina Conference met September 29 at Pleasant Grove. Welcome was given by James Caveness, and the invocation by Rev. Thomas Madren.

The ladies of the church served a delicious dinner, which the laymen and ministers greatly enjoyed. Several groups had 50% of their members in attendance, The High Point Fellowship, of which Jerry L. Brady is president, received the trophy for the attendance with 75% there. Seven ministers were present.

After dinner we assembled in the church sanctuary, where H. V. Cox, Jr. called the meeting to order and introduced our newly organized Fellowship, Hank's Chapel. This group led the devotional service, using scripture, prayer, special music, and a story, "A Chance to Fight Again." The Moonelon Project was presented and discussed. A quartet from High Point sang several selections.

There were three speakers — Vaughan Marley and Otis Craven of Ramseur and L. E. Smith from High Point. Mr. Marley spoke on "The Use of Our Time." He stressed the importance of preparation for using our time wisely, and emphasized the importance of study, prayer and worship. He reminded us that Christ spent all his life in service, and stated that we, who profess to be His followers, should do likewise. We use our time in connection with other people, but also in connection with God.

Mr. Craven spoke on "Using Our Talents." He compared John Wesley to the five-talent man. He traveled 225,000 miles, preached 46,000 sermons, wrote 125 books, made $150,000, died and left $50 — but he left a spiritual experience that the world will never forget. Mr. Craven reminded us that we must use our talents, cultivate them, if they are to grow.

"Giving Tithes and Offerings" was the subject of Mr. Smith. He explained that the system of tithes and offerings was to impress on the mind of man his responsibility to God, that everything he has comes from God. He stated that Christians are missing a great blessing by not tithing.

One cannot convey to the readers of THE CHRISTIAN SUN the great experience we enjoyed at this meeting. Our president is to be commended for providing such an appropriate program for the meeting.

Our next meeting will be at Hanks' Chapel on Saturday before the fourth Sunday in January.

"A FATHER'S PRAYER"

"Build me a son, O Lord, who will be strong enough to know when he is weak and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, but humble and gentle in victory. Build me a son whose wishes will not replace his actions — a son who will know Thee, and that to know himself is the foundation stone of knowledge. Send him, I pray, not in the path of ease and comfort but the stress and spur of difficulties and challenge; here let him learn compassion for those who fail.

Build me a son whose heart will be clear, whose goal will be high; a son who will master himself before he seeks to master others; one who will learn to laugh, yet never forget how to weep; one who will reach into the future, yet never forget the past, and after all these things are his, this I pray, enough sense of humor that he may always be serious yet never take himself too seriously. Give him humility so that he may always remember the simplicity of true greatness, the open mind of true wisdom, meekness of true strength; then I, his father, will dare to whisper, "I have not lived in vain."

by General Douglas MacArthur
(as published in "Guideposts")

Warwick Breaks Ground For New Church

A ROVING EDITOR

When the Rev. A. Lanson Granger helped to organize a new church in Warwick, Virginia, in August 1954, it had been not quite fifteen years since he shared in the organization of our church at Asheboro, North Carolina. Having known the excellent foundation laid at Asheboro, it was not surprising to find that similar work is being done in Warwick.

Mr. Granger is a native of Norfolk and was a member of First Church. Mrs. Granger, his faithful and efficient helper, is a product of First Church Greensboro. They have two boys who evidently have inherited intellectual possibilities from their parents, and are absorbing the culture of their good home.

Warwick is an incorporated county of 57.8 square miles, and is therefore one of the largest cities in the area when measured in miles. In recent years the area is filling with homes and industries. Our church property is located by a beautiful school, between two main highways, and on the cross road that unites the highways. Surrounding the property is a modern development of new houses, among which is the parsonage in which the Grangers live. Within easy reach there are multitudes of people, but few churches.

At the ground-breaking for the new church there were nice-appearing people who could share in the service with grace and dignity, a goodly number who showed unusual interest, boys and girls who shovelled dirt with enthusiasm, and several visitors from surrounding churches.

Who Are These People at Warwick? How could a two year old church of 137 members underwrite a budget of nearly $20,000, and who would list their gifts to missions and benelvolences before anything for them-

Reading left to right: J. H. Booth, Jr., chairman of the Board of Deacons; J. O. Saunders, in charge of the ground-breaking service; Forrest Coile, architect; Jerry Louder, minister of music at the First Congregational Christian Church, Newport News; Mrs. J. B. Blanche, Jr., representing the neighbors in Deer Park Grove; Rev. A. Lanson Granger, Jr., minister; Mrs. Marvin Sherrill, president of the Women's Fellowship; Dr. Jesse H. Dollar, minister of the parent church; Rev. Melvin Dollar, president of the Eastern Virginia CMA; Dr. Wm. T. Scott, superintendent; Rev. J. C. Murphy, president of the Peninsula Ministers' Association; W. B. Williams, president of Eastern Virginia Conference; and Rev. Olin Pendleton, minister, First Church, Norfolk.

selves? That was my question as we chatted in the parsonage.

One of them is Mrs. Marna Sherrill whose picture appeared in this paper last week, and who is now on a trip to Europe to become acquainted with the women of our churches over there and to show them that people in America are deeply interested in what they are doing, and who they are. She has a family of three children and a doctor husband, but she has much time to give to the new church. So does the doctor.

Have you seen "Mr. Frostie" in frozen food boxes at the grocery stores? Joe Saunders, a member of Warwick church, is a partner in Chesapeake Bay Frozen Foods, the company that distributes "Mr. Frostie" among the frozen seafoods.

There are Mr. and Mrs. A. E. Johnson, Jr., who bring their three little children to church each Sunday. The two-year-old goes into the play-pen they bring so mother can play the piano for church — for free. This young couple seem to think that such service is a joy.

Mrs. Joe Dale came to Warwick from Minnesota. She sees to it that Friendly Service is something more than a subject for conversation. Each month there is a different project for the Women's Society.

Colonel Aemil Brenchmann is retired from military service of the U. S. A. but he is very active in the new church project. He is chairman of the building committee.

Back to the store again. Have you seen that new game called "13"? On the box cover is the picture of three very lovely boys. They are the sons of Frank Blake and his wife who are members of our Warwick church, and Mr. Blake is the originator of the game. He proposes to give ten percent of his profits to the church. Mrs. Blake's health has necessitated their moving to Florida.

Who is the fellow making pictures of the ground-breaking? Is he a newspaper man? No, he is John Holland, a member of the church. He has a photo studio in Warwick and specializes in wedding and specialty pictures. He is making a booklet of the pictures of the church to be sold for a dollar each, the money to go to the church.

And so it goes. No one should be left out in this account of the people, for they are the Warwick church, a church that has great potential, a church that is using its human power in doing divine work.

If you ever travel between Richmond and Newport News, you will certainly wish to stop in Warwick. The church building is not there yet — they meet in the school building or in the parsonage as they did for two communion services on Maundy Thursday. But the people are there, and the church building will soon appear.

PRAYERS OF DEDICATION AT WARWICK

O Eternal God, whose glory fills all space, who are the source of all life, the creator of the heavens and the earth, who hast formed man out of the dust of the ground, we thy creatures, invoking thy blessings, bow our faces toward the ground in reverence and humility. We ask that the spiritual seeds sown and nurtured by this church people may fall upon good ground which shall yield her increase 40, 60, and 100 fold, and may those who tread this chosen ground, made hallow by our covenant with thee this day, hereafter sense the mystery of thy presence in this place, and take their shoes from off their feet, knowing that the place whereon they stand is holy ground. Amen.

—W. B. Williams

O God, our heavenly Father, we lift our voices in thanksgiving for the Christian fellowship with our sister churches in this our humble beginning. That beginning, we pray, will develop into a church that will be a solace to the stranger, a friend to the needy, and into a body of men, women and children who may in devoted Christianity call ourselves Thy children, Thy servants. We pray that through stewardship and Christian fellowship our church will become a beacon for thee in our community. And may that beacon be seen by many throughout our land and the world. When we find ourselves enjoying our own company, help us to never exclude thee. Amen.

—Charles Heath

Home Board To Plan Program For United Church Of Christ

Church leaders today approved plans for a conference that would begin work on uniting the home missions activities of the Evangelical and Reformed and the Congregational Christian Churches.

Rev. Dr. Howard E. Spragg, General Secretary for Administration of the Board of Home Missions of the Congregational Christian Churches, told that Board's Executive Committee today that the full board and staff of the Congregational Christian agency would meet with their counterparts in the Evangelical and Reformed Church in Atlantic City, November 14 to 16.

The two denominations are scheduled to unite formally in June, 1957, to become the United Church of Christ.

"The prime objective of the Atlantic City meeting," Dr. Spragg stated, "is to look into the future to see the opportunities that the union presents and to plan boldly for the specific steps that will be worthy of the significance and promise of the United Church of Christ for home missions, Christian Education and evangelism."

Dr. Spragg pointed out that the joint meeting of the two boards will be concerned with program for the new home missions board of the United Church rather than with organizational and structural details. "The meeting will also provide opportunity for a mutual exchange of information on present programs in the two denominations" Dr. Spragg explained.

Among the items to be considered at the planning conference are church extension and church building, evangelism, stewardship, ministerial relief, Christian education in the local church, higher education, publishing, and benevolent institutions.

After 14 years of negotiations the General Council of the Congregational Christian Churches, meeting in Omaha in June, and the General Synod of the Evangelical and Reformed Church, meeting in Lancaster, Pennsylvania, in September voted overwhelmingly in favor of the union of the two churches. The Uniting Synod meeting will be held in Cleveland, Ohio, next year.

The organizational structure of the boards for both home and foreign missions is set forth in the Basis of Union which has been approved by both denominations as the basic plan for uniting.

Hear, O Israel

Memory Selection: And these words, which I command thee, this day, shall be in thine heart; and thou shalt teach them diligently unto thy children.
Deuteronomy 6:6-7

Background Scripture: Deuteronomy 6

Devotional Reading: Psalm 78:1-7

Have you noticed that the lessons for this Quarter have been selected because they are among what may be called GREAT PASSAGES OF THE BIBLE? Today's lesson, Deuteronomy 6 is certainly entitled to be in the list. It is a great chapter.

RELIGION IN THE HEAD

"Thou shalt teach them diligently unto thy children." There is a content in religion that can be, and must be, passed from one generation to another, if religion is not to die out. As someone has said, every generation is only one generation from paganism. It is incumbent on parents and the Church to teach religion to children. And the Church and Sunday School cannot do it all. Parents should teach their children to say grace at the table, learn how to pray, to become familiar with the Bible, to give information about the Church and its work, and to ground their children in the great basic beliefs of religion. It is futile and it is unfair to expect the Church to do all this. Here is the divine charge or command to teach diligently, to impart information. It can be done; it is being done; it is being done in many homes today, even in our modern world. There are families and churches which teach religion in and through the home. Is your home one of them?

RELIGION IN THE HOME

"Thou shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and when you liest down, and when thou risest up. . . thou shalt write them upon the posts of thy house, and on thy gates." It is a plea for religion in the home, for an atmosphere that is contagious, for religion as a natural and ever-present quality of home life. Precepts are, of course, good. There is a body of information to be passed on from parents to child. But in the final analysis, religion is caught and not taught. Children can grow up in a home in which reverence for God is so real, in which faith is so simple and genuine, in which love and loyalty to the Church is so sincere and deep, in which religion is made so attractive, that children are rooted and grounded in the faith, and become religious by contagion. There are countless boys and girls and young people, and older people who thank God for the heritage of a Christian home in which they learned that religion can be a warm and happy and satisfying thing, in which they learned to reverence God, to love his Church, to find joy in His Service.

RELIGION IN THE HEART

"These words that I command thee this day, shall be in thine heart." The snare of religion in the day of Moses, in the day of Jesus, was, and in our day, is, externalism. Religion tends to become a thing of form and ceremony and creed and externals, when as a matter of fact true religion is a matter of spirit. We are to love God first with all our hearts and our souls. Jesus happily added that we are to love him also with our minds. It is not particularly hard to be religious outwardly. It is quite another thing to be religious in our hearts. The Bible is full of references to the importance of the inner life and spirit of man. We need not only the Word of God in our heads; we need the Spirit of God in our hearts. We need not only be religious on Sunday, but to live our religion through the week. We need not only to have a regard for the letter of the law, but to be governed by the spirit of Christ. Out of the heart are the issues of life, and unless there is religion in the heart, it does not have much meaning or power anywhere else.

AND THERE'S A REASON FOR ALL THIS

"That it may be well with thee. . . . and that thy days may be prolonged." The laws of God are not a form of restriction conjured up by a capricious or vindictive God. They are an expression of love, rules of life which, when obeyed, enrich and strengthen and beautify, and ennoble life. There are exceptions to the rule that good men live long, many exceptions, but there are not exceptions to the rule that good men know a life that satisfies. Religion does not pay in dollars and cents, but it pays. And it pays in ways that cannot be computed in terms of dollars and cents. God wishes only good for his children. He has shown them the way of life. In his presence there is fulness of joy and at his right hand there are pleasures forevermore.

"And when thy son asketh thee in time to come, saying, what mean these testimonies and these statutes and the judgments, which the Lord our God hath commanded you, then shalt thou say. . . ." Well what would you say if your son asked this question? Many a father and mother faces an embarassing moment when children ask even the simplest questions about religion. What reason was the ancient Jew to give? What answer can we give? The basic answer is GRATITUDE. "Thou shalt say unto thy son, We were Pharaoh's bondsmen in Egypt; and the Lord brought us out of Egypt with a mighty hand. . . . that he might bring us in to give us the land which he swore unto our fathers." Their obedience was a matter of gratitude for an act of his grace. God had done much for them. His goodness stood approved unto that day, and unto this day. Did not gratitude prompt one to love him and to obey him and to serve him? There are several reasons why men obey God. Some obey because of the fear of penalty. Some because they hope to get a reward. But the highest motive is simply love for, and gratitude to a loving Heavenly Father who delivers us from bondage and brings us into a goodly land, figuratively speaking.

LEST WE FORGET

"Then beware, lest thou forget the Lord which broughtest thee out of the land of Egypt, out of the house of bondage." It was one thing to remember the Lord their God when they were undergoing the rigors and perils of the desert. That was easy in a way. But what about it when they got over into that goodly land and had appropriated its blessings and its benefits — its deep wells, its good homes, its fruitful fields and vineyards, its fine cities? Folks who remember God in poverty often forget him in prosperity. People who call upon him when the shadows come often forget him when the sun shines.

Lord God of Hosts, be with us in modern America, lest we forget, lest we forget Thee.

SUNDAY SCHOOL LESSON

OCTOBER 21, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Mostly For Ministers

Several of our ministers have put the editor on their mailing list so he can know what is being announced through the weekly bulletins, the occasional letter, or the monthly news-letter. This is a great help in getting the news into this paper. It is hoped that all ministers will send their published materials so all the churches can be "written about" in this paper.

Having served churches for a long while, and having had the necessity of selecting sermon topics about which to speak to the church people, a study of announced topics has interested me greatly. What do you think of these?

SERMON TOPICS

Your Desk an Altar
Your Appointment with God
There Is a Church Here
Needed: The Whole Man
Who's Responsible?
Oil for the Lamps of God
Assurances of Jesus
God's Remembrance of Us
Doing What God Wants Us to Do
Prelude to Revival
How Important Are You?
What Prayer Can Do
How Long Until the End?
When Men Counsel with Witches
I Do Not Understand My Own Actions
A Lazy Man's Religion
Salvation by Hope
The Creator and the Created
Stewardship Outreach and Personal Responsibility
Financing Our Faith
Being a Christian Is Like Being an Athlete
Living Alone?
A Workman That Needeth Not to Be Ashamed
Let's All Go to School
Communion Meditation
As We Walk with Jesus
After Prayer — Then What?
A Great Chapter on Robbing God

GROWTH DEPENDS UPON FOOD

Food experts say that food makes the person to such extent that a change in diet may change the disposition. If the husband is fussy, the cook should change the menu.

If such is the case with the daily bread, and there must be truth in it, what of the diet our church people are fed from week to week? With this in mind, read again the topics announced by our preachers for their services during last two months or more. Better still, look back over the topics you have discussed during the past year, two years, since you became pastor of your present church. What have you been feeding your people? Has it had in it all the items that make a strong, devoted, intelligent, Christian worker? Such a check up at the end of this Conference year may show something of what will need to be done from the pulpit during the coming year.

Your editor, who is in no sense critical of our ministers, invites comments on sermon topics for this corner of the paper. What have you to say?

SYMPTOMS OF A LAZY MAN'S RELIGION

A Sermon Outline

1. I Need a Little More Sleep. Proverbs 6:10.
2. Excuses: There Is a Lion in the Way. Proverbs 26:13.
3. He Is Wise in His Own Eyes. Proverbs 26:16.
4. He Expects a Harvest without Working. Proverbs 13:4; 20:4.

Read about the sluggard in Proverbs as found in the new translation. Isn't this a beauty?

"The sluggard buries his hand in the dish;
It wears him out to bring it back to his mouth."
(Proverbs 26:15)

TEN RULES FOR CONVERTING NOBODY

1. Let your supreme motive be popularity rather than salvation.

2. Study to please your congregation and to make reputation rather than to please God.

3. Take up popular, passing, and sensational themes to draw the crowd, and avoid essential doctrines of salvation.

4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.

5. If asked, "Is it wrong to dance, play cards, or attend the theatre?" answer very pleasantly, "Oh, that is a matter for private judgement. It is not for me to say you shall or shall not."

6. Preach on the loveliness of virtue and the glory of Heaven but not on the sinfulness of sin and the terrors of Hell.

7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send anyone to hell, even if there is a Hell.

9. Preach the universal Fatherhood of God and the brotherhood of man so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."

Charles G. Finney

Rock-And-Roll Religion

The annual meeting of the New Jersey Conference of Seventh-Day Adventists gave vent to a strong denunciation of certain types of religious music. Not everyone will agree, but everyone will find the language colorful. Arthur R. Patzer, youth secretary, charged that "too many songwriters and authors are capitalizing on the current religious revival in the form of platter-chatter and gospel boogie." Said he, attacking all-night religious ragtime sessions, "It is impossible to harmonize holiness and hep cats, sanctification and swing."

We wish Mr. Patzer well, but we've yet to encounter a workable definition that separates 'good' religious music from 'bad' religious music.

—THE CHRISTIAN HERALD

Founders Day At Elon

OCTOBER 15, 1956 10:30 A. M.

L. E. SMITH, PRESIDENT

During the last 25 years Founders Day at Elon College has been observed irregularly. All previous programs for this important day have centered around personalities; individuals who have served the college officially and auspiciously. The program for October 15 will have to do with the college itself. Special emphasis will be placed on the achievements recorded, present conditions on the campus and future possibilities. Friends of the college have cooperated generously with the college and have piloted it through unfavorable circumstances and conditions and are cooperating today as the college faces its opportunities as well as its responsibilities. The future seems bright for the college today. Obviously it cannot go alone. Elon College can go so far and only so far as the church, the Alumni and friends want it to go. The road for the college would be too lonely to walk by itself.

As we face the future the college stands on solid ground and offers great opportunities in the field of Christian Higher Education. With a greatly increased student body and a correspondingly increased teaching staff we are wondering what the future holds for us and how quickly we should move into the opportunities that confront us. We read on the pages of newspapers, magazines, periodicals of different kinds that the number of young people wishing to enter college and should enter college will increase in numbers as the years come and go. Elon College has about reached its capacity so far as instructional facilities are concerned. Some are insisting that in the campaign currently being conducted, additional classroom space should be provided. It will not be an easy matter for Elon to say we have admitted all the students that we can and we are not providing for students who may wish to enter. We, as a church, Alumni, and a college have certain responsibilities in the field of Christian Higher Education and it will be difficult to limit these responsibilities. Soon we shall be compelled to make up our minds definitely and construct our program accordingly.

I would like to call special attention to our Founders Day program on Monday, October 15 at 10:30 a.m. We are anxious to have every possible Alumnus present and every church in the Southern Convention represented by its pastor and lay-women. This is to be a great day for our college and it will in turn be a great day for our church. The program will consist of five minute talks from the Alumni, the church, the Trustees and representatives from nearby localities. The principal address for this occasion will be made by the Honorable Luther Hodges, Governor of North Carolina, a man whose influence is not confined to the State of North Carolina, but extends to the furtherest borders of our country. Special music will be provided by the Elon College Choir. A picnic lunch will be served on the grounds to all who come. A tour of the new buildings of the entire campus will be arrenged. The program will close with a tea in the afternoon.

APPORTIONMENT GIVING

When we look at the check for conference apportionment from the Convention office and compare the amount with the number of churches contributing we are agreeably surprised. $865.65 is a good check in anybody's hands. By glancing at this report you will find that only 17 churches out of more than 200 have contributed to this fund. Most of our churches have already paid their apportionments in full; others have paid part; some, I am sorry to say, have not paid any. In recent years all of our churches in some conferences paid their apportionments in full. What a wonderful record it would be and how greatly our institutions would be helped if all of our conferences could report that every church had paid its conference apportionment in full.

We are nearing the end of the 1955-56 conference year. There are a few more weeks left; enough time for every church to raise its conference apportionment in full. Why not determine to do it? The church will be proud of its record and the causes that you assist will be sent on their way with added funds with which to implement their program of service to the convention and to the denomination at large.

Previously Reported:	**$17,661.45**
Eastern North Carolina Conference:	
Antioch	12.00
Clayton	82.00
Mt. Gilead	20.00
New Elam	13.00
Pope's Chapel	18.00
Shallow Well	95.00
Eastern Virginia Conference:	
Berea (Nans)	158.00
Eure	35.00
Liberty Spring	24.00
Richmond, First	100.00
Bayside	24.00
North Carolina and Virginia Conference:	
Apple's Chapel	44.00
Asheville	70.00
Durham	125.15
So. Boston	15.50
Western North Carolina Conference:	
Brown's Chapel	20.00
Virginia Valley Conference:	
Winchester	10.00
TOTAL:	**865.65**
GRAND TOTAL:	**$18,527.10**

THE COACH AND FOOTBALL TEAM

As a rule there is criticism of the football squad on the average college campus. They are considered somewhat rough, ill mannered and not caring particularly about their dress and personal appearance.

The other day Mr. Horrell, our chef at the college said to me, "I have no criticism of our football boys. In fact I commend them. They dress better for dinner, behave themselves better than many of the other students who are not athletes." This is the influence of Coach Varney. He is not only a good coach, but a fine cooperating gentleman. We are fortunate in having him. The following is a letter received from Jefferson Davis Hotel, Anniston, Alabama that speaks for itself. We try to see that all groups who go off the campus representing the college behave themselves in keeping with the spirit and traditions of a Christian college.

H. E. Varney
Football Coach
Elon College, North Carolina

Dear Sir:

We would like to take this opportunity of thanking you for your most kind and welcomed letter.

We would like also to tell you that we have handled more than our share of football teams and would like to thank you, your staff and the entire team on their behavior.

We cannot remember of handling any other team that were more like gentlemen than your group, and we would also like to state that we hope you will see fit to pay us another visit when the opportunity permits, and we will certainly be looking forward to seeing you again in the near future.

Will you please be so kind as to express our pleasure and thanks to the entire team and tell the faculty of the college that they have something to be proud of indeed in their football team.

With kindest regards,

I remain,

W. H. Cummings, Manager

Jefferson Davis Hotel

Anniston, Alabama

To Southern Convention Churches

The Board of Trustees

The President and The Faculty of

Elon College

request the pleasure of your presence

for

The Founder's Day Celebration

on Monday, the fifteenth of October

ninteen hundred and fifty-six

at half after ten o'clock

Whitley Auditorium

To Arab refugee children, born since the partition of Palestine, milk is not just a mid-morning snack. These youngsters are non-existent, according to statistics of the feeding program established at the time of partition, providing for an emergency diet of 1500 calories per day per person. Without ration cards, the children are dependent on the meager rations of their parents, unless they receive help from other sources. U.S. surplus milk can be sent to them through efforts of the Christian Rural Overseas Program of Church World Service.

MY MOM

When my mom is ready to leave for town
In her ribboned hat and her silken gown,
She is as fragrant and far more fair
Than the yellow roses the gardens wear.
But, though she is lovely, I must confess
She is dearer to me in a plain home dress.

When my mom goes shopping or out to tea,
And I hurry to her, she is telling me,
"Do be carfeul, laddie! No bear hugs! No!
Are your hands clean, son? Let me see them! Oh!
You are mussing my hair! You have bumped my hat!"
Then she shoves me away, and I don't like that.

When my mom comes home, as the dusk steals down,
And hurriedly changes her silken gown
For a gingham dress, while she softly sings,
In the kitchen she sets out the kitchen things
And she smells of cinnamon, tea and toast,
As she kisses and hugs me, I love her most.

— Edgar Daniel Kramer in THE CHRISTIAN HERALD

Orphanage Boys Serve The Nation

J. G. TRUITT, Supt.

Let's mention seven fine fellows who serve their country the wide world around. When I came to the orphanage they were but small lads just entering or about to enter their teens. Now there are, six of them, in the service of their country, and the seventh has done his turn in Korea and is now in State College at Raleigh taking a special course in engineering.

Robert E. Kinch, a senior at State College is making a fine record and is a credit to his widowed mother and his brother and sister both of whom were reared also at the orphanage. His sister is a graduate nurse, and his younger brother has a good job in Burlington.

William C. Harvell is at Parris Island, S. C., where he is taking his marine corp training. W. C., as we called him here has come a long way, and he rightly looks on the orphanage as his home.

Banks Watkins is in Greenland. He is a radio expert, smart as a whip, and doing a good job. He rigged up many contraptions around about this Johnston Hall and it was easy to see he would make a good radio man. So the Congregational Christian Home for Children is in Greenland!

David Haith, who after graduating at high school was given a job in Burlington Mills, served there until he was drafted. David ran away when he was in the tenth grade, to Florida, with a schoolmate. They were going away to get rich. But after a few weeks on the road toward the top they returned — the neighbor boy back to his home and David back here. We received David back as though nothing had happened except that he had grown taller over night! From then on he was a helper, a pace setter among the boys. He has had some honors in the service and now serves in England.

Woodrow Haith, David's brother, is making a fine record in the Philippines. Two of their sisters are still here at the orphanage and are outstanding girls.

Hugh Black has just returned from Japan. As he sat here in my office he told me how much this Home had meant to him. How he remembered it many times as he did his long months of service in the Air Force in Japan. He is now stationed in the United States. Yes the Christian Orphanage was in Japan.

Roy Black, Hugh's brother, is in Tripoli. This is a comparatively small Home. But isn't it singular that seven of our boys represent the good work of the Church in this humble undertaking all around the world? Prayers that were learned here as mischief-loving lads have been said again and again by brave boys who were given a chance. Lessons learned here—confidence, and training and cooperation learned here have served them in good stead everywhere.

The story of these seven boys is not yet finished. No.

REPORT FOR SEPTEMBER 30, 1956
SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$14,733.13
Eastern North Carolina Conference			
Antioch	$ 9.00		
Bethel	27.40		
Clayton	72.00		
Mt. Auburn	30.00		
Mt. Gilead	40.00		
New Elam	11.00		
Shallow Well	83.50	$272.90	
Eastern Virginia Conference			
Bethlehem (Nans)	66.02		
Liberty Spring, S.S.	10.00		
Bayside	32.00	98.02	
North Carolina and Virginia Conference			
Apple's Chapel	23.00		
Durham	11.00		
South Boston	7.50	41.50	
Western North Carolina Conference			
Brown's Chapel	10.73		
Pleasant Cross, S.S.	10.41	21.14	
Virginia Valley Conference			
Winchester, S.S.	10.00	10.00	
Total			$ 443.56
Grand Total			$15,176.69

SPECIAL OFFERINGS

Amount brought forward		$22,959.29
Woman's Fellowship, Shallow Ford Christian Church	$ 25.00	
Circle 2, Woman's Miss. Fellowship, Suffolk Church	20.00	
Lawrence S. Holt Trust Fund	150.00	
Joe M. Norman, Jr., Leaksville, N. C.	25.00	
Circle 4, Suffolk Christian Church	10.00	
Vanceville Fellowship Society, Tifton, Ga.	15.00	
Mr. & Mrs. Emmett H. Rawles, Suffolk, Va., Golden Anniversary Gift	100.00	
Chester H. Roth, Co., Inc. (interest)	15.00	
In Memory of Frank Drawdy	2.00	
In Memory of Richard M. Jones	5.00	
In Memory of Richard M. Jones	5.00	
In Memory of Mrs. James F. Wagoner	10.00	
In Memory of Dr. Stanley C. Harrell	10.00	
In Memory of Mr. Carroll Atkisson	5.00	
Special Gifts	100.60	
Total		$ 497.60
Grand Total		$23,456.89
Total for the Week		$ 941.16
Total for the Year		$38,633.58

New Finance Worker Available

Russell J. May of Bensenville, Illinois, will become an Associate Director of the Department of Church Finance Advisory Service of the Board of Home Missions of the Congregational Christian Churches, it has been announced by the Rev. Dr. Truman B. Douglas, evecutive vice-president of the Board. The appointment became effective October 1.

In his new position Mr. May will spend much of his time helping individual churches raise money for new buildings, expansion or renovation programs, or for liquidating existing indebtedness. He will conduct intensive training programs of local church laymen who will then serve as canvassers in the financial project.

Mr. May was formerly director of personnel of the Wells Organization, a church fund-raising group. He also spent three years at Franklin University, Columbus, Ohio, where he organized a veteran's vocational testing and counseling center.

A native of Pennsylvania, Mr. May is a graduate of Syracuse University, He received a Bachelor of Sacred Theology degree from Boston University School of Theology in 1924 and in 1933 a Master of Sacred Theology degree from the same school.

From 1924 to 1926 Mr. May served as pastor of the Methodist-Baptist Church in Spencer, New York. In 1927 he and his family went to India where Mr. May was principal of a government subsidized boys' school. Upon his return to this country in 1931 Mr. May served in various pastorates of the Methodist Church. In 1936 he became principal of the American School in Buenos Aires, Argentina.

During World War II Mr. May served with the Army Branch of the New York City Y. M. C. A. at Fort Slocum, New York and for three years as an Army Chaplain seeing duty in New Guinea and the Philippines.

Upon his discharge from the Chaplaincy, Mr. May returned to Boston University where he did graduate work in the field of Vocational Guidance. He also studied at the Psychological Services Center, Syracuse University.

In addition to his work with veterans at Franklin University Mr. May set up the Veteran's Guidance Center of Ohio University, Portsmouth, Ohio.

Mr. May is married and has two children, Gordon, a Research Engineer in San Jose, California, and a daughter, Marlene Maris, who entered the fourth grade this fall.

Mr. May will live in the New York City area and will work from the New York offices of the Congregational Christian Churches at 287 Fourth Avenue.

There are too many workers who think that retirement means life and its usefulness are over. But they should not and will not, if they have kept their minds young and active.

The colonies elected houses of burgesses and other officials, but the right to vote so restricted, even at the time of the Revolution, that less than 10 per cent of the male population had the privilege of voting. So many qualifications were set up to govern eligibility that the masses could not vote. The ownership of property might in one election give a man the right to vote, but before the next election he might lose the property and thereby lose his ballot.

* * *

Sky-writing from an airplane was originated by Major John C. Savage, English aviator, who conceived the idea as a means of sending military signals. The first performance was in 1922.

In Memoriam

"Blessed are the dead who die in the Lord."

WARREN

Members of the Woman's Fellowship of the First Christian Church, Burlington, pay tribute to our beloved and devoted member, Mrs. Annie Warren, who passed away September 18, 1956.

Be It Resolved,

That we recognize that God's will is done, as he calls his own unto Him. In the midst of her happiness, we recognize our deep loss. Her faithful attendance at church, under great physical pain, her devotion to each cause, and her loving thoughtfulness of each member in gladness or sorrow made Annie Warren long to be remembered by all.

That we extend our deepest sympathy to her family and loved ones, and ask God's richest blessings upon them.

That a copy of these resolutions be sent to her family, that a copy be placed on record in this Fellowship, and that a copy be sent to THE CHRISTIAN SUN for publication.

Respectfully submitted,
Mrs. J. E. King, President
Mrs. Roy Ireland,
Chm. Memorials

REMARS

In the death of Grace Isley Remars on August 26, 1956, there passed from earth one whose genial and kindly disposition made her the friend of everyone. Her Christian character was an inspiration and encouragement to all. While we deeply grieve over the loss to our class we feel that her influence lives and continues to speak to us.

We, the Lila B. Sellers Class, extend to her family our heartfelt Christian sympathy in their hours of sorrow, commending them to Him who said "Lo I am with you always."

On Sunday, September 30, the lesson "The Great Invitation" was dedicated in memory of Grace Remars by Mrs. J. E. King.

Respectfully submitted,

Lila B. Sellers Class
First Christian Church
Burlington, N. C.

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....

(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....

(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

OUR HERITAGE AND AN OPPORTUNITY

The Pilgrim Church House,
London, S.E.1.
England.
65 Gt. Dover Street

Dear Friend,

PILGRIM FATHERS' MEMORIAL CHURCH, 1592-1956

This letter is a most earnest appeal to you from the oldest Congregational Church in the world. The Church of the Pilgrim Fathers, Southwark, London, took its rise from the Clink Prison in that neighbourhood, where Barrowe and Greenwood, the Martyrs, helped to initiate it. John Penry, a third martyr, joined its fellowship when it was formally constituted "in the house of one Roger Rippon" outside the prison, in 1592.

Its membership contributed a party to the voyagers of the *Mayflower* in 1620 and the Church eventually took the name of the Pilgrim Fathers' Memorial Church. As such a large building was erected for it in the New Kent Road, about 1856, with generous aid from American Congregationalists. This building was destroyed by enemy action in 1940 but the Church has been kept alive in a Church House in Great Dover Street.

Now the London County Council has granted a new site in exchange for the old one, on the corner of a large new Housing Estate. A new and large constituency will be brought to the very doorstep of the new Church which is now in process of building. The Church will cost £17,500 (52,000 dollars) and is due to be opened by the American Ambassador to Great Britain on Friday, October 5th next.

£5,000 (15,000 dollars) are required to supplement the £12,500 (37,000 dollars) which represents the claim acknowledged by the War Damage Commission.

We feel sure that Congregationalists all over the world would like to share with us the privilege of helping to rehouse worthily "the antient Church" as it has been called — this Mother-Fellowship of World-Congregationalism.

Here is "the pit whence we were digged" — a pit of suffering and martyrdom and of glorious loyalty. To remember our brave origins is to feel the holy impulse to a like sacrifice for the sacred witness of the Churches of our Order. If all to whom this letter comes will respond, our appeal will be a burden to none, yet will have its measure of happy sacrifice.

We therefore leave our appeal confidently in yourhands and, with all Christian greetings, remain,

Yours, in the name of Christ,

Albert D. Belden, *Minister.*
W. E. Sedgwick, *Church Secretary.*
John Lee, *Secretary of the Church Management and Building Fund Committee.*
Hedley F. Smith, *Treasurer of the Building Fund.*

July, 1956

Dear Friend,

The enclosed will come as a surprise to you, but I trust you will not feel it to be a liberty. It is occasioned by a most unusual and historic occasion, as you will see.

We are not seeking a large gift from any Church or organization but rather to provide an opportunity for Congregational Churches everywhere to share in our sacred task. It is our intention to inscribe the name of every responding Church upon an illuminated scroll, which will adorn a specially beautiful Mayflower Memorial Room in the new building.

We hope the Church will become a centre of great interest to all Congregational visitors to London. Trusting that we may hear from you in due course with any message you may care to send.

I am, dear Friend,

Yours sincerely,

ALBERT D. BELDEN

Elon College Library

The Christian Sun

Elon College Library

VOLUME 108 OCTOBER 16, 1956 NUMBER 39

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS WEEK

WOMEN'S CONFERENCES

NEXT WEEK

ANNUAL CONFERENCES

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office: Elon College, North Carolina.

WOMEN'S FELLOWSHIP TOUR GROUP

AT THE UNITED NATIONS ON WAY TO VISIT CHURCHES IN EUROPE

1st row, left to right — Mrs. Mary D. Cook, Santa Ana, California; Mrs. Alice C. Gordon, Portland, Oregon; Mrs. Naomi Edkahl, Boston, Massachusetts; Mrs. Mary Ann Williams, Lake Worth, Florida, leader of the group; Mrs. Esther Thomas, Greenville, Ohio; Mrs. Ethel Asleson, Minneapolis, Minnesota; and Mrs. Marna Sherrill, Warwick, Virginia.

2nd row, left to right — Mrs. Jessie B. Fisher, Berkeley, California; Mrs. Dorothy Nelson, Valley City, North Dakota; Mrs. Lynda Mitchell, Hartford, Connecticut; Mrs. Faith Drobish, Marysville, California; Mrs. Janice Woods, West Hartford, Connecticut; Mrs. Verne S. Christenson, Newaygo, Michigan; Mrs. Ketha Olson, Birmingham, Michigan.

3rd row, left to right — Mrs. Alma H. Myer, Harwich, Massachusetts; Mrs. Fern Davis, Kensington, Maryland; Mrs. Stella Remsberg, St. Paul, Minnesota; Mrs. Susan Stifler, Amherst, Massachusetts; Mrs. Lorna Swarts, Milroy, Pennsylvania; and Mrs. Keona Garrison, Osborne, Kansas.

4th row, left to right — Miss Marguerite Davison, Oak Park, Illinois; Mrs. Jean C. Rasmussen, Glencoe, Minnesota; Mrs. May Reed, Jacksonville, Florida; Mrs. Marian P. Heininger, El Paso, Texas; and Mrs. Pearl Fellows, Clear Lake, Iowa.

Suggestions For Laymen's Sunday

J. E. DANIELEY

Theme: THE TRUTH WILL MAKE YOU FREE.

Text: **You will know the truth, and the truth will make you free.** John 8:32

SOME CENTRAL THOUGHTS

Knowledge of the truth brings release from many of man's difficulties (hate, fear, jealousy, bitterness, disease . . .).

Freedom is a state of being where men can truly grow into more mature sons of God; people love others and are willing to sacrifice to help to care for them.

We realize truth and freedom only if we apply the moral and spiritual principles for living as they were revealed by Christ (not only learn but **apply**).

We can promote this freedom by knowing more about Christ as revealed in the Gospels, by developing a more meaningful prayer-life, by sharing our Christian experiences with others, and by applying our spiritual values to everyday situations.

There is no freedom apart from responsibility; one must give freedom to others in order to possess it himself; this calls for the application of the Golden Rule.

SOME USEFUL QUOTATIONS

"No man is free who is not master of himself" — Epictetus.

"He is the free man whom the truth makes free, and all are slaves beside" — Cowper.

"There is no fit search after truth which does not, first of all, begin to live the truth which it knows" — Horace Bushnell.

"What we have in use of the image of God is the love of truth and justice" — Demosthenes.

"The greatest homage we can pay to truth is to use it" — Emerson.

". . . truth, like light, travels only in straight lines" — Colton.

"Truth lies in character. Christ did not simply speak the truth; he was the truth; truth, through and through; for truth is a thing not of words but of life and being" — Robertson.

"Christianity knows no truth which is not the child of love and the parent of duty" — Brooks Phillips.

"The most natural beauty in the world is honesty and moral truth; for all beauty is truth" — Shaftesbury.

"The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it" — Meneius.

"Men must love the truth before they thoroughly believe it." — South.

"Truth crushed to the earth will rise again; the eternal years of God are hers; but error wounded writhes in pain, and dies amid her worshippers" — Bryant.

OTHER SCRIPTURES

Other Scriptures that may help are: John 10:13; II Corinthians 13:5-8; Galatians 5:1; Ephesians 6:14; I Timothy 3:15; and II Timothy 4:3-5.

Laymen, please write a story about your Laymen's Sunday program for THE CHRISTIAN SUN and send it to the editor. We want to know what is being done, and in this way each helps the other.

O'KELLY'S CHAPEL TO HAVE HOMECOMING

The Pilgrim Fellowship of our Durham church invites all churches of the Convention to join in a special service at O'Kelly's Chapel on October 28.

Basket dinner at 12:30 will be followed by a pilgrimage to the grave of James O'Kelly the founder of the Christian Church in this area, a service of worship in the church with the Durham choir singing and Dr. L. E. Smith preaching, and the organization of an O'Kelly Chapel Memorial Association.

The chapel is located about four miles off highway 54 between Chapel Hill and Nelson. A state historical marker indicates the turn from the highway.

REV. DUANE VORE will be the host pastor of the Mid-West Regional meeting when it gathers at First Congregational Church in Battle Creek, Michigan, October 16-18. More than 500 delegates are expected from sixteen states. The National Women's Fellowship program-planning committee will meet there October 18 and 19. Mrs. F. C. Lester expects to attend that committee meeting.

COMMITTEE ON THE MINISTRY of the Western North Carolina Conference will meet in the Asheboro church at two o'clock, Sunday afternoon, October 28, says the chairman, Rev. Mack Welch. All who wish to meet with the committee are invited to attend.

Volume 108 Number 39

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

REV. RUSS SHAFFER

NEW MINISTER IN PORTSMOUTH

On October 2, the Reverend Russ Shaffer and his family moved into the parsonage of First Congregational Church, Portsmouth, Virginia. During the summer he had served as supply pastor of our Circular Church in Charleston, South Carolina.

Mr. Shaffer is a native of Philadelphia, and his wife, Patsy Murphy, of Camden, Arkansas. Their children are Mark, 4, Steve, 3, and Laurie 1.

As a combat pilot Mr. Shaffer served eighteen months in the South Pacific while in the Air Force from 1942-1945.

He received a Bachelor of Arts from the University of Pennsylvania in 1948, and Bachelor of Divinity from Southern Methodist University in Dallas, Texas, in 1952. He entered the ministry after graduation and served Methodist churches until this year.

Real estate, banking, Dun and Bradstreet, and Goodyear Tire Company gave Mr. Shaffer training previous to his ministerial undertaking.

Happy landing and a successful mission in Portsmouth. That is a grand church to serve, and there have been giants in that pulpit.

The Lincoln statue in the Lincoln Memorial, Washington, D. C., is nearly 20 feet high and weighs 150 tons, and is considered the largest statue ever carved.

Pastor's Paragraphs

The first of October marks the beginning of another new year in the history of the Suffolk Christian Church. It will be our ninety-seventh year! And what wonderful years all of them have been for our beloved church! Sometimes, as I walk through the halls and class-rooms of our building, or pause for a moment of quiet meditation in the sanctuary, I think to myself, "If only these walls could talk." Maybe someone will write a book with that title, someday: "If These Walls Could Talk". Think of what they could say: nearly a hundred years of hopes and fears and dreams and triumphs on the part of thousands of people, living and dead, as they have come into this house of the Lord, day after day and week after week, seeking to draw closer to God and to discover how close, really, He is to them. They would speak of the heroes of the faith who have been nurtured here, of the saints whose praises have been sung far and wide, but also of those other saints who were quiet and unheralded for all of their lives and yet were equally precious in the sight of their God and who served the cause of His Kingdom just as well.

One cannot think back over all these years without a strong sense of how great is our heritage; one impossible to measure, but which we can feel just the same. As children are born, as new friends come into our community and become a part of our church, as ministers come and go, all the people of a new generation are the recipients of something which they did not build, but which is simply given to them to share and to serve with care. When we think of how much those who have gone before have left to us we can hardly avoid asking ourselves the question: "Does all of this mean as much to us as it did to those who achieved it with such sacrifice? Do we serve it as well as we should? Are we becoming worthy of our heritage, or do we take it too much for granted?" These are important questions. They can be answered, in each of our minds and hearts, only as we continue to give to our church the best that we can, remembering that we would like to pass it on in as fine condition as it was given to us and, if we dare presume it possible, even a bit better.

George D. Alley
In Suffolk Christian Church
NEWS LETTER

RICHMOND'S NEW MINISTER

The Rev. Rufus Ansley of Sanford, Maine, has accepted a call from our Richmond, Virginia, church, and will begin work there November 1. He will arrive in time for the Eastern Virginia Conference.

A native of Newborn, Georgia, and a graduate of Young Harris College, Mr. Ansley served for nine years as a high school principal in Georgia and Alabama before he entered the ministry of our church in 1930. He served rural parishes in Alabama 1930-1934, at Centerbrook, Connecticut, 1934-1937, in Syracuse, New York, 1937-1939, First Congregational Church of Buffalo, New York, 1939-1943, Haverhill, Massachussetts, 1943-1949, and North Parish Church, Sanford, Maine, since then. Records indicate that he had a very successful pastorate in Sanford.

He served in the United States Marines in 1917-1918.

He has studied at Yale and Hartford, receiving a B. D. from the latter in 1937.

Mr. Ansley married Miss Ronda Madden in 1935. They have one son, Rufus.

Dr. Ronald Bridges, former Moderator of the General Council, is a deacon of the Sanford church. He sends his greetings to us who know him through his minister who comes to make his home among us. A very cordial welcome to the Rev. Mr. Ansley and his family as they head back to the Southland and serve in our very important church in Richmond.

Our Women's Work

It is with pride that THE CHRISTIAN SUN presents this week reports of the work of the women of the Southern Convention. The best organized group, and the most effective, in our churches is the Women's Fellowship.

Since 1912 when the organized work began under the leadership of Mrs. Charles H. Rowland, then of Franklin, Virginia, the movement has gone steadily forward. The bits of study and the meager gifts of those days nearly half a century ago could hardly prophesy the accomplishments of today. But it was a solid foundation on which could be built a sound structure of Christian education and stewardship.

In the early days the societies in churches, conferences, and conventions were called "missionary." Now the name is changed to "fellowships." When mission work began the big idea was to give something to another person or group. The poor unfortunates who had never known of the fine things we have were to be told how they could come up to our class. We sent missionaries to the heathen.

Perhaps the heathen have come up to our class — or we have settled down to theirs. It is quite difficult now to say which country is Christian and which is heathen. What standard shall we use? Shall we say that the one which consumes the most alcoholic beverages, has the highest divorce rate, smokes the most cigarettes, owns the most automobiles, and explodes the most atomic and hydrogen bombs is the most Christian? At any rate the women have decided that the best way to do missionary work is to enter into a fellowship with other human beings both at home and abroad, and to endeavor to make that fellowship according to the Christian pattern.

Other Changes

In the early days each local group studied mission books. Month after month a member of the group would lead a discussion on a chapter in one of the interdenominational mission study books. Then came the day when the books were passed around for all to read. Now the popular plan is to have someone, likely an outsider who is rather expert at the job, review the mission study books. Members are not expected to read all the books, and only one meeting is used for a book. This gives time for many other things. Hence, there is a packet of literature with materials enough for each of the twelve monthly meetings.

"Dues" have changed to offerings — sacrificial offerings, thank offerings, all kinds of offerings. This appears to be a better form of stewardship, for it permits those who have little to give little and those who have more to give more. The amount given during a year by our women grows to be a sizable sum, as can be seen by reference to their financial report on page nine.

But the giving of money does not satisfy in this fellowship. Gifts of things — made, bought, or used — are collected and sent to people who need them. Thus hospitals, schools, mission stations, and relief agencies are able to distribute personal and useful items to those in need. These are gifts that come directly from the hands of women who send their prayers and "fellowship" with the gifts. This is called Friendly Service.

The Ladies Aid Society is now a part of the Fellowship. Gifts that go to the uttermost parts of the world are only a fraction of what is done by the local groups. Inquire about who visits the sick, sends flowers, cleans the church, attends the altar, buys the organ, and does the thousand and one other things that make the difference in a church, and quite likely the answer will be: "Why, the women do that."

So, the fellowship grows, the work goes on, and the women challenge the churches to take "the high road" to fellowship and success.

The Laymen's Fellowship

The Laymen's Fellowship is beginning to take its rightful place alongside the Women's Fellowship. They are not studying mission books as do the women, and their programs are not yet so well defined as that of the women, but the men are getting together, laying plans, and proposing programs of progress that will improve the total church program.

Their first major project was to make Moonelon a Convention Center so youth and other groups could have a lovely place for meetings. Some of the men now feel that this project was a bit too "major" for the first undertaking. To raise thirty or forty thousand dollars is no small task. The men are struggling with it, and in all probability they will come through with flying colors.

One of the excellent things about the work of both men and women is that they are uniting with the denominational program. This lifts the vision, and as we associate with people from all over the country, and the world, we become bigger and better people.

And so, God bless both the men and the women as they lead us forward in Christian activity. We will see many laymen in the pulpits next Sunday as they lead the worship on Laymen's Sunday.

Three Fine Women's Conferences

MRS. F. C. LESTER, President, Southern Convention Women

It was my privilege — and I mean that — to attend the annual women's conferences in each of our areas: North Carolina at Reidsville on October 2, Eastern Virginia at Holland on October 4, and Valley of Virginia at New Hope near Harrisonburg on October 5. My husband, in his capacity as newsgatherer for THE CHRISTIAN SUN and curator of the church history room, chauffeured Mrs. F. Cushing Foss and me to the latter two meetings.

Three hundred were registered at each of the first two meetings, and seventy-five were present at the Valley session. Mrs. Foss, chairman for the Woman's Gift in our National Women's Fellowship, told of **Our Christian World Mission** in a way that brought it close to each of us. It was especially fine to have her present to answer questions about the Woman's Gift, to which our Thank Offering will go next year.

While the three sessions were similar, there was a "local flavor" about each which made it especially enjoyable and distinctive. Let me share some impressions with those who could not attend all three.

At the N. C. meeting, we missed our president, Mrs. Mark Andes, and it took two of us, Mrs. W. E. Briggs and myself, to try to replace her as "president." At this meeting I especially liked — the introduction, (by Dr. W. T. Scott,) of visitors and ministers and new ministers' wives; the greetings from Mrs. J. L. Levens of the E. and R. Church and Mrs. Judson King from the Convention of the South; the fact that the offering went for a specific purpose (the Church History Room); the departmental displays which were visited by half the delegates while the others ate lunch; and the spirited business session during which questions were asked on such matters as the Woman's Gift and the new Constitution and By-Laws. The new Constitution follows the outline of the National Fellowship, replacing the eleven committees and departments with six "areas of work." These were presented by the six new chairmen in a panel, so that all could be familiar with the "new order of things."

MRS. F. C. LESTER

The Eastern Virginia session was "personalized" for Mrs. Foss by the fact that the parents of both the host pastor and his wife (Rev. and Mrs. J. H. Lightbourne, Jr.) live in Rhode Island and are long-time friends and fellow church workers of hers. Our sympathy went to Mrs. Ray Gordon as she presided with a bad cold and a sore throat — no easy task! Friendly Service presentation by Mrs. Raye Knight, who had prepared for each society quotas and extra suggestions in each of five fields suggested by our national secretary, was excellent. A different feature was a report from the Southern Convention Pilgrim Fellowship president, Miss Faye Gordon. Special music by Doris Hoyt, Rev. O. D. Poythress, Miss Joyner, and Mrs. George Alley (who closed the session with "Savior, Again to Thy Dear Name") was appreciated by all.

Although only nine churches were represented at the Valley meeting, the spirit of the session was excellent with Mrs. Cecil Whitlock in her gracious manner making everyone feel "at home." One thing long to be remembered was the bountiful free lunch served picnic style in the new Sunday school rooms. The one minister from the Valley who was present was Rev. E. H. Taylor, of the Harrisonburg Evangelical and Reformed Church! His wife brought greetings from their denomination, and they brought five women from their church with them. Special music by young people from Winchester and New Hope added to the session, as did that by the secretary, Mrs. Shirley White. A new constitution, following the lines of the Southern Convention women's, was adopted. Your president is pleased that the Valley Conference voted to entertain the Women's Convention next spring, if details can be worked out.

GLEANED FROM REPORTS

VALLEY women raised more money this year than ever before, and hope to reach their goal for the biennium. They also have more Life Memberships and Memorials than usual.

* * *

PACKETS, 256 of them, have been sold in larger numbers than ever before, says Mrs. W. B. Williams of 1253 24th Street, Newport News, Virginia. If you want packets, write her immediately, for she is completing this job soon.

* * *

COMMITTEES have done the work in the North Carolina Conference, says their president, Mrs. Mark W. Andes, who commends the committee on Constitution: Miss Susie Allen, Mrs. H. E. Robinson, Mrs. W. T. Scott, and Mrs. W. E. Wisseman; Rallies: Mrs. R. M. Cline, Mrs. J. C. Newell, and Mrs. R. L. Jackson; Conference Program: Mrs. D. W. Shepherd, Mrs. N. C. Monroe, and Mrs. F. P. Register; Nominating: Mrs. B. B. Johnson, Mrs. S. L. Mauldin, and Mrs. S. H. Pell.

* * *

Mrs. W. E. Briggs says of her work as North Carolina friendly service chairman: "It has enriched my life and made it possible to become better acquainted with you and the churches."

* * *

Mrs. Raye V. Knight, Eastern Virginia chairman of friendly service, urges societies to "do" their quotas early, since national reports are to be in by April, and the dedication service in the packet is planned for December.

* * *

Mrs. J. C. Newell, ASHEBORO DISTRICT superintendent, reports visits to twelve churches, two meetings held for local society presidents, and one new society organized. Mrs. R. M. Cline, SANFORD DISTRICT superintendent, comes a close second with nine churches visited, two presidents' meetings and one new society organized.

Valley Women's Conference Reports

Mrs. Shirley White, Secretary

Some of the Friendly Service done in the 5 districts composed of 19 churches: Sent fruit baskets and packages to Greece, handkerchiefs to Africa, sheets and wash clothes to Elon, wool blankets to France, used clothing to Philippines, to India Flood relief, supported children in India and Japan and sent scrap books and greeting cards to Turkey.

There were 15 Life Memberships purchased and 3 Memorials given the past year.

The Visual Aids Film "The Secret Gift" was used.

The following Resolutions were adopted: —

1. That we express our heart felt thanks to our officers for their splendid work this past year.

2. That we each pray earnestly for our missionaries and their work at home and away.

3. That we encourage more ladies from each church to join Women Fellowships and attend Rallies to become better acquainted with our mission work.

4. That we buy and work with study packets prepared for our use.

5. That we extend our thanks to our guest speakers for their inspiring addresses.

6. That we graciously thank the New Hope Church for the welcome and hospitality we have received.

Miss Susie Allen, veteran North Carolina TREASURER, used seven pages in the report book — some bookkeeping. Eighty-two churches paid on apportionment, seventy-five gave to the Thank Offering, thirty-five gave Life Memberships and fifteen gave Memorials.

* * *

MEMORIALS were given for several men. Elon for Dr. S. W. Caddell, Calvary for A. P. Coble, Greensboro (First) for Dr. S. C. Harrell, Palm Street for A. D. Hinshaw, Salem Chapel for A. J. Gerrey, Wake Chapel for W. J. Balentine, Cypress Chapel for Clarence Bunch, and Christian Temple for J. J. Pitt. (The list for the Valley is not at hand.)

WINDSOR WOMEN REORGANIZE

Mrs. Hattie Felton

The women of the Windsor church are looking forward to a new day. A Women's Fellowship has been organized recently and the women are most enthusiastic. Our goal is every woman of the church at work through the Fellowship. This is the first time we have had our women's work under one central organization, and we feel sure that this unity will give us strength. We have adopted as our purpose, the one given by the National Women's Fellowship, "To Cultivate the Spirit of Christ in every area of human life."

We got off to a wonderful start when we had our first Fellowship meeting on September 10. At this time 17 very capable officers, circle chairmen, committee chairmen, and missionary superintendents were elected and installed and are now making ready to guide us in our new venture. Mrs. J. C. Griffin is our Fellowship President and we are looking forward to a wonderful year under her leadership.

The Fellowship is divided into three circles more or less according to common interests. The circles will meet simultaneously once each month and the Fellowship once each quarter.

The Program committee is already busy making plans for the program for the year and preparing year books. Likewise other groups are busy making plans to carry out their duties.

Our big day was Sunday, September 16. On that day we observed "Women's Sunday" in our church to launch our Fellowship and give us a build-up for our new organization. The Women were in charge of the entire morning worship service. Our theme for the day was "We Dedicate Ourselves." A number of our women led the worship, only women filled the choir, and others served as ushers. Statement of Purpose was given by Mrs. W. A. Grissom. Miss Gladys Yates of Suffolk, Virginia was the guest speaker, using as her topic, "The Use of One's Talents." The service was concluded with a dedication led by the Fellowship President. After this special service we feel inspired and challenged to do greater things for our church and for our God.

Enter Quietly Please Church At Communion

Janet Forrester Welsh

Candle glow and gleaming silver highlighted the soft lit sanctuary. The organ murmured in soft worship. The congregation sat hushed and still as the minister moved silently to the communion table. A communion service, doubly meaningful and significant, was about to begin; a service of World Wide Communion.

The minister lifted the bread from the table and asked that each one who partook do so individually as the plate was passed, thus symbolizing the individual need for Christ. As he lifted the wine he asked that each cup be held until all had been served that all might partake together, symbolizing unity . . . the corporate body of Christ.

At this time a new and significant step was added to the service. All who were of other nations came forward with the deacons of the church and each in turn drank from one silver goblet, symbolizing and bringing to realization in this place the ideal for which World Wide Communion is striving: Universal Unity, the brotherhood of man embracing one church in Christ.

This took place on World Wide Communion Sunday, October 7, 1956, at the Community Church of Elon College.

Think On These Things

A Devotional Meditation at the Eastern Virginia Woman's Conference

MRS. CLYDE FIELDS

Dr. Norman Vincent Peale, a well known New York minister, has written several popular books around the theme "The Power of Positive Thinking." One of these books bears this exact title.

Paul, in writing a letter to the Philippian church of the New Testament times, gives the Scriptural basis for Dr. Peale's books. Paul writes in Philippians 4:8, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

Here we find the power of positive spiritual and moral virtues. This is not a gospel of negation but a gospel of positive values. Here we have no list of forbidding "shalt nots" but a beckoning list of joy-producing positive virtues.

Truth has positive moral and spiritual values. The untrue has negative quality and value. Jesus said, "The truth will set you free." Truth sets us free from shallow and superficial thinking. Truth sets us free from the little suspicions, rumors, whisperings, and half-truths that fill the negative mind. A mind filled with truth has no time or room for the breeding of negative thoughts that lead to prejudice and hate. The negative mind filled with half-truths is like a swamp which breeds mosquitos. The positive mind filled with truth is like the beautiful lake with graceful swans swimming on its surface. Truth is light and a positive good. Untruth is darkness and negative thinking.

Honesty and Justice are positive moral and spiritual goods. They are produced when the mind is filled with sincerity and positive thoughts. Such a mind looks for honesty and integrity in others because one possesses such virtues within himself. To seek for the dishonest and the unjust in others is to find it but also to betray some inner lack within ourselves. When our minds and hearts seek honor and justice for our own moral code we do much to create a favorable environment for such to grow in the lives of others. The desire for honesty and justice helps to build bridges of brotherhood across racial and economic lines. There is much room for this positive virtue in our troubled times.

Lovely and of Good Report — The mind filled with a desire for the beautiful and the good has little time to seek the sordid and the ugly. Positive Christians spend so much time developing the good and the lovely that they have little time to spend with the negative. Magazines of a certain type make millions by spreading the rumor, the half-truth, the sordid, and the ugly. Such confidential inside low-downs on public people make money for the magazine, but plant distrust, suspicion and ugliness in the minds of the readers. This kind of negative cloudiness of mind appeals to the satanic and evil in us. Paul would have us see the rose as well as the thorn, the last chapter as well as the first, the saint hidden beneath the outer shell of frustrated human beings, and the transforming miracle that takes place when the positive grace of God drives out the negative blackness of negative lives.

Jesus practiced the power of positive good. He sought to fill himself and his friends with this radiant philosophy of life. His was the spirit-filled mind and heart that could look at a sinful Magdalene and find a potential Madonna once her mind and heart were changed.

As a man thinketh in his heart, so is he. May Christ give us the positive mind and heart that is able to think on positive moral and spiritual values so as to find the "power of positive living." Think on these things!

God, who touchest earth with beauty,
  Make me lovely, too,
With thy spirit recreate me;
  Make my heart anew.
Like thy springs and running waters,
  Make me crystal pure;
Like thy rocks of towering grandeur,
  Make me strong and sure.

God, who touchest earth with beauty,
  Make me lovely, too;
Keep me ever by thy spirit,
  Pure, and strong and true.

— Mary S. Edgar

Prayer: O God of Light and Truth, break in upon our darkness and self-content. Open our minds that we may think thy thoughts, and our hearts that we may love as Thou dost love. May truth be more precious to us than the approval of the world. Let prejudice and selfishness die out in us, and the open-mindedness of Jesus have right of way. Amen.

Study Your Schools

With its 650,000 members in 6,000 local associations,

The National Education Association, which is observing its Centennial through 1957, has published a 12-page leaflet, "To Consider Education in a Changing World," which is to help community groups in planning meetings on problems related to the schools.

Upon request, the leaflet is available without charge to community group leaders, club presidents, and members of program and education committees.

The leaflet contains outlines of seven topics and a plan for a review of the history of the schools in the local community. The emphasis in the leaflet is entirely upon examination of the community's own schools in the light of developments since the National Education Association was founded in 1857. The seven topics included are:

Manpower Shortage and Education
Our School Board at Work
Education for Leisure
School Building for Today
Education for Safe Living
Discipline for Today's Children
A School Program for Today

The NEA announces that the leaflet offers outlines for programs appropriate for meetings of civic and service organizations. It is addressed particularly to community group leaders.

Order from Centennial Office, The National Education Association, 1201 Sixteenth Street Northwest, Washington 6, D. C.

Summarized Treasurer's Reports

1955-56
EASTERN VIRGINIA

Receipts

Balance on Hand	$ 284.32
Women's Societies	4860.39
Young People	930.36
Juniors	418.22
Cradle Roll	403.03
Life Memberships	560.00
Memorials	280.00
Thank Offering (So. Africa)	1373.54
Conference Offering	129.82
District Rallies	165.94
Miscellaneous	51.60
	$9457.22

Disbursements

Convention Treasurer	$8727.89
Young People's Treasurer	32.50
Va. Council Church Women	50.00
Expenses	264.12
	$9074.51
Balance on Hand	$ 382.71

Mrs. George Cornell, Treasurer

NORTH CAROLINA

Receipts

Women's Societies	$10,728.09
Young People	20.70
Juniors	326.42
Cradle Roll	400.19
Conference Offering Women's Gift)	142.65
Rally Offerings (Ceylon)	206.59
Miscellaneous	74.75
	$11,899.39

Disbursements

Convention Treasurer:	
Missions	$ 7,370.50
Thank Offering	1,967.68
Life Memberships	660.00
Memorials	210.00
Woman's Gift	159.70
Miscellaneous	398.59
N. C. Council Church Women	50.00
Va. Council Church Women	5.00
United Church Women	162.46
Christian Children's Fund	120.00
Youth Fellowship	20.70
Expenses	774.76
	$11,899.39

Susie D. Allen, Treasurer

Directory — V

SOUTHERN CONVENTION — 1955-57

GENERAL OFFICERS

President — Mrs. F. C. Lester, 840 Sunset Ave., Asheboro, N. C.
Vice President — Mrs. Clyde Fields, 801 Sunset Ave., Asheboro, N. C.
Recording Secretary — Miss Susie Allen, 612 W. Lane St., Raleigh, N. C.
Corresponding Secretary — Mrs. Edward Bresko, 1638 Mt. Vernon St. Petersburg, Va.
Treasurer — Mrs. J. D. Strader, Sr., Box 767, Burlington, N. C.
Historian — Mrs. L. W. Stagg, 400 W. 34th St., Norfolk, Va.
Editor — Mrs. J. H. Booth, Jr., 143 Winchester Dr., Hampton, Va.

CHAIRMEN OF STANDING COMMITTEES

Spiritual Life — Mrs. Raye V. Knight, Chuckatuck, Va.

Friendly Service — Mrs. Clyde Fields, 801 Sunset Ave., Asheboro, N. C.

Life Memberships and Memorials — Mrs. Garland Spratley, Dendron, Virginia.

Interdenominational Cooperation — Mrs. Carl Wallace, 1910 Lyon Rd., Fayetteville, N. C.

Literature — Mrs. W. B. Williams, 1253 24 St., Newport News, Va.

Christian Family Life — Mrs. J. S. Rollings, Sr., Box 339, Suffolk, Va.

Visual Aids — Mrs. T. G. Humphries, Franklin, Va. (after Nov. 1)

Social Action — Mrs. David Shepherd, Box 105, Virgilina, Va.

Nominating — Mrs. H. G. Ballinger, Guilford College, N. C.

DEPARTMENTAL SUPERINTENDENTS

Young People — Mrs. R. E. Brittle, Route 3, Suffolk, Va.

Children—Mrs. Ellis N. Clark, Route 1, Box 610-A, Suffolk, Va.

Cradle Roll — Mrs. R. A. Whitten, Box 355, Winchester, Va.

EASTERN VIRGINIA
1956-57

GENERAL OFFICERS

President — Mrs. Ray Gordon, 218 Grace St., Suffolk, Va.

Vice President — Mrs. Raye Knight, Chuckatuck, Va.

Recording Secretary — Mrs. Alfred Ellis, R. F. D., Whaleyville, Va.

Corresponding Secretary—Mrs. Frank Lewis, 1628 Matthews Terrace, Portsmouth, Va.

Treasurer—Mrs. Samuel Frost, Route 2, Hickory, Va.

CHAIRMEN OF STANDING COMMITTEES

Christian Family Life — Mrs. J. Everette Neese, 1041 Bayview Blvd, Norfolk Va.

Interdenominational Cooperation — Mrs. Olin Pendleton, 129 Hardy Ave., Norfolk Va.

Life Memberships and Memorials — Mrs. Garland Spratley, Dendron, Va.

Spiritual Life — Mrs. E. G. Middleton, 3656 Amherst St., Norfolk, Va.

Visual Aids — Mrs. Shirley Holland, Windsor, Va.

Friendly Service — Mrs. Raye Knight, Chuckatuck, Va.

Literature — Mrs. William T. Harrell, Route 1, Suffolk, Va.

Social Action — Mrs. J. H. Lightbourne, Jr., Holland, Va.

DEPARTMENTAL SUPERINTENDENTS

Young People — Mrs. Jack T. Akin, Route 3, Norfolk, Va.

Children — Mrs. T. Hayes Holland, Franklin, Va.

Cradle Roll — Mrs. Allen Piland, Holland, Va.

DISTRICT SUPERINTENDENTS

Norfolk — Mrs. L. W. Vaughan, 730 Delaware Ave., Norfolk, Va.

Suffolk — Mrs. George Walls, Isle of Wight, Va.

Waverly — Mrs. J. W. Madren, 3003 Sherwood Lane, Hopewell, Va.

en's Officers

VALLEY OF VIRGINIA
1956-57

GENERAL OFFICERS

President — Mrs. Tom Good, Route 1, Broadway, Va.

Vice President — Mrs. E. J. Rohart, R, 2, Linville, Va.

Recording Secretary — Mrs. Shirley White, Broadway, Va.

Corresponding Secretary—Mrs. Harry Nelson, 12 Richards Ave., Winchester, Va.

Historian — Mrs. B. F. Frank, Park View, Box 85-A, Harrisonburg, Va.

CHAIRMEN OF STANDING COMMITTEES

Spiritual Life — Mrs. R. A. Whitten, Box 355, Winchester, Va.

Family Life — Mrs. C. L. Whitlock, Box 178, Winchester, Va.

Interdenominational Cooperation — Mrs. K. B. Dofflemyer, Elkton, Va.

Literature — Mrs. Floyd Showalter, Route 1, Linville, Va.

Life Memberships and Memorials — Mrs. Pearl Painter, Route 3, Luray, Va.

Visual Aids — Mrs. Owen Comer, Shenandoah, Va.

Social Action — Mrs. Dewey Dofflemyer, Route 2, Elkton, Va.

DEPARTMENTAL CHAIRMEN

Young People — Mrs. James Frazier, Elkton, Va.

Juniors — Mrs. Frances Kagey, New Market, Va.

Cradle Roll — Mrs. Andrew Vincent, 375 Gray Ave. Winchester, Va.

DISTRICT SUPERINTENDENTS

1 — Miss Gene Fahenstock, R 2, Harrisonburg, Va.

2 — Mrs. Carroll Monger, Elkton, Va.

3 — Mrs. Kermit Kibler, Stanley, Va.

4 — Mrs. Stanley Lohr, Broadway, Va.

5 — Mrs. Delia Johnson, 256 Parkway, Winchester, Va.

NORTH CAROLINA
1956-57

GENERAL OFFICERS

President — Mrs. H. E. Robinson, 522 Parkview Dr., Burlington, N. C.

First Vice President — Mrs. John R. Lackey, 637, S. Sunset Dr., Winston Salem 7, N. C.

Second Vice President — Mrs. Carl Wallace, 1910 Lyon Rd., Fayetteville, N. C.

Recording Secretary and Historian — Mrs. Bland A. Leebrick, Route 1, Gibsonville, N. C.

Corresponding Secretary — Mrs. William T. Scott, Sr., Elon College, N. C.

Treasurer — Miss Susie D. Allen, 612 W. Lane St., Raleigh, N. C.

DEPARTMENT CHAIRMEN

Spiritual Life — Mrs. Carl Wallace, 1910 Lyon Rd. Fayetteville, N. C.

Stewardship — Mrs. Lowell Smoot, Route 1, Henderson, N. C.

Christian Education — Mrs. Bill Simmons, R., Pittsboro, N. C.

Missionary Education — Mrs. J. R. Ellis, 36 Davie Circle, Chapel Hill, N. C.

Social Action — Mrs. Vance Pegram, Guilford College, N. C.

Friendly Service — Mrs. John R. Lackey, 637 S. Sunset Dr., Winston Salem, 7, N. C.

DISTRICT CHAIRMEN

Asheboro — Mrs. J. C. Newell, Route 1, Box 288, Ramseur, N. C.

Burlington — Mrs. John W. Long, Route 7, Burlington, N. C.

Greensboro — Mrs. J. C. Crews, Walnut Cove, N. C.

Halifax — Mrs. Frank Tuck, Nathalie, Va.

Henderson — Mrs. J. L. Read, Norlina, N. C.

Raleigh, — Mrs. Robert S. Smith, 2236 Cranford Rd., Durham, N. C.

Sanford — Mrs. R. M. Cline, Box 133, Sanford, N. C.

World Community Day

MRS. CARL WALLACE
Chairman Interdenominational Cooperation Southern Convention

On Friday, November 2, 1956, the theme for World Community Day will be, "For the Sake of My Brethren, My Kinsmen." In observance of this day United Church Women will place special emphasis on our Christian World Relations Program in developing international understanding; in relieving suffering and need through financial and material aid; and in supporting the ongoing Christian Woman's Action Program for World Peace which will be provided on this occasion.

World Community Day is one of the three special days sponsored by United Church Women and should be observed interdenominationally wherever possible. If your Fellowship is located where there is a Council of Church Women you should be notified of a program planned by the Council. If there is no Council near, you may have to take the initiative in planning a World Community Day Program either for your own group or for all the church women of your community.

Material should be ordered immediately from: Central Department of Publications and Distribution, National Council of Churches of Christ in the U. S. A., 120 East 23rd Street, New York 10, N. Y.

Mrs. George Cornell, retiring Eastern Virginia TREASURER, told her successor that "the first five years are the hardest." Of her thirty-nine churches thirty-eight paid on apportionment, thirty-seven gave to Thank Offering, and thirty-three gave either Life Memberships or Memorials, or both. That is a good record.

VALLEY OF VIRGINIA
Receipts

Balance on Hand	$ 183.04
Received from Churches	1144.54
	$1327.58

Disbursements

Convention Treasurer	$1162.28
Expenses	47.26
	$1209.54
Balance on Hand	$ 118.04

Mrs. J. E. Bryant, Treasurer

ROCKY FORD CHURCH

Our people at Rocky Ford church in the beautiful Blue Ridge mountains of Virginia just across the line from Mt. Airy, North Carolina, are now enjoying their new $7,200 church building.

Those who have seen the old building clinging to the mountain-side are aware that the church needed a new building, and our women gave a Thank Offering to help them build.

Their minister, Dwight W. Moore, a student at Elon, reports that the average attendance last January was twenty-one, and that in August it was sixty-three. The record attendance during the summer was sixty-eighth.

Rocky Ford and Elk Spur are isolated from our other churches by long distances, but the good wishes of people all over Virginia and Carolina go to them as they start on the new experiences in their new church.

Eastern Virginia

CONFERENCE TO MEET

James H. Lightbourne, Jr., Secretary

The one hundred thirty-sixth annual session of the Eastern Virginia Conference of Congregational Christian Churches will be held on Wednesday and Thursday, October 31 and November 1, at the Suffolk Christian Church, Suffolk, Virginia. The opening session will begin at 2 p.m. on Wednesday afternoon, October 31.

Churches are urged to write to Rev. George D. Alley, Suffolk Christian Church, Suffolk, Virginia giving the number of persons expected to be present for the evening meal on Wednesday and the noon meal on Thursday and the number of persons, if any, desiring overnight accomodations.

Historical Society Memberships

Someone has said, "There was a woman at the beginning of all great things." It seems as if Mrs. W. W. Sellers of Burlington, chairman of the newly organized Historical Society of the Southern Convention, is the right person for the job. She has worked during the summer to get the History Room at Elon College ready for use, and she did an excellent job of presenting the whole matter at the N. C. Woman's Conference. In fact, following her talk, an offering of more than one hundred dollars was received for the History Room!

"Never underestimate the power of a woman" is a popular saying. Mrs. Garland Spratley demonstrated the validity of that at the Eastern Virginia Woman's Conference. She was determined to get 20 charter memberships in the Historical Society — and get them she did!

Mrs. Minnie Hensley, Valley chairman, was in California, but sent the Conference her membership and one for her father — and thus sparked others to do likewise.

New charter memberships for the Historical Society received at the woman's meetings are listed below:

EASTERN VIRGINIA

Mrs. John Artz — Eure's
Mrs. C. T. Baker—Bethlehem (Nans.)
Mrs. John W. Balint — Bethlehem (Disp.)
Mrs. A. P. Beale — Windsor
Mrs. W. B. Evans — South Norfolk
Mrs. Ray F. Gordon — Suffolk
Mrs. Edward T. Johnson — Bethlehem (Nans.)
Mrs. I. W. Johnson
Mrs. C. W. King—Bethlehem (Nans.)
Mrs. Raye V. Knight — Oakland
Mrs. J. C. Matthews — Berea (Nans.)
Mrs. A. C. Moore—Bethlehem (Nans.)
Mrs. Ethel H. Parker — Oak Grove
Mrs. O. B. Pendleton — First,Norfolk
Mrs. Dana B. Saunders — Antioch
Mrs. L. W. Vaughan, Jr. — Christian Temple
Mrs. George Walls — Isle of Wight
Mrs. J. H. Watson—Christian Temple
Mrs. M. J. W. White — Christian Temple
Mrs. S. C. Whitehurst — Great Bridge

VALLEY OF VIRGINIA

Mrs. J. E. Bryant — New Hope
M. A. Dofflemyer — Bethel
Mrs. Thomas W. Good — Bethlehem
Mrs. Minnie D. Hensley — Bethel
Mrs. Edgar Nelson — Winchester
Mrs. Cecil Whitlock — Winchester
Rev. Robert A. Whitten — Winchester

NORTH CAROLINA

Mrs. C. C. Bridges — Sanford
Mrs. R. M. Cline — Sanford
Mrs. R. W. Isley — Hines' Chapel
Rev. Bland A. Leebrick — Apples' Chapel
Rev. John P. Littiken — Hines' Chapel
Mrs. Leta W. Moffitt — High Point
Mt. Auburn Women's Fellowship
Mrs. Will B. O'Neill — Sanford
Mr. and Mrs. Rex. G. Powell — Wake Chapel
Rev. Lowell A Smoot—Liberty Vance
Miss Stella Stout — Sanford
Rev. and Mrs. W. E. Wisseman — Greensboro

DATES TO REMEMBER

Fall Conferences:

30 — Virginia Valley Central Conference, Linville, Va. Mr. Clarence A. Phillips, President.

October 31-November 1 — Eastern Virginia Conference, Suffolk, Va., Mr. W. B. Williams, President.

November 6 — Eastern North Carolina Conference, Christian Light, near Fuquay Springs, N. C., Rev. Carl Wallace, Pres.

November 7 — Western North Carolina Conference, Hanks Chapel, near Pittsboro, N. C., Rev. L. M. Presnell, President.

November 8 — North Carolina & Virginia Conference, Hines Chapel, near McLeansville, N. C., Dr. H. E. Robinson, President.

MEDITATION

Valley Of Virginia Women's Conference

MRS. ROBERT A. WHITTEN

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. — Philippians 4:8

This verse of Scripture has given us our Fellowship theme for the year. It also led to the theme for our meditation this morning. As I pondered the writer's admonition to the Philippians I became aware of our own need today. It might well be a modern message to our Congregational Christian Fellowship.

THINK — That is a good word! How many of us really take time to think! The tempo of living has increased until most of the time we feel driven. We work at one job while at the very same minute we are planning the next undertaking.

No time — No time — No time!

All of us are busy — Doing what?

There is danger of living so intensely that we even lose a sense of the presence of God. We need those moments of spiritual refreshing that come in quiet meditation. We need to experience what the Psalmist meant when he said "Be still and know that I am God." We need time, in the rush of things, to possess our souls.

Our lives are crowded with so many things that there is danger of losing sight of the most important things of life. As the poet has said:

I need wide spaces in my heart
Where Faith and I can go apart
  And grow serene.
Life gets so choked by busy living.
Kindness so lost in fussy giving
  That Love slips by unseen.

On many occasions Jesus withdrew to commune with his Father. He called his disciples apart, not only to rest and build up the physical reserve that had been broken down, but also to strengthen their purposes, re-establish their ideals and help give them the right attitude toward their task.

Our ability to help others depends upon the poise and serenity which is ours from quiet meditation and communion with God. The finer things of life grow slowly. Profound thoughts develop during hours of meditation. It is said that Einstein's greatness may be attributed to the fact that he spent a great deal of time alone. Eight of Beethoven's best known compositions were produced after he was deaf. Much of his time he spent alone.

"Be still and know" — for in these quiet stillnesses there comes the certain knowledge — God. We need to approach God with unhurried calm — free our minds of our own ideas and open them attentively to Him.

This awareness of His presence is ours more often when we leave off our petitions and seek God in an attitude of listening. Then a sense of his presence is borne in upon our consciousness. "Closer is He than breathing and nearer than hands and feet."

At such times we are no longer seeking Him but are being found by Him. We listen, and He speaks to us. New insights and new revelations come: feelings of fear, futility and dissatisfaction vanish.

It is from such experiences as these that the child of God emerges, stronger, better able to meet the experiences of the day, and to say:

Lead forth my soul, O Christ,
  One with thine own,
Joyful to follow thee
  Through paths unknown!
In thee my strength renew;
  Give me thy work to do!
Through me thy truth be shown,
  Thy love made known.

Would that the women of our Fellowship took more time to "Be still and know."

PRAYER

O God, in restless living
We lose our spirits' peace.
Calm our unwise confusion,
Bid Thou our clamor cease.
Let anxious hearts grow quiet,
Like pools at evening still,
Till thy reflected heavens
All our spirits fill.

Teach us, beyond our striving,
The rich rewards of rest.
Who does not live serenely
Is never deeply blest.
O tranquil, radiant Sunlight
Bring thou our lives to flower,
Less wearied with our effort,
More aware of power.

Receptive make our spirits,
Our need is to be still;
As dawn fades flickering candle
So dim our anxious will.
Reveal thy radiance through us,
Thine ample strength release.
Not ours but thine the triumph,
In the power of peace. Amen.

(Harry Emerson Fosdick)

Elon College Is Still Growing

L. E. SMITH, PRESIDENT

The Registar, Miss Hazel Walker, reports that to date 1,356 students have enrolled for this quarter. That is 239 more than a year ago. Seventeen states, the District of Columbia, and six foreign countries are represented.

There are twenty-one denominations represented. The Baptists lead with 397, the Methodists are second with 325, and the Congregational Christians number 191. There are 144 Presbyterians, 52 Catholics, 37 Evangelical and Reformed, and smaller numbers from other church groups. Students from Alamance County number 780, which accounts for the larger numbers of Baptists, Methodists, and Presbyterians. We are very happy to have these fine young people on our campus, but we do seriously wish that our own Church were represented by larger numbers.

I earnestly appeal to the ministers and churches to use their wise influence in getting our own young people to attend Elon. We have a good school — as good as any. We have good dormitories and an excellent dining hall, and the meals are highly acceptable to faculty and students.

DECLARATION OF PURPOSE

Increased interest in Elon College, our college, on the part of the churches of the Southern Convention is noted with gratification and joy. This increased interest is evidenced by the united undertaking on the part of the churches by states to secure $300,000 for the college to assist in the present development program. This amount has been apportioned to the churches by the assistance of Superintendent W. T. Scott and his office. The definite amount apportioned to each conference has been arrived at by a common formula. For several months officials of the Convention and local conference have been appealing to the churches to accept their quotas and signify their purpose to pay the same by signing a Declaration of Purpose and forwarding the same to the Convention Office or the President's office at the college. It is encouraging to know the large number of churches that have already accepted their apportionments and signified their purpose to pay.

We are now beginning what we hope will be the final stage of this undertaking on the part of our churches. It is encouraging to note approximately 40% of the amount is now definitely pledged. The Superintendent of the Convention office has expressed the feeling that at least 60% of the churches have already reached a conclusion to do their share in this tremendous program projected by our college.

DECLARATIONS SIGNED
October 8, 1956

CAROLINA HALL	Amount
Eastern North Carolina Conference:	
Damascus	$ 465.50
Antioch	451.50
Youngsville	300.00
Auburn	759.50
Hayes Chapel	362.25
New Hope	1,048.25
Hope Mills	414.75
Eutaw Community	595.00
Bethlehem	294.00
Clayton	600.00
Henderson, First	2,308.00
Mt. Auburn	1,120.00
Martha's Chapel	297.00
Church of Wide Fellowship	2,289.00
Beulah	1,137.50
Moore Union	392.00
Wake Chapel	4,079.25
Fullers Chapel	708.00
TOTAL:	**$17,621.50**
Western North Carolina Conference:	
Pleasant Union	673.75
Pleasant Ridge	1,300.00
TOTAL:	**$ 1,973.75**
North Carolina and Virginia Conference:	
Union	1,500.00
(Personal)	500.00
United	1,459.50
Haw River	1,534.75
Pfafftown	463.75
Greensboro, First	5,887.00
Bethel	1,034.25
Center	281.75
Mt. Zion	1,000.00
Salem Chapel	740.00
Shallow Ford	1,800.00
Church of the Covenant	175.00
Burlington, First	10,000.00
Zion	175.00
Belews Creek	834.75
Monticello	822.50
Beverly Hills	886.00
Lebanon	939.75
Lakeview	218.75
Hebron	300.00
Elon College	4,392.50
TOTAL:	**$34,945.25**

VIRGINIA HALL	Amount
Eastern Virginia Conference:	
Suffolk Christian	10,000.00
Union	2,019.00
Windsor	2,841.00
Franklin	6,213.00
Isle of Wight	500.00
Ingram	1,748.25
TOTAL	**$23,321.25**
Valley of Virginia Conference:	
Bethel	912.00
Antioch	900.00
Newport	550.00
Winchester	2,950.50
TOTAL:	**$ 5,312.50**
Total Pledged for Carolina Hall:	**$54,540.50**
Total Pledged for Virginia Hall:	**$28,633.75**

APPORTIONMENT GIVING

Previously Reported:	**$18,527.10**
Eastern North Carolina Conference:	
Morrisville	12.61
Mt. Auburn	10.28
New Hope	55.00
Pope's Chapel	5.00
Wake Chapel	471.36
Eastern Virginia Conference:	
Bethlehem (Nans.)	160.79
Holland	121.00
Mt. Carmel	19.87
Rosemont	212.00
Oak Grove	36.00
Portsmouth: Elm Ave.	60.00
North Carolina and Virginia Conference:	
Danville	71.00
Mt. Zion	12.17
Western North Carolina Conference:	
Pleasant Grove	20.00
Virginia Valley Conference:	
Antioch	54.73
Bethel	41.73
Wood's Chapel	4.00
TOTAL:	**$1,367.54**
GRAND TOTAL:	**$19,894.64**

The Shepherd Psalm

Background Scripture: Psalm 23.
Devotional Reading: Ezekiel 34:11-16.
Memory Selection: **The Lord is my shepherd.** Psalm 23:1.

The Twenty-third Psalm is the world's best-known and best-loved section of Scripture. In my mother's old Bible, the page on which it was printed was just about worn out. She had turned to that more than to any other place. Henry Ward Beecher called this Psalm "the nightingale of the Psalms." Then he went on to say in his inimitable way, "It has charmed more griefs to rest than all the philosophy of the world. It has remanded to the dungeon more felon thoughts, more black doubts, more thieving sorrows than there are sands on the seashore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the hearts of the sick, of captives in dungeons, of widows in their pinching poverty and griefs, or orphans in their loneliness. Dying soldiers have died easier as it was read to them; ghastly hospitals have been illuminated; it has visited the prisoner and broken his chains, and like Peter's angel, led him in imagination and sung him back home again. It has made the dying Christian slave freer than his master, and consoled those, whom dying, he left behind, mourning not so much that he was gone as because they were left behind and could not go. Nor is its work done. It will go on singing to your children and my children, and to their children, through all generations of time; nor will it fold its wings till the last pilgrim is safe, and time is ended; and then it shall fly back to the bosom of God, whence it issued and sound on, mingled with the sounds of celestial joy which make heaven musical forever." Sounds pretty good, doesn't it? And it is true.

WHO THE SHEPHERD IS
PSALM 23:1

"The LORD is my Shepherd." Where shall we put the emphasis in this brief and beautiful sentence? Perhaps on the word LORD. The infinite God, the Lord of creation, the Sovereign of the universe — it is with this Supreme Being that we have to deal, and with whom we can have fellowship and from whom we can get help. And the words, The LORD IS, is a venture of faith. It bears witness to our faith in the Living God.

Perhaps the emphasis should be on the word SHEPHERD. The Lord is Shepherd. In spite of evidences sometimes to the contrary, the universe is friendly. The Creator and Sustainer and Sovereign of the universe has the "shepherd heart." He cares, He is concerned, He has compassion, He loves, He gives himself. It is this aspect of the Lord which removes fear and inspires confidence and love.

Or should the emphasis be upon the word MY? The Lord is MY Shepherd. What difference does it make if the Lord is A Shepherd, if He is not MY Shepherd? Religion here becomes warm, personal, vital, a matter of fellowship between God and us. Knowledge about the Shepherd can never be a substitute for knowledge of the Shepherd.

WHAT THE SHEPHERD DOES
PSALM 23:2-6

He Gives Rest. "He maketh me to lie down in green pastures." Here is a symbol of rest. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." said Jesus that Great Shepherd of the sheep. "Casting all your care upon him for he careth for you" said Peter. Confidence in Christ and companionship with Christ bring rest and serenity of spirit to those who are his sheep.

He Gives Satisfaction. "Green pastures," "still waters" remind us of the word of Christ that Great Shepherd of the sheep who said that He was "the bread of life" and "the water of life." The bread, which if a man ate, he would not hunger, and the water, which if a man drank, he would not thirst. Here is satisfaction for our deepest needs, our deepest hungers. As the hymn-writer put it, "Thou O Christ art all I want, more than all in Thee I find."

He Gives Restoration. "He restoreth my soul." This can be taken in a double sense: restoration in the sense of rest or renewal of spirit alluded to in the first section of this paragraph. And restoration in the sense of making new. "If any man be in Christ Jesus he is a new creation" or new creature. One of the amazing and thrilling things about Jesus Christ is his power to make men new, to break the bondage of bad habits, to release from the tyranny of sin, to transform life. Christ can take broken lives and make them new. He can do more than reform folks; he can transform them. He restores the soul.

He Gives Leadership or Guidance. He leadeth me beside still waters, He leadeth me in the paths of righteousness for his name's sake." "If any will to do his will he shall know" said Jesus. When He was here on earth the Good Shepherd guided and led his follewers into great experiences, and into new truth, and on new adventures in living. And he never led them amiss. Here is one Leader we can safely trust and follow. And he promised his followers that he would send his Spirit to guide them into all truth. The Good Shepherd leadeth forth his sheep and goeth before them.

He Gives Comfort. "Yea, though I walk through the valley of the shadow of death, (the words thus translated really mean the "deep shadow") I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." Here is a faith and a confidence that drives out all fear. "Thou art with me" — the sense of the divine presence steadies and sustains us when the deep shadows come, not only the shadow of death, but the shadows of life. This sense of the divine presence, this confidence in the divine protection and providence, brings comfort. And it should always be remembered that the word "comfort" comes from the root word "fort" meaning strength. To comfort really means to make strong, to put heart into one, to inspire with courage and fortitude.

He Gives Joy. "Thou annointest my head with oil; my cup runneth over." Here is a symbol of the joy which the world cannot give or take away. In his presence there is fulness of joy. The table in the presence of one's enemies enters into this joy. He is a God of boundless benevolence, as well as a protector and guide. It is also a symbol of the confidence and courage and even cheer which one can have in the presence of the enemies of righteousness, when his life is grounded in the goodness of God.

He Gives Eternal Life. "And I will dwell in the house of the Lord for-

— Continued on Page 15

SUNDAY SCHOOL LESSON

OCTOBER 28, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Remember The "Special"

OUR CHILDREN'S HOME NEEDS IT

JOHN G. TRUITT

Dear Friends:

Notice that herewith is the first of the 52 reports which are to be made in our new fiscal year 1956-57. I am glad it is such a good report. It is to be hoped that with Thanksgiving coming soon we shall be able to get a good start on our new year, and that we shall be able to pay all our bills in this calendar year — the Golden Anniversary year of our Home's existence.

So far we have received from 36 contributors to the special Golden Anniversary fund $1,501.00.

Let me make a suggestion to all our churches. (1) Pay your apportionments in full. (2) Take a Thanksgiving offering as a special offering for the Home for Children. This Thanksgiving offering may be used to count on the "authorized special." An account is kept in our office of all moneys received by the Children's Home from organizations, and individuals of each of the churches with the hope that the $25,000.00 "authorized special" may be received in addition to the apportionment.

This is the situation: The Southern Convention, realizing that it takes around $75,000.00 per year to maintain the Home for Children, voted $20,000.00 as apportionment and $25,000.00 as an authorized special to be raised from the churches and their members. Thus, when you pay your church's entire apportionment, if you wish to meet the Southern Convention's request, you are just about half way. And if the churches raise the entire amount it is only $45,000.00 of $75,000.00 required. That still leaves $30,000.00 for friends from other denominations to give us. If our church folks would give as much as one dime a month . . . Come on, we can do it if we want to and make it possible to run this Home without so much begging.

It would give the superintendent time to do a better job by each child here. So plan in every church to give the people a chance to make a worthwhile contribution to this needy and worthy work. I have had enough experience to know that people are ready to help little, homeless, helpless, abused, neglected children. They are not going to withhold a dollar nor five dollars if they know the need of hungry, homeless children right in our midst. A dime a month — it is a pittance — but it is much more than we are now giving. This Thanksgiving let's give an offering beyond our apportionment for this Home for homeless, needy children left in the hands of our church.

HAVE YOU MADE YOUR

GOLDEN

ANNIVERSARY

GIFT

TO THE ORPHANAGE?

DON'T FORGET

REPORT FOR OCTOBER 8, 1956
MONTHLY OFFERINGS

Eastern North Carolina Conference		
Morrisville	$ 8.00	
New Hope	49.00	
Wake Chapel	89.10	$146.10
Eastern Virginia Conference		
Bethlehem (Nans), S.S.	58.21	
Norfolk, Bay View	86.00	
Rosemont	76.00	
Oak Grove	8.00	
Portsmouth, Elm Ave.	22.00	250.21
North Carolina and Virginia Conference		
Danville	54.00	
Greensboro, Calvary, S.S.	20.00	
Hebron, S.S.	10.00	84.00
Western North Carolina Conference		
Pleasant Grove	20.00	
Zion	30.00	50.00
Virginia Valley Conference		
Wood's Chapel	4.00	4.00
Total		$ 534.31

SPECIAL OFFERINGS

Mr. and Mrs. D. M. McLelland, Elon College, N. C.	$ 10.00
Vanceville Sunday School, Tifton, Georgia	3.00
Jr. Baraca Class, Holy Neck Christian Church	7.50
A. S. Dunn, Lynchburg, Va.	3.00
R. H. Coble and family, Burlington, N. C., Thanksgiving Offering	10.00
Lt. and Mrs. D. A. Joyner, Loving AFB, Maine	30.00
The Exchange Club of Elon College, N. C.	45.00
Mary Sue Brittle S.S. Class, Bethlehem, Nans, Church	5.00
Happy Sharer's Club, Greensboro, N. C. (for shoes)	10.00
H. O. Byrd, Suffolk, Va.	10.00
Special Gifts	431.18
Total	$ 564.68
Total for the Week	$1,098.99
Total for the Year	$1,098.99

Mrs. Ramona Deitemeyer, "Mrs. America of 1955-56", displays the award plaque presented to almost 300 TV stations by the Luthern Church Missouri Synod, producers of "This Is The Life," for the stations' public service contribution to the religious life of their communities in presenting the inspirational TV series. The award is the church's way of recognizing the television industry on the occasion of the 4th Anniversary of "the world's most televised program."

Mrs. Deitemeyer, of Lincoln, Nebraska, was featured in the one episode of "This Is The Life," which departed from the dramatic story form in a panel discussion of "The American Family — Can Religion Hold It Together?"

THE DARING DOCTRINE was the sermon topic of Dr. Louis Schulz at our Winter Park, Florida, church September 30. The bulletin for the day told of Family Night suppers for $.50 per family, and ten cents per person.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

ever." Even in that day far from the coming of that Great Shepherd who is the resurrection and the life, this man sensed the power of the Living God to conquer the thing called death. God's goodness and power and love were not confined to this world; they were constant, continuing factors in the world to come.

Interfaith Marriages

In the October REDBOOK is a very illuminating article on "How Successful Are Interfaith Marriages." The writer is Norman M. Lobesenz who made a serious study of the matter, and gives much factual material.

Estimates are that one of five marriages today are between people of different religious faith. This does not include marriages by different Protestant groups.

Most religious groups take a firm stand opposed to such marriages, the Roman Church even excommunicating those who marry without permission.

The first conclusion reached in the study is that interfaith marriages have greater strain and stress than others. Such marriages are two or three times as likely to end in divorce. Example: "A survey of 6,548 families in Spokane, Washington, found a divorce of 3.8% among Catholics, 10% among Protestants, 17.4 per cent in mixed marriages and 23.9 per cent where there was no religious faith.

A second conclusion is that any couple that is aware of the problems involved and approaches them intelligently can confidently expect to have a successful inter-faith marriage.

Third, there is much reason to believe that many difficulties do not stem from basic religious difficulties but from family pressures.

And, fourth, if a man and woman of different faiths love each other and create a home of the same basic ethical values, their children can be happy no matter what denominational label they carry.

SCHOOL DAZE

Little Jimmy was obviously upset. "Dad, I want to go to another school."

"What's the matter, son?" his father asked with concern. "Don't you like the teacher?"

"No, I don't. She's trying to confuse me."

"What do you mean, son?"

"Yesterday she said five and five was 10. Today she said it was six and four."

MODEL HUSBAND

Here's what F. G. Kernan calls a model husband:

He's modest, he's willing,
He never acts bold;
He'll wash up when asked
And dry up when told.

YOUNG PEOPLE in Eastern Virginia have been active, reports their superintendent Mrs. Clyde Fields: 125 went to Moonelon, one to the National P. F. meeting in Crete, Nebraska, with way paid by conference fellowship; twenty-six groups used mission study books; twenty -five used youth packets; seventeen sent friendly service gifts; and by September 15 their treasurer had received $1,095.10.

* * *

The report of the VALLEY president, Mrs. C. L. Whitlock, shows that 448 women are enrolled in fifteen societies, that ten societies used the packets and eight the study books, that all had planned devotionals at each meeting, that ten had Bible study, ten sent friendly service gifts; eleven observed World Day of Prayer, three World Community Day and three May Fellowship; thirteen churches have young people's groups, eleven cradle roll, and two work with children in missionary study and giving.

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

Worship Service At Virginia Valley Women's Conference

Theme: "Be Still and Know"

MRS. R. A. WHITTEN

QUIET MUSIC — Penitence (No. 242 in The Pilgrim Hymnal)

MEDITATION (To be read silently during the music)

Lord, I have shut the door,
Speak, now the word
Which in the din and throng
Could not be heard;
Hushed now my inner heart,
Whisper Thy will,
While I have come apart,
While all is still.

Lord, I have shut the door,
Strengthen my heart;
Yonder awaits the task —
I share a part.
Only through grace bestowed
May I be true;
Here, while alone with Thee,
My strength renew.

CALL TO WORSHIP

Be still and know
That God is in his world,
God speaks, but none may hear
That voice except he have
The listening ear. — Georgia Harkness

HYMN

Spirit of God descend upon my heart,
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

Teach me to feel that thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of understanding prayer.

SCRIPTURE: Selected verses from the Psalms

My soul, wait thou in silence for God only; for my expectation is from him.
As the hart panteth after the water brooks, so panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
Have mercy upon me, O God, according to thy loving kindness:
According to thy tender mercies blot out my transgressions.
Create in me a clean heart, O God; and renew a right spirit within me.
Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

PRAYER LITANY:

Leader: O Master of our lives, thou who didst find help through communion with the Father,
Group: **Help us to be willing to tarry awhile with thee.**
Leader: Thou who didst find strength in seclusion,
Group: **Grant us a renewal of our spirits.**
Leader: Thou who speakest not in the earthquake, wind, or fire, but in the still small voice,
Group: **Save us from a feeling of futility.**
Leader: Thou whose voice didst still the angry waves,
Group: **Bid our anxious fears subside.**
Leader: Thou who didst heal the broken spirits of men,
Group: **Calm our troubled minds and hearts.**
Leader: Thou who dost speak above the storm and stress of life,
Group: **May we hear thy voice above the clamor and the strife.**
Leader: Thou who canst give a peace which the world cannot give,
Group: **Grant us the serenity which comes only from communion with thee. Amen.**

SPECIAL MUSIC

MEDITATION (For this see page 7)

HYMN: DEAR LORD AND FATHER OF MANKIND

Dear Lord and Father of mankind,
Forgive our fev'rish ways.
Reclothe us in our rightful minds;
In purer lives thy service find,
In deeper rev'rence, praise.

Drop thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

CLOSING PRAYER (See page 7)

Elon College Library

The Christian Sun

Box 555
Elon College Library X

VOLUME 108 OCTOBER 23, 1956 NUMBER 40

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

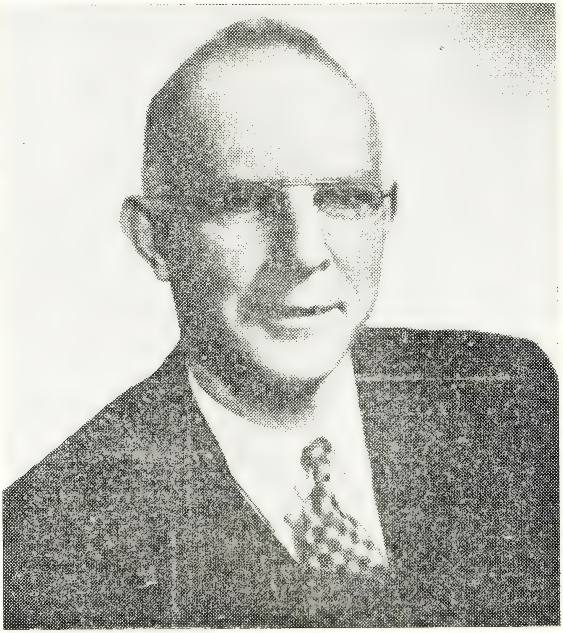
THIS WEEK

Governor's Address 5
Conferences . . . . 8 & 9

NEXT WEEK

Our Children's Home Special

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.



DR. FRED HOSKINS

The denominational guest speaker at our fall conferences will be Dr. Fred Hoskins, minister and secretary of the General Council of Congregational Christian Churches. Born in Illinois, educated at Illinois College, Yale Divinity School, and Chicago Theological Seminary, Dr. Hoskins has served churches in Connecticutt, Maine, Iowa, Colorado and Illinois. This year he left the ministry of Oak Park, Illinois, to accept the position with the denomination which Dr. Douglas Horton vacated to become Dean of Harvard Divinity School.

This will be Dr. Hoskins' first visit to the Conferences of the Southern Convention, and our people are looking forward to meeting him and hearing his message to the churches.

Here And There Among The Churches

DR. W. W. SLOAN, professor at Elon College and world traveler, was the guest speaker at the Laymen's Fellowship meeting in Palm Street church, Greensboro, last Saturday evening.

ATTENDING ANNUAL MEETING of the N. C. Society for Crippled Children and Adults at Fayetteville October 13 were Mrs. F. C. Lester, a member of the Board of Directors, and Roger Gibbs of Southern Pines. These were members of our churches recognized among the people there. Mr. Gibbs, former field worker for Elon, is now minister of music for our Church of Wide Fellowship, and a teacher of private pupils and teacher of music in public schools.

IN DURHAM our church has recently elected officers for church and Sunday school, adopted a budget of $22,000, begun a Colony of church visitation, studied the work of the Home Boards in Wednesday evening meetings, told the story of the church in pictures, and the Pilgrim Fellowship is sponsoring a Home-Coming for O'Kelley's Chapel on October 28. Miss Mary Ann Harrell, daughter of Dr. S. C. Harrell, is a member of the Board of Junior Deacons.

IN RALEIGH the children in grades one through six attend the worship part of the church service and then go to their classrooms for stories, crafts, art work, nature study, interest projects, and quiet games. Good leadership makes this a valuable part of Christian education, and permits the children to share in the church service, also.

A HOME FOR CHILDREN is the new name for what we have known for fifty years as The Christian Orphanage. It may take us a little while to get used to the new name, but all women like to change their names. Guess we can learn to say: "Our Home for Children" just as easily as we said, "Our Orphanage." And it will continue to be a challenge to us to make it a good home.

MRS. F. CUSHING FOSS, speaker at the recent women's conference, writes: "My trip to the Southern Convention was certainly an interesting experience for me. We have so much in common — your Christian heritage seems similar to our Congregational background."

PLEASANT HILL MAKING PROGRESS

Mrs. B. D. Hargis

The revival meeting began at Pleasant Hill Congregational Christian Church in Alamance county, Sunday morning, September 2, with a good attendance of members and friends, and with the pastor, Rev. M. A. Pollard conducting the service.

Rev. Norman Carter, a young minister of Greensboro and a former member of Pleasant Hill, preached Sunday afternoon and each evening during the following week. The pastor closed the series on the next Sunday morning, and received two people into the membership at that time. Two others had been received a few weeks previously.

All the sermons were inspiring; the minister appeared to be filled with the spirit and spoke with zeal; and the congregation recognized the presence of Christ. There were five confessions of faith, and a number of rededications. We feel that the church was greatly revived and is now ready to go forward into greater work for the Master during the coming years.

Recently our pastor conducted a most impressive baptismal service at the pond of Rev. M. L. Fogleman. There were many people present to share in this service.

A new well is now supplying the parsonage with water, and we are still looking forward to the building of a new church.

STANLEY SNEAD LICENSED

H. S. Hardcastle

A service of licensure was held in the Damascus Congregational Christion church of Sunbury on Sunday afternoon, Sept. 23 at 3:00, at which service Stanley S. Snead was licensed to preach the Gospel. The committee on licensure was composed of the following ministers appointed by the president of the Conference: H. S. Hardcastle, chairman of the committee on ministerial education, James H. Lightbourne Jr., secretary of the Eastern Virginia Conference, W. A. Grissom, pastor of the Windsor Parish, and Raymond Grisson, pastor of Holy Neck Congregational Christian church. All of these men took part in the service. Mr. Snead delivered a meditation, "Steady on the Course," and Mrs. Jackson a member of the choir sang a solo as a part of the worship service. Reverend William Grissom presented Mr. Snead to the committee for licensure. Mr. Snead taught last year in the Windsor High School, was a member of the Windsor church, and was quite active in its work and worship, and it was most appropriate that he should be presented by Mr. Grissom.

Mr. Snead is highly regarded by the people of the Damascus church and the community, and the church is showing signs of life and growth under his leadership. He plans to take further training in seminary work later on.

Volume 108 Number 40

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

THE CAUSE OF CHRIST I MAKE MY OWN

Stirred by the presentation of "Measure of a Moment" at the Omaha General Council in June, the Reverend Louis G. Poppe of Whitewater, Kansas, returned to his hotel room and wrote this hymn, "The Cause of Christ I Make My Own."

You are invited to use it in your observance of Haystack Sunday, Oct. 28.

The cause of Christ I make my own,
The Cross of Christ I bear;
The measure of each moment is
His call to love and care.

The cause of Christ, His Kingdom's goal,
For which I live or die,
Shall claim the full devotion of
My life in sure reply.

The cause of Christ, like seed that's sown
To grow in wind and sun,
Will surely win through storm and doubt,
And all mankind be one.

The cause of Christ I shall make known,
To men who long to see,
That they may make His way their own,
To all eternity.

(Suggested tune: **Azmon** — No. 219 in the **Pilgrim Hymnal**)

SUPT. SCOTT AT MT. HOPE

Supt. Wm. T. Scott was guest speaker at the Rally Day festivities at the Mt. Hope Evangelical and Reformed Church, RFD 1, Whitsett, N. C., on Sunday, September 30. Rev. John W. Settlemyre is the minister of this fine rural church of our sister Evangelical and Reformed denomination. Mt. Hope has a fine record of sending many young men from the church into the Christian ministry. The attendance at the Rally Day exercises for the Sunday School was 509, with an average attendance of 347 for 1956. Awards were given to various people as follows:

87 perfect attendance awards for 1956, 19 for two years perfect attendance, 23 for three years, 8 for four years, 5 for five years, 2 for six years, 3 for seven years, 1 for eight years, and 1 for nine years perfect attendance.

Congratulations to Mr. Settlemyre and his church on the fine work they are doing at Mt. Hope!

PRESIDENT L. E. SMITH was the guest speaker at the Homecoming exercises and festivities of the Ramseur Congregational Christian Church on Sunday, October 21.

BUILDING BEGUN AT SHALLOW FORD

Supt. Scott was the guest speaker on Sunday, October 14, at the Shallow Ford Congregational Christian Church, near Elon College, on the occasion of ground breaking for the new educational building. Plans are developed for the erection of a complete new church plant, with the educational and fellowship building being erected first. Rev. Richard M. Petersen is the minister of this strong rural church.

NOTE TO YOUNG PEOPLE

Ruth Dunn

Each of the twenty-one young people who attended the P. F. officers' Camp at Moonelon this summer wished to write a program on some phase of P. F. work — Faith, Action or Fellowship. These twenty programs have been compiled and are available from The Southern Convention Office at $1.00 per set. Send orders to Miss Ruth Dunn, Box 336, Elon College, N. C.

Work Day for Christ should be observed in our Youth Groups on Saturday, October 27. We hope that many groups will observe this day and send write-ups to THE SUN about their project and what they did.

COME TO O'KELLY'S CHAPEL

It is hoped that our people, particularly in North Carolina, will attend the Homecoming services at O'Kelly's Chapel Congregational Christian Church, near Chapel Hill, on Sunday October 28. The observance of Reformation Sunday will come in the honoring of the founder of the Christian Church in the South. The Pilgrim Fellowship of the Durham Congregational Christian Church is sponsoring this program. Rev. William T. Scott, Jr., minister of the Durham Church, has invited the ministers and churches of North Carolina and Virginia to share in these services, beginning with a basket lunch on the grounds at O'Kelly's Chapel, followed by a service beginning at 2:30 P. M. President L. E. Smith of Elon College, and former pastor of O'Kelly's Chapel, will be the principal speaker.

WAVERLY SOCIETY REPORTS

Mrs. O. C. Osborne

Our Women's Fellowship of the Waverly Christian Church has had a good year working together. We have met our apportionments in full. We gave a Life Membership to Mrs. J. E. McCauley. Our friendly service gift went to the elderly women of Greece.

We are planning to take part in the World Community Day service which will be held in the Waverly Baptist church this year.

We are looking forward to the future and another year of service in our Master's name.

Note: With Mrs. Osborne's report comes this interesting comment:

"I have been in the society for many years and I will be eighty-two years old in November."

Isn't that wonderful! Eighty-two and still going strong in the Master's service! M. H. Booth

---

SNOWHILL NEWS is the name of the newsletter sent out by Rev. R. L. Jackson, pastor of that young, and apparently thriving, church in Springfield, Ohio. Mrs. Jackson is leading the Children's Choir. Thirty persons shared in the recent visitation evangelism with contact in fifty-two homes of people not attending other churches and who promise at least a visit to Snowhill, and with eight new members added to the church. The Jacksons served at Waverly and Chapel Hill. Mrs. Jackson sent greetings to the Women's Conference in Reidsville.

Conferences Are Important

Conferring is an important part of the business of mankind. Boys and girls like to talk things over. Business men value highly the luncheon or dinner engagement with their clients. Families that confer often find ways to either solve their problems or live with them.

In the church we call these meetings Conferences. It may be the local church that gets together to talk over what has been done, and what needs to be done, to accomplish the most.

But a local church would be a lonely thing if it had no connections with other churches. To be successful it would need to produce its own ministers, pay its own bills, and — but it could have no missionaries without contacting other groups of people. So, it would be limited in its scope, so very limited, in fact, that it could hardly be considered to be a church. A church by its very nature is a group of people in fellowship with others — and with God.

Local churches send delegates to meet and confer with delegates from other churches. This we call a Conference.

It is in this Conference that plans are made for cooperative work like sustaining an orphanage, training the youth, winning the world to the Christian religion.

It makes a difference, then, whether your church is represented at the annual session of your Conference. Delegates should be selected who will be able to tell what your church wants done and to share in making plans for all that the churches working together may be able to accomplish.

Then be sure that the delegates report back to the church what plans have been made, and what your church is supposed to do. This will make the plans of Conference become effective, for it is the local church that is at the center of all our church accomplishments.

Christian Sun Subscriptions

In the church history room at Elon is a card signed by Dr. W. P. Lawrence thanking someone for his renewal subscription to THE CHRISTIAN SUN. The date is 1901. Since 1844 securing subscriptions to this paper has been a matter of great concern to leaders of our churches.

The list of subscribers has been both longer and shorter than it is at present. In truth we are far from delivering the paper to all who should read it. The purpose of the paper is to help to make better churchmen, and that purpose is impossible of fulfillment unless the church people at least see and handle the paper.

Those of us who are responsible for this phase of our church work are greatly pleased that so many churches are sending the paper to at least half the church families. Haw River recently joined the number that send it to all church families. This is the best way we know to get it delivered. Thanks to all who are helping our mailing list to grow.

Carolina In Autumn

A poet has called North Carolina "the land of the long-leaf pine, a summer land where the sun doth shine." And so it is. But pine trees and sunshine are not the only attractions of the Old North State.

Come to Carolina in the Autumn; sit by the tossing sea; travel its ribbon-like highways of concrete; listen to the whispering breezes through the trees; view its hills and mountains; lift up your eyes and behold a thing of beauty and a joy forever.

Tobacco stalks stand naked in the fields, corn is safely in the shock or the barn, plowmen prepare fields for wheat sowing, apples go to market, pumpkins lie lazily about waiting to become luscious pies, and "possums" fatten on persimmons so they can take their proper place along-side sweet potatoes on the tables of Carolina country folks.

When old Jack Frost covers the landscape with his blanket of white, the fields turn brown and the song-birds seek the south, but the trees respond with a thousand shades of brown, and red, and yellow. There are the dogwoods blushing red, the maples and poplars golden yellow, the sturdy oaks mixing reds and browns, and all are interspersed with varying greens of pines and cedars. Whether one considers just one tree, large or small, or the long view up or down a mountain side, there is variety from the deep and dark to all the delicate shades of the rainbow.

Little wonder it is that the Creator himself said, when he beheld the beauty and grandeur of his handiwork, "IT IS GOOD."

Governor Hodges Praises Elon

(Excerpts from Address on Founders' Day)

I am happy to have this opportunity to speak to you on this significant occasion as you observe Founders' Day and prepare to launch a campaign to raise another $1 million for further expansion of Elon College. It is very appropriate that such a campaign should be launched on the day set aside to pay tribute to those pioneers in education who founded Elon College.

It is well to take this opportunity to recognize your heritage and the men and women whose courage and determination made Elon College a reality. It has been said that one cannot plan for the future intelligently without knowing from whence he has come.

I wish you every success with your present goal of $1 million because every dollar wisely invested in Elon and our other small colleges is an investment in the educational, cultural, religious, and economic well-being of the State and Nation.

Never before in our history has the time been so ripe for the growth of community or area colleges, whether junior or senior in classification. Increasing demands for college-trained people in business, industry and government, coupled with the forecast that the percentage of college-age youth seeking a college education is likely to continue upward for 20 years, present some indication of the outlook in college enrollments. It is good to see that Elon is aware of the present and future needs, as well as current trends in higher education, and has set out to do something about it.

One of the best summaries of the advantages of the small independent colleges was recently made by Dr. E. Elton Trueblood in a READERS DIGEST article. Dr. Trueblood points out that "affectionate, abiding concern for the individual" is one of the advantages of small colleges. There is more informality, a better chance for all to get acquainted and a rare opportunity for faculty members to expand their influence over more than just intellectual pursuit. Small-college life permits every student to find and engage in activities which will develop his maximum capacity. One professor described it as: "Our aim is to make the difference between the hand-tooled and the machine-made product."

Dr. Trueblood also cited a careful research project which revealed that "small liberal arts colleges are far and away the most productive source of future scientists." Of the first 50 institutions in America, judged by the scientific eminence of their graduates, 39 are small privately-endowed colleges." He cited the fact that among the 66 billion-dollar corporations in the United States in 1952, 63% of the board chairmen and presidents of these great companies were graduates of small, independent institutions.

Another study of 33,500 business executives showed that 88% were college graduates, and of that number 71% came from generally small liberal arts schools.

Small colleges can and do show more concern for character development of our young people. Here at Elon. . . this character-developing influence becomes part of life.

A new and exciting development recently has been the rallying of industry and business to the small college's support. Last year American corporations gave more than $80 million to our institutions of higher learning — a larger share than ever going to the "independent, privately supported schools."

Most of our small colleges still have serious financial problems. Here at Elon you have your own, but I am confident that they will be solved. You are located in a prosperous and growing county and in the heart of the great Piedmont section of North Carolina. With the help of the church, the alumni, corperations, industries and foundations, you should be able to find adequate support for continued growth and progress.

The people of North Carolina believe in higher education and will support it. We must uphold that faith by getting the most out of our education dollar, and in seeing that the curricula and the programs and policies are coordinated properly. We must encourage more of our bright young men and women to go to college. We need their abilities, their skills, and their talents.

Let us, in our schools and colleges, also demonstrate an agreement upon what education is, a willingness to make our institutions a means toward worthy ends. Together, then, all of us, citizens, parents, students, teachers, Legislators, schools, colleges, and universities can and will climb to greater heights of learning and service, in a manner in keeping with the leadership of the State of North Carolina of which we are a part.

We can meet this challenge if we will furnish greater support for our schools, colleges and universities, both public and private, and if our schools, colleges, and universities will re-dedicate themselves to the basic and vital task of teaching, learning, research, self discipline and intelligent, efficient administration.

I commend Elon College and its faculty and students for the outstanding achievements which have been made here. Keep up the good work and hold high your banner of excellence in scholarship and character building. With it you can furnish great leadership to your state and nation.

FOUNDERS' DAY AT ELON COLLEGE OCTOBER 15

The annual Founders' Day program at Elon this year was delightful. The college choir sang beautifully. The Governor of North Carolina gave an inspiring address, Thoughtful and factual short speeches were made by Martin Garren, president of the Southern Convention, James Darden, president of the Alumni Association, Mills E. Godwin, a trustee, Dr. John Robert Kernodle representing the people of the country, Paul Craig, mayor of Burlington, and Charles F. Myers who spoke for Foundations as represented by the Burlington Industries. Luncheon was delicious and bountiful.

Soap Box Derby Winner Missionary In Africa

A Soap Box Derby champion who grew up to become a doctor, is about to realize a long-cherished ambition.

He is Dr. Kirk Raymond Stetson of (460 Thomas Avenue) Rochester, New York, and his fondest dream began to unfold September 19 when he and his family sailed from New York for Africa where both the young doctor and his wife are to serve as medical missionaries under the American Board of Commissioners for Foreign Missions. They will join the professional staff of the Mt. Silinda Hospital in Southern Rhodesia.

Dr. Stetson, who recalls with a broad grin that he won the Soap Box Derby championship in Rochester in 1941 and placed sixth in the national competition, says the books of Dr. Albert Schweitzer, a three-year teaching experience and "a hitch in the Navy" all contributed to his decision to abondon a teaching career and start afresh in medical school so that he might be a missionary doctor.

Happily, the approaching adventure in Christian service in Africa is also a dream come true for Mrs. Stetson, the former Burnice Young of White Cloud, Michigan. "Even if I had never met my husband," she says, "I would have become a medical missionary in Africa." A graduate of Adrian College in Michigan, she has had a year's training at the Rochester School of Practical Nursing.

Dr. Stetson, son of Mr. and Mrs. Paul C. Stetson of (460 Thomas Avenue) Rochester, was born in that city in 1925. He was graduated from Charlotte High School Rochester, in 1943 and from Rensselaer Polytechnic Institute in 1945.

Following a period of service in the Navy, he went to Istanbul, Turkey, and spent the next three years teaching in Roberts College there.

In the summer of 1948 he worked at a mission in the area and was so moved by the sickness and suffering he saw there, he decided to return to the United States and take up the study of medicine. He was graduated from the Rochester Medical School in 1953 and recently completed a two year residency at Rochester General Hospital.

The Stetsons, members of the Summerville Presbyterian Church in Rochester, have two children, Charlinda, 4; and Eric about 2.

Medical Missions On TV

Television's first medical network series, "The March of Medicine", will pioneer again when it presents the first nationwide program in color on a medical subject over the NBC-TV network. It is scheduled for Tuesday, November 27, at 9:30 p.m. and will fill the spot usually occupied by Armstrong Circle Theater. The program called MONGANGA is a one-hour report on missionary medicine and is produced and sponsored by Smith, Kline & French Laboratories in cooperation with the American Medical Association.

"Monganga" will chronicle the life work of Dr. John E. Ross, who, for the past six years, has served as a mission doctor for the Disciples of Christ in Lotumbe, a remote village in the African Belgian Congo. John Gunther, noted author of the best-seller, "Inside Africa," will be the principal commentator on the program.

A native of California, and a graduate of the Indian School of Medicine, Dr. Ross has devoted his life to bringing the benefits of modern medicine to the remote tribes of the Belgian Congo. "The March of Medicine" has recorded on film countless natives arriving at the mission station at Lotumbe to seek the aid of "Monganga" — the white doctor. Leprosy, yaws, elephantiasis, sleeping sickness, and arthritis are some of the more common diseases treated by Dr. Ross. When not at the operating table or administering drugs to these patients, he finds time to build new quarters for incoming patients and their families, make trips to distant bush clinics, train a native staff of assistants, lecture to expectant mothers, and answer the demands of a nearby leprosarium.

This will be the twenty-second program in this documentary series. The first program in "The March of Medicine" series opened the doors of the annual American Medical Association meeting to the public for the first time in June, 1952. Since that time, it has documented such topics as arthritis, heart disease, cancer, mental illness, and various surgical techniques, to mention only a few. For this outstanding medical reporting, the series received the first Albert Lasker Medical Journalism Award given in the field of television.

As houses crashed under the destructive force of hurricane "Janet" in the Territory of Quintana Roo, Mexico, thirty people sought refuge in this home. The tidal wave carried it a half mile; miraculously all were saved. In Chetumal, capital of Quintana Roo, only forty houses were left standing after the hurricane, in a city of 10,000 people. Homes, possessions, corn crops and loved ones were lost. Through contact with the Christian Rural Overseas Program (CROP), arrangements were made for 3,000 bushels of corn to be shipped to the stricken area to help hurricane victims through this year when they will harvest no crops.

Burlington News

Mrs. M. Z. Rhodes

The month of September saw the close of a successful year for the Women's Fellowship of the First Congregational Christian Church in Burlington. The year began with the thought of "Spiritual Growth" in all study, work and worship. This idea was stressed by Mrs. J. E. King, President. The year ended with a history of "The Fellowship by Mrs. H. C. Pollard, again stressing the need for Spiritual Growth.

Believing that the Bible is the most important of all study books, the Fellowship set aside six separate Mondays for Bible study. An average of 30 women attended. Mrs. Russel Clem was the inspirational leader.

Following the program outline as prepared by the Convention, the program committee presented during the year outstanding speakers. Dr. James Hess spoke on India, as part of the mission study. Mrs. Henry Robinson gave the study on "Indian Americans" and "Within Two Worlds," these being joint meetings of all circles. The Thank Offering program featured the film, "Challenge of Africa."

Through Friendly Service, the Fellowship gave an Easter Offering of $172.90 and clothing to the Orphanage, material for dormitory room for school in Turkey, and a scholarship for a child in India. Friendly Service also sponsored a film on "Turkey."

World Community Day, World Day of Prayer, and the May Fellowship Luncheon were observed with other churches. The World Community Day Gift was 178 pounds of warm clothing, and money. The Fellowship also assisted in entertainment for the "Council of Churches" conference held January 24-25.

For the observance of Family Week, Dr. H. E. Robinson, our pastor, gave radio talks on the "Home." Mrs. Allen Gant was guest speaker for the Fellowship meeting.

Last November the North Carolina Virginia conference met in regular session at this church. The Women's Fellowship served the meals and assisted with the general details of the Conference.

In many ways the shut-ins and those in need were remembered by the Fellowship.

The Fellowship had as its home project for the year, the complete renovation of the church kitchen, at a cost of $5,533.00. The financial report showed a total of $4,801.53 raised, this being divided among the many services of the Fellowship.

The Fellowship, under the leadership of its new officers looks forward to a year of greater accomplishments for Christ and His Kingdom.

Palm Street Elects Officers

The Woman's Fellowship of Palm Street church in Greensboro closed the year's work with a supper at the church on Saturday night, September 22, 1956. Members from all three circles and their families were invited.

After supper, the following new officers for the Fellowship were installed: president, Mrs. Paul Squires; vice president, Mrs. Shelley Burke; treasurer, Mrs. Marvin Apple; secretary, Mrs. J. A. Murchison.

Circle leaders: Mrs. P. R. Hall, Berta Roland Circle; Mrs. James Smith, Morning Circles; and Mrs. Robert Thompson, Service Guild Circle.

During the past year, under the presidency of Mrs. John Self, all of the goals were met. Life memberships were given to Mrs. Wilbur Worsham, Mrs. D. A. Murchison and Mrs. T. H. Hussey. Also a Memorial for Mr. A. H. Hinshaw. A book was presented to Miss Mary Sue Johnson for being elected the most outstanding young person of the church.

The fellowship held its first business meeting of the new year, Saturday night, October 13, 1956 at the church. Mrs. Paul Squires, president, presided over the business. Work for the coming year was outlined and committee chairmen were appointed as follows: Spiritual Life, Mrs. Shelly Burke; Friendly Service, Mrs. Merlin Beaver; Family Life, Mrs. James Winslow; Visual Aid, Mrs. Ruth Newton; Inter-Denominational, Mrs. Pearlie Hall; Life Membership, Mrs. A. J. Harris; Subscriptions, Mrs. James Smith; Cradle Roll, Mrs. Mike Floyd; Reporter, Mrs. James Winslow.

The fellowship holds four meetings a year; the second Saturday night in each quarter. The Berta Roland Circle meets every third Saturday. The Morning Circle meets every third Wednesday, and the Service Guild Circle meets every third Thursday.

With the Lord's help, we hope to do even greater things in the coming year.

News From Lebanon

Mrs. Ezra Stowe

The Women's Fellowship of Lebanon church met in the home of Mrs. Connie Collie on a recent Wednesday night. Attendance was good. The president, Mrs. Frank Hudson, presided. Mrs. Henry Earp gave a very inspiring talk on "Missions in Africa." A discussion followed on ways in which we can help the people over there. We who are so richly blessed with food, clothes and shelter can do so much with a few dollars, and by doing this little we can help to save the lives of people there. The hostess served delicious refreshments at the close of the meeting. We have had a very successful year in our Women's Fellowship under the leadership of Mrs. Hudson, and we are looking forward to another year in which to do even greater things.

The young adult group of Lebanon had a chicken fry at the church on a recent Saturday afternoon. A good time was had by all.

Our pastor, Rev. Robert Bennett, came back from his vacation with an inspiring sermon on "Fighting Against God."

FAYE GORDON, president of the Southern Convention Pilgrim Fellowship, is editor-in-chief of THE PEANUT PICKER, paper of the Suffolk High School. She is also one of the head cheerleaders, vice president of the Gladys Yates Tri-Hi-Y Club, secretary of the Senior Class, and a member of the Monogram Club. Wonder what she does in her spare time!

MRS. PEARL FELLOWS, who was pictured on the front of the SUN last week as a member of the Fellowship Tour, writes from Edinburgh, Scotland on October 12: "This is written from a very hallowed spot (David Livingstone's Memorial) where the Fellowship Tour spent some time. In London we had four days of sunshine and thrilling experiences in friendship. Then followed two full days among the warm-hearted Welsh people, and now we are in beautiful Scotland. Words fail to convey the thrill of this experience."

Annual Confere

Dates And Places

The Annual Conferences are sessions for work, education, and inspiration in the five areas of the Southern Convention. Programs that have reached the editor are given here so all can see what is being planned. Pictures of some of the officials are also displayed. Others may be expected later.

Delegates are elected by the churches. Others are welcomed. Plans made should be reported to the churches so there can be complete cooperation.

The denominational guest speaker is new to us. He is an excellent person, one whom we should know. Be sure to attend Conference.

VIRGINIA VALLEY CENTRAL
1848-1956
Linville Church
9:30 A. M. Tuesday, October 30

President, Clarence Phillips, Broadway
Vice President, Rev. R. A. Whitten, Winchester
Secretary, C. A. Pugh, Winchester

EASTERN VIRGINIA
1820-1956
Suffolk Church
2:00 P. M. October 31 to Noon November 1

President, W. B. Williams, Newport News
Vice President, Rev. George D. Alley, Suffolk
Secretary, Rev. Jas. H. Lightbourne, Jr., Holland
Treasurer, G. C. White, Waverly

EASTERN NORTH CAROLINA
1825-1956
Christian Light
November 6, 1956

President, Rev. Carl Wallace, Fayetteville
Secretary, Rev. Earl T. Farrell, Fuquay-Varina
Treasurer, James Washburn, Raleigh

WESTERN NORTH CAROLINA
1870-1956
Hanks' Chapel
November 7, 1956

President, Rev. L. M. Presnell, Liberty
Vice President, Rev. S. E. Madren, Albemarle
Secretary, Rev. Max B. Vestal, Ramseur
Treasurer, Ira L. McDowell, Asheboro

NORTH CAROLINA AND VIRGINIA
1825-1956
Apples Chapel
November 8, 1956

President, Rev. H. E. Robinson, Burlington
Vice President, Martin Garren, Greensboro
Secretary, Rev. W. J. Andes, Elon College
Treasurer, T. S. Earp, South Boston

North Carolina And Virginia

131st Session
October 8, 1956

Apples Chapel
McLeansville, N. C.

PROGRAM

President Henry E. Robinson, Presiding

Ten O'Clock

Worship Service and Welcome .... Rev. John P. Littiken
Roll Call of Ministers and Churches
Report of the Executive Committee .... Rev. W. J. Andes
Recognition of New Ministers and Visitors .... Rev. W. T. Scott
Report of the Treasurer .... T. S. Earp
Report on the Ministry .... Rev. D. W. Shepherd
Report on Stewardship and Apportionments .... Rev. Mark W. Andes
ADDRESS .... Rev. Fred Hoskins
Conference Missionary Association Meeting .... Pres. K. D. Register

Luncheon

Hymn and Prayer .... Rev. Dwight Moore
Report on Missions .... Rev. K. D. Register
Churches and Elon College Building Program .... President L. E. Smith
Report of the Woman's Fellowship .... Mrs. Henry E. Robinson
Report on Evangelism .... Rev. W. Walter Hall
Address—Stewardship and Evangelism .... Rev. Fred P. Register

W. B. WILLIAMS

Report on Literature and Education .... Rev. J. R. Lackey
Report from our Home for Children .... Supt. John G. Truitt
Report on Memoirs .... Prof. N. F. Brannock
Report on Social Action .... Dr. W. E. Wisseman
Report of Resolutions .... Mrs. J. C. Wilkins
North Carolina Council of Churches .... Rev. Morton Kurtz
Nominations .... Mrs. R. E. Harden

Recess at Five O'Clock

Worship Service—eight o'clock .... Rev. Frank E. Ratzell
Offering for Moonelon
Address .... Dr. Fred Hoskins
Service of Licensure, If necessary
Adjournment

Eastern North Carolina

One Hundred Thirty-First Session
November 6, 1956

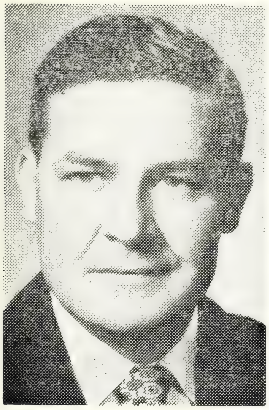
Christian Light Church near Fuquay Springs

Rev. Carl Wallace, President Presiding

PROGRAM

Call to Order at Nine-Thirty o'clock .... Pres. Carl E. Wallace
Devotional Service .... Dr. Wm. B. O'Neill
Recognition of Visitors

To Meet Soon



REV. CARL WALLACE

Report of Executive Committee .... Rev. Earl Farrell
Report from the Women .... Miss Susie D. Allen
Report from Laymen .... I. H. Vickery
Report from Young People .... Robert Neasmer
Report on Stewardship .... Rev. Eugene Tally
Report on Evangelism .... Rev. Thomas Madren
Report of Stewardship Secretary .... Rev. Fred P. Register
Report on Social Action .... Rev. Gaylord B. Noyce
Report on Missions .... Miss Pattie Lee Coghill
The Ten Dollar Club .... Rev. J. Frank Apple

(11:00 — 11:20)
Coffee Hour Fellowship

Hymn .... Rev. Carl Dixon
Report of Treasurer .... James Washburn
Report on Apportionments .... Rex Powell
Report from our Superintendent .... Dr. W. T. Scott
Address—The Task We Face Together .... Dr. Fred Hoskins

Luncheon

Hymn and Prayer .... E. H. Sessoms
Our Home for Children .... Supt. John G. Truitt
Christian Education .... Rev. William J. Andes
Elon College Program .... President L. E. Smith
Reports from the General Council .... Delegates
Rev. Carl Wallace, James Washburn
The Christian Sun .... Editor F. C. Lester
North Carolina Council of Churches .... Rev. Morton Kurtz
Report on the Ministry .... Dr. W. C. Timmons
Nominations .... Dr. Wm. B. O'Neill
Special Committees and Business Session
Ordination of Rev. Carl Dixon
Holy Communion .... Reverends Harvey Carnes and Lowell Smoot
Adjournment about five o'clock

Western North Carolina Conference

of

CONGREGATIONAL CHRISTIAN CHURCHES
Eighty-sixth Annual Session
Hanks' Chapel Methodist Church
November 7, 1956
PROGRAM

10:00—Call to Order .... President L. M. Presnell
Religious Services .... Rev. W. Winfred Bray

10:10—Roll Call of Ministers and Churches .... Secretary Max B. Vestal
Introduction of Visitors
Appointment of Special Committees

10:20—Presentation of Reports
- Executive Committee .... Secretary
- Pastor at Large .... Rev. Mack Welch
- Social Action
- Stewardship and Apportionments
- Missions .... Wm. H. Hughes, Jr.
- Ministry
- Carolina Hall
- Treasurer .... Ira L. McDowell
- The Christian Sun .... Editor F. C. Lester

11:00—Coffee Break — Fellowship

11:15—Address: "The Task We Face Together" .... Dr. Fred Hoskins
Minister and Secretary of the General Council
Worship Service .... Rev. Bill Simmons

Luncheon

2:00—Hymn and Prayer

2:10—News of Our College .... President L. E. Smith
News of Our Home for Children .... Superintendent John G. Truitt
News of Our Convention .... Superintendent Wm. F. Scott
Stewardship and Evangelism .... Secretary Fred P. Register
Reports from Departments
- Sunday School Convention
- Laymen's Fellowship
- Women's Fellowship
- Pilgrim Fellowship

Report on Church Building and Loan Fund
Report of Memoirs
Discussion and Vote on Reports
Report of Special Committees
Miscellaneous Business
Ordination or Licensure, if needed

5:00—Recess

Evening Service
7:30 O'Clock

Worship Service by local church and minister
Address by Dr. Fred Hoskins

The Suffering Servant

Memory Selection: **But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.** Isaiah 53:5.

Background Scripture: Isaiah 52:13-53:12; Matthew 1:18-21.

Devotional Reading: I Peter 3:14-22.

This is not an easy lesson to write about, especially on one small page in a paper. And it is not an easy lesson to teach, especially in one half an hour. It is so majestic, so mysterious, so profound, so amazing, so glorious, so matchless, so wonderful. It is exalted poetry and lyric religion. It plumbs the depths of spiritual insight and power, and produces a sense of awe and amazement. It is more than our heads can understand and more than our hearts can bear. But perhaps amid all its splendor and mystery, we can find some things that we can understand. So here goes.

THE SUFFERING SERVANT— WHO IS HE?

This passage from the great prophet Isaiah is called "The Suffering Servant Passage." Who is this Suffering Servant? Was it Israel as a whole, originally charged by God to bring his message of salvation to all the world, and failing so miserably to do this? Was it an "inner Israel," a more spiritual Israel, still dedicated to this mission? Was it an individual, Zerrubabel, the Lord's servant, Jehoiachin a king of Judah, or some other king? Or was it to be the Messiah himself, the Lord Jesus Christ? Scholars are pretty well agreed that "this 53rd chapter of Isaiah was fulfilled in one Person, Jesus of Nazareth, and achieved in all its details by him alone."

This agrees with Scripture too. Do you recall the story of Phillip and the Ethiopian eunuch, — how this eunuch was returning from worship at Jerusalem, and how he was reading from this very Scripture? Do you remember that when he asked Philip "of whom the prophet spoke, of himself or of another" Philip began "at that same Scripture and preached unto him Jesus." The Early Church believed that this Scripture found its fulfilment in the life and death of our Lord Jesus Christ. And so does the Church of today. The Suffering Servant was Jesus Christ, the Messiah, and the Savior of the world.

THE SUFFERING SERVANT— WHAT ABOUT HIM?

One cannot press the details of the passage too far. But with inspired insight the prophet presents many features about the Person and Work of Christ.

"He shall grow up before him as a tender plant, and as a root out of dry ground." How strange it was that the Savior of the world should come as a helpless baby into the world, and grow up in an insignificant place, and for so many years be unknown to the world! How strange too that he should come out of such a barren and formal religious background as was characteristic of Judaism in general at that time. Here is one of the miracles of Christ, that something good did come out of Nazareth, and that as a shoot springs out of an apparently dead stump, there should come He who was the Life of the world and the Savior of the world.

"He was despised and rejected of men." Not by all men of course. There were those who loved him and followed him and even died for him. But he came unto his own and his own received him not. The nation as a nation did reject him. And there were those, the religious leaders if you please, who despised him and rejected him.

"He was a man of sorrows, and acquainted with grief. . ." That does not mean that he was a "wet blanket." It does mean that his heart was heavy because of the sorrows and sufferings and sins of the people. Furthermore he did not live in an Ivory Palace, but among men, sharing intimately their life and knowing intimately their grief. "Surely he hath borne our griefs, and carried our sorrows."

"Yet we did esteem him stricken, smitten of God, and afflicted." It appeared to many of his contemporaries that God was punishing Jesus because of his sins. They found it difficult, as we find it difficult, to understand that he was suffering for the sins of others, that his suffering was vicarious and redemptive.

SUNDAY SCHOOL LESSON

NOVEMBER 4, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

"He was wounded for our transgressions, he was bruised for our iniquities, ... and the Lord hath laid upon him the iniquity of us all." We stand here in the presence of a great mystery. Here is the doctrine that Christ suffered for us, that he took upon himself our sins, that we might be righteous before God, and be saved through faith. And he did this voluntarily. He loved us and gave himself for us. And by faith, we can lay hold of, or receive his saving grace, and find forgiveness and become reconciled to God and be saved. Christ died for our sins according to the Scriptures.

"Yet he opened not his mouth. . . . and as a lamb before her shearers is dumb, so he opened not his mouth. . ." This was dramatically shown when Christ stood before Pilate. Pilate marvelled that Christ kept silent, both in the face of the strident charges of his enemies, and in reply to the Governor's inane questions. "The Governor marvelled greatly" says the record.

"And he made his grave with the wicked, and with the rich in his death." Joseph of Arimathea, "a rich man" allowed the body of Jesus to be placed in a new tomb. Here was a literal fulfilment of this ancient prophecy.

"He shall see the travail of his soul and be Satisfied; by his knowledge shall my righteous servant justify — make righteous — many; for he shall bear their iniquities." Jesus was sustained in his agony on the Cross by the vision of what his death would do. Out of the travail of his soul there came great joy over the result of his vicarious act. It was like unto the joy that follows the pains of childbirth.

"When thou shalt make his soul an offering for sin." Again and again this idea is repeated in this great passage. It is a profound mystery. It cannot be fully explained. But the true Christain instinct has always felt that there was a direct relationship between what happened on the Cross, and man's relationship with God. We are saved by his grace, and by his grace alone, not by good works. And although men have never been able fully to explain this great mystery, they have experienced this unspeakable love of God made known in Jesus Christ, and mediated by faith in his saving grace on the Cross.

How Haw River Planned Its Program

REV. HENRY HARMON

We began during the week following Sunday, September 16. During this week four members of the Board of Finance and eleven representatives of various groups within the church received a copy of the Program and Budgets Builder. This pamphlet contains eleven areas of church work and two of them were checked on each copy. These two were the areas which the particular person was to concentrate on; some additional material on those two areas was included for each person.

On Sunday night, September 23 we met for an hour and a quarter to evaluate our present church program. We used the Town and Country Church evaluation scale. There were 15 people present and we divided into five groups to do this evaluation. Then we came back together and shared the findings of each group.

On Sunday afternoon, September 30 we met for two and a half hours. Rev. Kenneth Register from Union Ridge sparked us with a short "pep talk" on the importance of a planned church program. We divided into two groups. The group consisting of Ruth Williams (representing Board of Christian Education), Sandra Cole (Pilgrim Fellowship), Vernon Cheek (Deacons), Mrs. Matthew Dawson (Young Adults), and B. F. Starnes (Finance) considered the areas of Personal Devotion and Discipline, Evangelism, Christian Social Action, Church School, Youth Work, and Adult Group Fellowship. Mr. Harman met with them.

The second group had Thomas Terrell, Chairman of the Board of Finance as chairman; Frank Bain (Deacon and Financial Secretary), Mrs. Wm. Garrison (Choir), Mrs. W. E. Vinson (Fellowship Committee), and Mrs. J. C. Wilkins, (Deaconess). They considered the areas of Public Worship, Stewardship and Missionary Education, The Christian Home, The Christian Ministry, and Property and Equipment. Mr. Register met with them.

Each of these groups drew up general objectives for the church in each of the eleven areas; and translated these general objectives into the number of persons needed to achieve them and amount of money required. The finding of these two groups were assembled by the Board of Finance meeting Sunday, October 7 and presented to the trustees of the church. They were presented to the entire church on Sunday, Oct. 14. The every member canvass on October 28 will seek committments for service and giving.

The program as presented to the church is divided into two parts: Personnel and finances.

Under personnel there are sections with goals on Public Worship, Junior Choir, Individual Devotions and Disciplines, Evangelism, Stewardship and Missionary Education, Christian Social Action and Community Service, Church School, Youth Work, the Christian Home, and Adult Fellowship. Under each heading there are specific things to be accomplished with the estimated people it will take to do them.

In part two there is a complete statement of amounts of money that will be needed to accomplish certain definite things. Gifts of $1,771 will be needed for the missionary and benevolence part of the budget — twenty percent of the total. Twenty four separate items are listed in the amounts to be spent upon themselves.

The Haw River church is seriously considering its obligations as a Christain church, and the chances are excellent that the goal of tithers — 10% — and the long list of workers will be secured. That will mean a successful, and a happy church.

All This And A Church At Elon

Mrs. William T. Scott

The Women's Fellowship of the Elon College Community church, comprising more than one hundred members, finds joy in reviewing the many activities and achievements of the past year. To be sure, not all was done that needed to be done, and we are humbled by this fact, but nevertheless we take rightful pride in pointing out some splendid accomplishments.

Seven circles have been engaged regularly in the work of missions, and in all phases of our church life.

The "Prescribed Goals" were reached, and not only that but our own goals were notched higher and deeper.

The attendance at circle meetings was good, and the very fine programs still loom large in our memory.

Each circle was sponsor for some auxiliary or department, thus enlarging its scope of interest and missionary endeavor.

The financial offerings were notable, too.

Suffice it to say, then, that our total score for the year was even better than usual, according to our judgment!

Without a doubt, our "over and above" achievement brought the greatest joy and satisfaction to our Fellowship. With a church spire as a goal, the women of our church joined hands and hearts in the "all out effort" in helping the church to clear the Parish House Indebtedness. With the last installment paid, the way was opened for the launching of plans and payments for our new church at Elon College.

The spiritual life chairman sent Prayer Letters to the members of the Fellowship prior to the new church building canvass, urging our members to give themselves in prayer for such a great undertaking. We invite our CHRISTIAN SUN readers to join us in this prayer that there may soon be a church building at Elon College.

Black is not a color, but indicates the total absence of light. White is the combination of all colors of the spectrum.

Elon College Reporting

L. E. SMITH, PRESIDENT

The following is an exact copy of a letter received in the morning's mail from an Alumnus of Elon College and one of our prominent and successful ministers. His letter gives me an idea. We have had more than 10,000 young people to enroll in Elon College since its opening in 1890. In the Alumni office there are listed more than 4,500 names of individuals now living who are graduates or former students of Elon College. Wouldn't it be a wonderful thing if we could all join with Ervin Hyde in sending an anniversary contribution to our Alma Mater amounting to $1.00 for every year since our matriculation as a student in Elon to the present date. If everyone would enlist in this kind of a program how much do you suppose it would amount to? If all would join in this program and keep it going for five years we would pay the balance on our development program. What do you say, fellow Alumni?

Fifty years ago last month the writer matriculated as a student at Elon College. I am handing to the college my anniversary contribution of $50.00. Here, then, is the beginning.

ANNIVERSARY GIFTS

F. Ervin Hyde	$25.00
L. E. Smith	$50.00
Samuel Webster	$ 5.00

Who will be next? Let's watch the list grow.

(COPY)

Dear Dr. Smith:

Twenty five years ago this month I enrolled at Elon, so here's an anniversary gift to the college Building Program.

My daughter, Lucy, is in her Senior year and is still thinking in terms of Elon in the fall of '57.

Things at Cadillac are still going nicely. This is my tenth year in this pastorate and my seventh as Registrar of the Grand Traverse Association. Last June the church helped me to celebrate the twenty-fifth anniversary of my ordination.

Hope this will be a good year for both you and the college.

Sincerely,
F. Ervin Hyde.

APPORTIONMENT GIVING

Late in the Spring of this year I witnessed a track meet, a contest between participating schools in the North State Conference. The runners started at exactly the same time, they had the same distance to run in identically the same number of seconds and minutes. For the first few yards the contestants were running evenly. Then some began to move ahead and by the time they had reached the half way mark two runners were out in front; others were nearer the leaders and others were far behind; yet all kept running.

All of our churches are asked to give support to Elon College. Amounts to be contributed through apportionments. As a rule they are worked out on a given formula so that the membership of the church, the value of church property, the amount of the local budget and the record of giving for all interests of the church at home and abroad are taken into consideration so that humanly speaking, we begin this effort for the support of our college on an even basis. Some of our churches get off to a good start. I know one which usually pays all of its apportionment to the college at the beginning of the year. That much, they say, is behind. Others begin the first month. By the end of the first quarter quite a number have joined in. By the time we reach the half way mark in the standpoint of time we are fairly well on the way. At this writing a number of our churches have reached the goal, others are not so far away, but still others are quite a ways behind. Let no church stop, but keep on trying and if you try hard enough you will reach your goal in time.

The report this week is an excellent one, thanks to our Suffolk church. The tabulation tells the story. The total amount contributed brings us to within a little more than $12,000 of the total apportionment and a little more than $5,000 to reach the amount contributed through apportionments for the support of our college in 1955. I am sure that with the proper plans and the proper leadership we shall exceed the amount a year ago. Many thanks to all who contribute.

Previously Reported:	**$19,894.64**
Eastern North Carolina Conference:	
Sanford	170.00
Eastern Virginia Conference:	
Dendron	19.60
Newport News	30.40
Shelton Memorial (Portsmouth)	2.00
Suffolk	1,505.57
Wakefield	30.00
Windsor	27.75
North Carolina and Virginia Conference:	
Belew Creek	13.41
Burlington, First	205.42
Burlington, Bev. Hills	30.00
Lynchburg	8.00
Virginia Valley Conference:	
Linville	38.52
Mt. Lebanon	10.00
Winchester	341.00
TOTAL:	**$ 2,431.67**
GRAND TOTAL:	**$22,326.31**

ADDITIONAL DECLARATIONS

Eastern North Carolina:	**Pledged:**
United (Raleigh)	$ 2,000.00
Amelia	827.25
Popes Chapel	516.25
Western North Carolina:	
Liberty	787.50
TOTAL:	**$ 4,131.00**

COLLEGE S. S. CLASS HAS PICNIC

Louis Duke, Pres.

The student Sunday School class of Elon College had its first social gathering at Moonelon on Wednesday, evening, October 10, from 8:30 until 11:00 o'clock. After the weiner roast Mary Ruth Whitten, Mary Lou Booth, and Guy Lambert led the class in group singing around the campfire.

Approximately 45 students and faculty were present. We were glad to have Miss Sylvia Dean Harbert, Rev. John S. Graves, Mr. Clyde McCants of the faculty and Dr. L. E. Smith, president of the college, with us. Those who didn't see Dr. Smith eating burnt hot dogs and strewing marshmallow from ear to ear really missed a good laugh.

We are planning another picnic on October 24. We urge all students to attend.

The Blowing Rock Assembly Grounds Of The Evangelical And Reformed Church

HIRAM E. DAVIS
Press Agent of the Southern Synod

The Blowing Rock Assembly Grounds, high in the green and picturesque mountains of North Carolina, represent not only the symbol about which David dreamed and sang, but a real and present day refuge — a quiet and majestic temple of the hills where men may go for a closer communion with God.

The Assembly Grounds, composed of 68 acres and an historical Mansion, was given to the Southern Synod in 1945 in loving memory of Mr. Abel A. Shuford, devout Christain layman and a life long member of the Corinth Evangelical and Reformed Church in Hickory.

For the first few years the Mansion was used for meetings, and also as a hotel with Kitchen and Dining Hall. Realizing the need and noting the challenge of the Assembly Grounds, efforts were put forth by the members of the Southern Synod to increase its facilities at the grounds.

During the last few years a 20 room motel type dormitory housing 30 people, a dining hall seating around 200; an assembly hall, seatng over 250; an out-door worship center seating 125; a well house for conferences have all been erected. In ddition a hard surface road has been built from the highway to the Assembly Administration House.

Near the entrance of the Assembly Grounds, across from the famous Blowing Rock Golf Course, is the Mt. Bethel Evangelical and Reformed Church, known in the Blowing Rock area as "The Little White Church," where devotional and worship services are held each Sunday during the summer conference season.

The Assembly Grounds serve the elder young people and the adults of the Southern Synod. (About 10 miles down the John's River Valley is the nearly 200 acre John's River Valley Camp for the young people of the Southern Synod.)

The Assembly Grounds are available to the members of the Synod to visit, and some are now taking their vacations there.

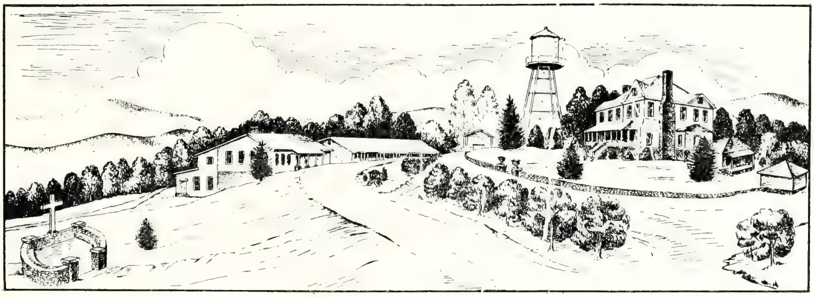
During the 1956 season around 4,500 people visited the Grounds. In addition to people from North Carolina we find that people were present from 16 states and three foreign countries.

The Grounds serves as the Conference center of the Synod. During the past summer the following conferences were held — Women's Guild Retreat, for the leaders of women's work in local congregations; Church Music Conference, for choir directors, organist, pianist and choir members; The Church School Conference, for officers and teachers; Consistorymen's Conference, for elders and deacons of local congregations; Evangelism Conference, for young people interested in full time Christian service; The State Brotherhood Convention, for the men of the Church; The Minister's Conferences, for the ministers and theological students of the Synod.

In addition one National Conference was held by the Church and Ministry Commission of the denomination for ministers east of the Mississippi river.

Each Sunday during the summer at least one congregation and most Sundays two congregations worshipped at either "The Little White Church" or the Assembly Grounds hall.

Each year more and more people are using the Grounds for conferences and meetings. Aware of this, the board of trustees, consisting of 12 members elected by the Southern Synod, have been planning for the future. In the not too distant future a recreational area including a swimming pool or lake, additional dormitory space and more conference space will be provided at the Grounds.



Members of the Southern Synod and congregations of the Synod are able to secure lots, at reasonable rates, at the Grounds for building of cottages.

The rates at the Assembly Grounds have been held down as low as possible in order that all members of our Synod can make the Grounds their Grounds. Mrs. H. O. Bonds, Salisbury has served as the hostess for the past 8 years. The meals more than take care of the physical needs of a person, in fact the delicious meals have become quite famous in our Synod.

We extend a warm invitation to the members of the Congregational Christian Churches to visit our Assembly Grounds during the 1957 season.

Our Orphanage Changes Its Name

JOHN G. TRUITT, SUPT.

Those of us most closely associated with our Home for Children reluctantly gave up the old — fifty years old — name, The Christian Orphanage. But the Convention spoke, and the charter has been amended by the board of trustees and we are now officially and legally "The Congregational Christian Home for Children." Perhaps many of us will shorten it to "our Home for Children," as we refer to it. Our letterheads and official documents will read "The Congregational Christian Home for Children" underwritten by the parenthsis (Christian Orphanage).

The original charter provided for receiving orphans. The amended charter has been broadened at that point. The amended charter also allows five additional trustees and the superintendent of the Convention as a trustee ex officio, without vote. Two of the additional trustees my be from other denominations.

Already we were in fact "a home for children," now we are so in name, too. If there is any stigma to the word "orphanage" let it be lifted. However, so far as I have been able to see the childcaring institutions in this section have advanced so well with the times, in the type of work they are doing, and the scope of their study of the child in all his relationships and what meets best his needs, until the regimentation wherever it formerly existed has gone. Criticism has helped, but it has not all been justified. But a true friend of the needy, unwanted, homeless child overcomes unjust criticism with service rendered.

The board of trustees seemed happier in their recent meeting than usual, for although we have a hard time securing enough funds with which to make the needed advances and improvements we felt that at least we were on our way.

It looks to me like one childcaring institution in a denomination of more than a million members should not have to suffer, or have to allow its services to the needy child to suffer, for the lack of funds. With funds to improve the personnel by additional training and by adding a specialist or two to the staff would improve the good work being done, as well as safeguard it for the children who need it.

Thanks to so many friends who have made this report possible. It cheers us in this exacting work to have such kind words written by good folks and to have generous contributions with which to meet our monthly bills. Thanks from every child here.

THINK IT OVER

Two ministers' wives were sitting on the veranda of a Canadian house, chatting to each other as they mended their husband's trousers. "I can't understand," said one of them, "why your church is always prosperous, while ours is not."

"Well," said the other wife, "if you were an observant person, you would have noticed that I am patching these trousers on the knees while you are putting patches on the seat." The rest was understood!

REPORT FOR OCTOBER 15, 1956
SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$534.31
Eastern Virginia Conference			
Dendron, S.S.	$ 24.50		
Johnson's Grove	5.00		
South Norfolk	206.00		
Suffolk	218.00		
Windsor, S.S.	10.00	$463.50	
North Carolina and Virginia Conference			
Burlington, First	193.70		
Burlington, Bev. Hills	22.00		
Howard's Chapel	24.00		
Lynchburg	7.00	246.70	
Western North Carolina Conference			
Pleasant Cross, S.S.	14.72	14.72	
Virginia Valley Conference			
Linville, S.S.	22.02		
Mt. Lebanon, S.S.	10.00		
Winchester	89.20	121.22	
Total			$ 846.14
Grand Total			$1,380.45

SPECIAL OFFERINGS

Amount brought forward		$ 564.68
Clyde E. Glenn, Durham, N. C.	$ 40.00	
E. G. Andrews, Durham, N. C.	25.00	
Mr. and Mrs. Gordon W. Holland, Takoma Park, Md.	5.00	
First Cong. Christian S.S., Roanoke, Alabama	14.06	
Young People's S.S. Class, Reidsville Church	15.00	
Chuckatuck, Va., High School Football Team	7.00	
John Chamblin, Gibsonville, N. C.	1.00	
Mr. and Mrs. J. L. Owens, Suffolk, Va.	50.00	
Mrs. Pauline Armentrout, Keezletown, Va. — Golden Anniversary Gift	75.00	
Women's Christian Fellowship, First Congregational Church, Hendersonville, N. C.	5.00	
Hubert Parker, Randleman, N. C.	10.00	
Special Gifts	130.00	
Total		$ 377.0
Grand Total		$ 941.7
Total for the Week		$1,223.2
Total for the Year		$2,322.1

The Sermonette

TO OUR MINISTERS

"But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: . . " (Isa. 61:6)

Few of us laymen have enough appreciation for our ministers. About 300,000 of these men, scattered all over our country, from the tiny villages on the wind-swept plains, remote hamlets hidden high in the mountains, throughout suburbia, and in the teeming slums of our great cities, are striving to lighten human burdens, to neutralize and wipe away sin and to bring hope, courage and salvation to all of us.

Those who thus minister with such devotion are paid less in proportion to their ability and to the service rendered than any other group of our citizens. They toil longer hours and more conscientiously than most of us.

They are on call night and day. We are careful about intruding on the privacy of one another, but we think nothing about calling our minister before breakfast or in the middle of the night. If we need help, counsel, consolation, or succor of any kind, we do not hesitate to call him and ask for it. Usually, such service is cheerfully given at any hour of any day in the week.

In the midst of counseling, visiting the sick, attending and often speaking at all kinds of meetings, he is expected to run a complicated church organization, to be a presonnel expert, a psychiatrist, an executive, a student, an expert on foreign, national and local affairs, and to prepare scholarly sermons on a wide variety of subjects.

We expect our ministers to share our lives with us, to be close at hand and interested in our birth, to christen, instruct, and confirm us, to solemnize and make happy our wedding, to share our sorrows, to tell us how we can defeat the devil's efforts to destroy our lives, to go with us to the very valley and shadow of death, to lay us away with decency and dignity, and to comfort the bereaved members of our families after we are gone.

How can we expect so much of mortal man! What a brave and successful effort these great souls make to measure up to these requirements! How generous they are in forgiving us when we are unreasonable, demanding, and at times even angry with them! They pray for us and with us. They bring hope and gladness into our lives. They direct our thoughts upward and lead us to the love of God. They supply us with the inspiration that keeps us from becoming careless, materialistic creatures.

Our ministers make the Gospel of Jesus Christ and the fellowship of the Holy Spirit and of the saints real to us. If we follow their advice and counsel, they will show us the way to the transformation, glorification and illumination of our lives. They are guideposts to happiness in this world and to life everlasting.

We can never appreciate them, thank them, love them, or pay them enough.

"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." (Eph. 3:7)

In CHRISTIAN ECONOMICS

Grammar Lesson

I will vote
I am voting
I voted

Let's change some tenses. The great majority of us take the first step — I will vote — and then forget how to conjugate. On each election day an appallingly large percentage of us forfeit our right to have a voice in the government of our country. Is it really because we can't conjugate? Well, hardly, although we may as well face it, we like to procrastinate and too many of us seem to be continually living in the future tense — I will — I am going to —. What seems like the far future soon becomes the near future and the present is all too soon the past. If we are to be as proud in the past tense as we were hopeful in the future tense then we will have to accomplish something in the present tense.

Let's conjugate the verb "Vote" this November, and let's help our neighbors and friends do likewise.

Don't keep it under your hat — Get out the vote — Get out and vote!

Mrs. J. R. Sprunt in The
N. C. CLUBWOMAN

In Memoriam

"Blessed are the dead who die in the Lord."

BYRD

We, the members of the Liberty Spring Christian Church, wish to pay tribute to the memory of our friend and co-worker, Mrs. Annie Jackson Rawles Byrd, whom God called to her eternal reward on June 26, 1956, after a lingering illness which she bore with fortitude and patience.

Mrs. Byrd will be remembered especially for the missionary emphasis she instilled in her church. She served for 20 years as the treasurer of the Woman's Missionary Society.

Therefore, be it resolved:

First: That we recognize our loss as Heaven's gain and bow in humble submission to the will of Him who doeth all things well.

Second: That we strive to equal her example in patience, faith and service.

Third: That we extend to her family circle our sympathy and pray God's richest blessings upon them.

Fourth: That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication and a copy be recorded in the minutes of the church.

Mrs. William T. Harrell
Mrs. R. Wesley Harrell
Mrs. Charlie E. Nichols
Committee

BYRD

We, the members of the Liberty Spring Christian Church, wish to pay our tribute of love to the memory of Deacon Iva T. Byrd, who departed this life on August 9, 1956.

In all church organizations and activities, Mr. Byrd was a willing and sincere participant, being the fine combination of leader and follower. His genuinely interested attitude, his perseverance prompted by love and devotion and his nearly perfect attendance record during the forty years he served as our Sunday School Superintendent made his influence great.

Therefore, be it resolved:

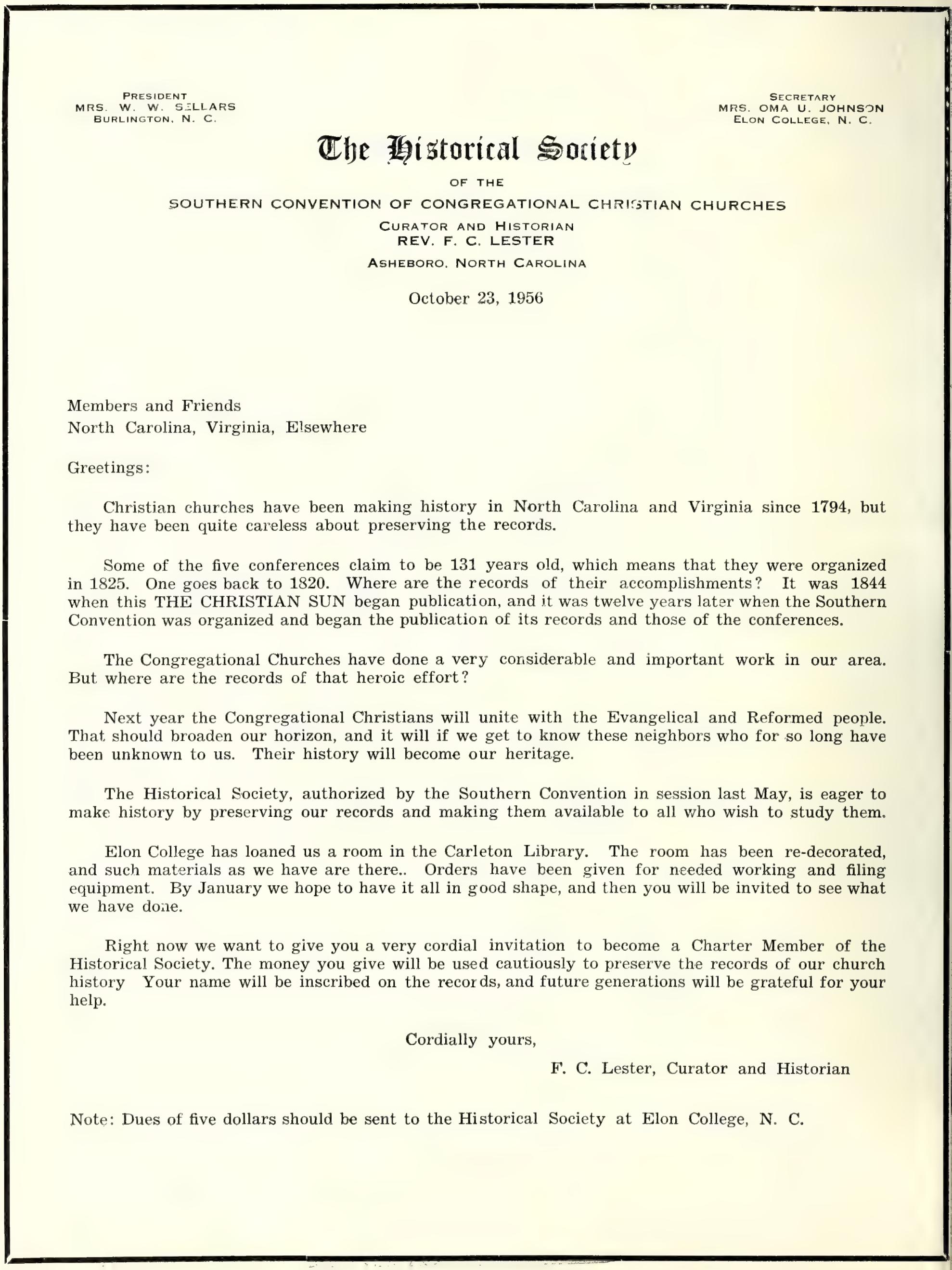
First: That we bow in humble submission to God's will.

Second: That we express our sincere appreciation for his loyalty and Christian service to this church.

Third: That we extend to his bereaved family our deepest sympathy and pray unto God for their comfort and guidance in the years to come.

Fourth: That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication and a copy be recorded in the minutes of this church.

Mrs. William T. Harrell
Mrs. R. Wesley Harrell
Mrs. Charlie E. Nichols
Committee



PRESIDENT
MRS. W. W. SELLARS
BURLINGTON, N. C.

SECRETARY
MRS. OMA U. JOHNSON
ELON COLLEGE, N. C.

The Historical Society

OF THE
SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
CURATOR AND HISTORIAN
REV. F. C. LESTER
ASHEBORO, NORTH CAROLINA

October 23, 1956

Members and Friends
North Carolina, Virginia, Elsewhere

Greetings:

Christian churches have been making history in North Carolina and Virginia since 1794, but they have been quite careless about preserving the records.

Some of the five conferences claim to be 131 years old, which means that they were organized in 1825. One goes back to 1820. Where are the records of their accomplishments? It was 1844 when this THE CHRISTIAN SUN began publication, and it was twelve years later when the Southern Convention was organized and began the publication of its records and those of the conferences.

The Congregational Churches have done a very considerable and important work in our area. But where are the records of that heroic effort?

Next year the Congregational Christians will unite with the Evangelical and Reformed people. That should broaden our horizon, and it will if we get to know these neighbors who for so long have been unknown to us. Their history will become our heritage.

The Historical Society, authorized by the Southern Convention in session last May, is eager to make history by preserving our records and making them available to all who wish to study them.

Elon College has loaned us a room in the Carleton Library. The room has been re-decorated, and such materials as we have are there.. Orders have been given for needed working and filing equipment. By January we hope to have it all in good shape, and then you will be invited to see what we have done.

Right now we want to give you a very cordial invitation to become a Charter Member of the Historical Society. The money you give will be used cautiously to preserve the records of our church history Your name will be inscribed on the records, and future generations will be grateful for your help.

Cordially yours,

F. C. Lester, Curator and Historian

Note: Dues of five dollars should be sent to the Historical Society at Elon College, N. C.

Elon College Library

The Christian Sun

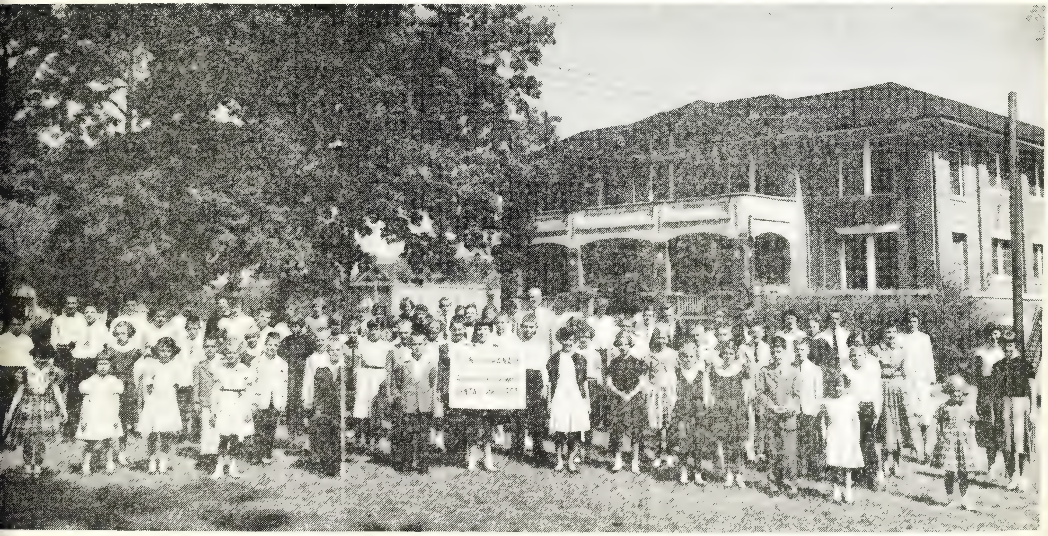
Elon College Library X

Organ of the Southern Convention of Congregational Christian Churches

VOLUME 108 ASHEBORO, NORTH CAROLINA, OCTOBER 30, 1956 NUMBER 41

THE SPECIAL HOME FOR CHILDREN ISSUE

It is the hope of THE CHRISTIAN SUN that you will enjoy this special issue which gives more than the usual amount of information concerning our Home for Children, and that the response to the Golden Anniversary Thanksgiving offering will bring joy to all concerned.



THE FAMILY AT OUR HOME FOR CHILDREN AT ELON COLLEGE

The building shown is known as the Baby Home. It is between the two other dwellings on the campus. For the names of the children in the Home, please turn to page eight.

Here And There Among The Churches

CONFERENCES MEET this week and next. Dates and places were listed in last week's paper. Accurate reports from the churches are greatly needed. Attendance from beginning to end will show interest and help to plan work for the year to come. These are great days for the church. How well are we doing? And what of the future? Conferences will tell.

HOPEWELL consecrated its new educational building October 7 with what must have been a very interesting program. Taking part in the service were the pastor Rev. J. W. Madren, pastor emeritus Rev. D. D. Nash, church treasurer F. W. Lowe, chairman of the building committee George A. Robertson, Jr., chairman of the official board George A. Robertson, Sr., superintendent of the Sunday school Gene L. Simmons, and Rev. John S. Graves who gave the principle address on "This Building — a Living Altar." Fifty-nine different persons shared in the work of erecting the building, some giving as much as 200 work nights.

AT HOLLAND the women have been busy with a Bazaar, and the men had a steak dinner and movie recently. These are only a few of the activities of this church which is served by Rev. James H. Lightbourne, Jr.

PASTORS, PASTORS, where will the churches get the needed pastors? Several moves are being made — the churches in search of better men, and the pastors looking for greater opportunities, we suppose. When the moves are all made, there will be churches without pastors. How about some of our fine young people entering the ministry? The need is great.

AT ELK SPUR the average attendance in January was thirty-six, and in August it was sixty-three, with the highest attained being seventy-nine. Repairs have been made on the church, Pilgrim Fellowship organized with an average attendance of eighteen (and picnic with 35), and five new members added to the church. Pastor Dwight W. Moore should feel pleased with the success of his service to these good people on top of the Blue Ridge.

AT LONG'S CHAPEL FALL FESTIVAL

A recent brief item about what a passer-by saw at Long's Chapel brought forth the following article:

The men's fellowship of the church was sponsoring their annual Fall Festival. Barbecue and Brunswick stew, with all the trimmings, were served from eleven until two o'clock, and again from four to eight.

Every person in the church, including the minister, between the ages of six and sixty- five, had been assigned a job thirty days before the festival. The day's work began at five in the morning and lasted until almost midnight. Even Swiss clock makers would have been amazed at the way everyone stood at his post and worked faithfully until his job was completed.

A baby contest and bazaar were included in the festivities. So, those under six and over sixty-five still had a part.

When a few more quarts of stew that is on cold storage is sold, the goal for the evening of $2,500 will be short by only a few dollars.

Incidentally, since the Reverend William Loy has been our pastor the church membership and Sunday school enrollment have grown until there has to be more church and Sunday school room. The proceeds from the Festival go toward this project.

A Boy Scout troop was organized last spring and is very active under the leadership of Jack Terrell.

This little church which is bursting at the seams has an active women's fellowship and youth fellowship. The organized choir meets once each week for practice under the leadership of Professor M. Z. Rhodes of Burlington. And no country choir excells that at Long's Chapel, we think.

THE REVEALING CHOICE

Gaylord B. Noyce

The genius of that story of Solomon's wisdom is this: a choice reveals the heart. Read it, or recall it — two women laid claim to one child. Solomon offered to divide the child. One said, "All right," and her deceit was laid bare. The other said, "No, let the other have it, that the child may live." She was the true mother; a choice had revealed her loving heart.

Words, even actions, can be "put on" to gain respect, or popularity, or one of the "chief seats." But when the choice comes the heart is revealed:

the priest's, the Levite's the Samaritan's choice about the man who was left by the robbers, half-dead, by the side of the road;

the choice about generosity, giving, churchmanship;

the choice about prejudice, when the court forces upon us a choice of "good faith" or not;

the choice when anger pushes up to displace love, when jealousy urges on us an unworthy word or deed.

Choices in temptation, in social progress, even in the church all seem sometimes to be God's way of destroying pretense to reveal the heart.

Volume 108 Number 41

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

HEARD AT THE SOUTHERN SYNOD last week:

"We can't see that the union now planned will effect the program for the next three years because both groups are now correlating their work."

"The Evangelical and Reformed Church has grown more in the last ten years than in any previous decade. The next ten years should be better yet."

"We need ninety new missionaries in this triennium. Half of them will be needed as replacements. Pastors, evangelists, doctors, nurses, engineers, accountants, farmers — all kinds of workers are needed."

"You are not going to say to aged ministers: 'Good bye. Uncle Sam will take care of you.' We will continue retirement funds, like 34,000 other American groups are doing."

REV. R. A. WHITTEN began his twenty-first year as minister in Winchester the first of October. During these years the church has made many improvements, and has more than doubled in membership.

SUPERINTENDENT SCOTT represented the Southeast and the Superintendents Conference at a meeting last week in Cleveland, Ohio, of the Executive Committee of the General Council of our churches and the General Council, which corresponds to our Executive Committee, of the Evangelical and Reformed Church. Plans are in the making for the merging of the work and the union of the two denominations.

MRS. MARNA SHERRIL, our representative among the first American women to visit European churches, sends greetings to the Southern Convention friends. Mrs. Mary Williams of Florida, president of the International Congregational Christian Women, is director of the tour. Mrs. Sherril one may recall, is a member of our church at Warwick, Virginia.

CONFERENCES next week will be as follows: Tuesday (don't forget to vote) the Eastern N. C. Conference at Christian Light (9:30 A. M.); Wednesday the Western N. C. Conference at Hanks' Chapel; and Thursday the N. C. and Va. Conference at Apples' Chapel — note the change in place. The two latter convene at ten o'clock.

AN INVOCATION

O Lord, our ever blessed and ever loving Father, we thank thee for thy watchful providence in the past, and for the promise of thy guidance in the days to come. As due unto the withered flower and rain unto the parched grass, so are the knowledge of thy presence and the assurance of thy blessing to the weary of heart. Help us to begin this day with this knowledge and this assurance so that we may be strong and courageous for whatever conflicts of the spirit it may be ours to wage.

May thy kingdom come more perfectly in our own heart and throughout the world this day.

As we grow in years may we grow in the beauty of holiness, and may thy approving smile atone for the passing of the years. In the days of prosperity may we not forget thee. In the days of affliction we know that thou wilt not forget us.

Grant us grace to live the life of the righteous that we may be assured that the last end shall be peace with Christ our Lord. Amen.

Note: This was the prayer of Rev. Avery Brown, pastor, at the opening of the Home-Coming Service October 21 at Flint Hill church. F. C. Lester delivered the morning sermon. Ed.

JOHNSTON HALL

This building was named in honor of former Superintendent Charles D. Johnston, a layman who served the institution for thirty years. It is not only a home for children but it also contains the administrative offices. Under the trees and in the open field the children like to play.

CONFERENCE YEAR CLOSING

Rev. G. H. Veasey

Our Conference year now comes to a close.
We've made some mistakes, this everyone knows.
Yet some have been faithful in sunshine and rain.
We know that our efforts have not been in vain.

We hope to do better as onward we go,
That Jesus our Savior some sinners may know.
We'll strive to be doing the things that are right
For Christ and his kingdom with all of our might.

—In Lakeview Church Bulletin

EDITORIALS

Greetings To New Readers

Each week there are new names added to the list of subscribers to this paper, for which we are very grateful. This week extra copies are being distributed at Conferences, and to persons interested in our Home for Children (the Christian Orphanage). To each new reader we offer our appreciation, and bid you a hearty invitation to share with us each week.

THE CHRISTIAN SUN is devoted to the development of Christian character and Christian churches. It is a religious newspaper, and an advocate of Christian causes. It is an agency of the Southern Convention of Congregational Christian Churches, but it hopes to lift vision above the narrow denominationalism of another generation to the heights of human brotherhood based on the universal fatherhood of God.

If you find this issue interesting, try another. It will be different, and you may find it profitable reading. Thanks for reading this.

We Are Interested In Children

For fifty years members of churches in the Southern Convention have shown their interest in children by giving a home to some of the most needy. Seven hundred thirty-five children have found a home in the institution that we have called The Christian Orphanage. When children return home, or go to a new home, or when they have reached maturity and can go out on their own, there are always others to take their places.

An interesting tome could be written about each of the men who have been superintendent of this institution, beginning with the Reverend James L. Foster and ending with Dr. John G. Truitt. In the books would certainly be this recurring statement: "Very sorry, but we cannot take those children." This is the agony of those who see neglected children and cannot give them the needed care.

Strangely enough, the churches have given in such small quantities that it has been difficult to pay bills as they come due. Our present superintendent is pleading for us to erase the indebtedness of some $15 000 this year, the Golden Anniversary. That is not a large sum for our people, but it certainly can be a heavy load for our institution to carry from year to year. Let's lift that load from the shoulders of our elected leadership and send them on their working-way rejoicing.

So many changes have been made in the institution in recent years that criticisms are fading rapidly. Suggestions made by a survey committee have not only been accepted in good faith, but the improvements have gone into operation. It is now time for us to respond with generous contributions and make it possible for our workers to quit worrying and spend their time in joyous service.

Expect The Unexpected

Changes come so rapidly these days that one should always expect the unexpected.

The progress of Communism under the dictatorship of Russia has moved across Europe and Asia with such persistency in recent years that it comes as a shock when this progress is not only stopped but is reversed.

A hurried trip by the leaders of the Kremlin to Poland recently seems to have helped pull down the iron curtain rather than clamp greater slavery on this troubled nation. It is too early at this writing to know what the outcome will be, but it is fairly certain that another nation will no longer be bossed by Russia.

A news release by the World Council of Churches dated October 15 tells that Bishop Lajos Ordass of Hungary has been released from prison, exonerated from all guilt by the government and restored by the Lutheran Church. A week later news from Hungary indicates that there is a great uprising of the people which may mean another nation out from under the authority of Russia.

Of course it is possible that all Communist countries may join in an international organization of some sort to harrass and, if possible, enslave the remaining parts of the world. Or it can happen that freedom-loving people in all nations will join hands and hearts in such a movement for freedom and right that atomic and H-bombs will no longer be necessary. It is to this good end that Christians must unite. And that, too, may be among the unexpected that should be expected.

ORPHANAGE
Alamance-Caswell
PROJECT

WE ARE A FAMILY OF EIGHTY WHO EAT HERE

Three times each day the family gathers from the three buildings to eat together. This helps to create the feeling of unity which makes one family in this Church Home for Children. Thanks for our "daily bread."

An Opportunity For Investment In Life

It is my wish that every member of our churches of the Southern Convention could have shared two privileges I recently had at our Congregational Christian Home for Children (better known as the Christian Orphanage).

First, it was the Annual Home Coming ceremonies the first Sunday of September. It was a heartwarming experience to be present with the large number of "children" who returned "home" to celebrate the Golden Anniversary of the Christian Orphanage. It was a joy to see some of those who were among the first children who in 1906 were given the influence of a Christian home by our churches. Among those who came "home" were mothers and fathers of happy and successful children and grandchildren; men and women who have made good citizens, church leaders.

Their "Homecoming Society" worship and business meeting conducted in the beautiful Holt Memorial Chapel, showed that these "children" were eager to do their part to enrich the usefulness of their "home."

At the center of the successful festivities of "Homecoming" was the genial, informed and dedicated Superintendent, Dr. John G. Truitt. He was ably supported by a goodly number of Trustees and other friends who came for the day.

Secondly, it was the semi-annual meeting of the Board of Trustees on September 26 which I had the privilege of attending as Superintendent of the Southern Convention. Here, the Board led by Dr. Truitt put into effect the recommendations of the recent session of the Convention. The Board and Dr. Truitt revealed a devotion seldom seen in Boards of Trustees. They showed they had given study and concern for a well operated Christian Home for Children. The Board is giving sound sociological study and application to the problems of child care. Through close cooperation with national, state and county welfare and child care and placement agencies the program of our Congregational Christian Home for Children is broad and thorough. Their projected program requires and deserves more adequate financial support from our churches.

We salute the Board of Trustees and Supt. Truitt. A generous Thanksgiving Offering will provide much needed and deserved support for our program of Christian child care at our Congregational Christian Home for Children. Let us respond generously.

Wm. T. Scott, Supt.
The Southern Convention
October 21, 1956

At the Mid-West Regional Meeting —

Many Friends From The South Interesting And Helpful Program

MRS. EMILY C. LESTER

My attendance at the last sessions of the Midwest Regional Meeting was made possible because of attending a meeting of the program committee of the National Women's Fellowship in Battle Creek, Michigan, which followed the Midwest meeting.

It was pleasant to see old friends who had been connected with the Southern Convention — host pastor was Duane Vore, graduate of Elon and former pastor of several of our churches, including Suffolk; Rev. and Mrs. Emerson Sanderson, who lived at Monticello while he preached there and attended Elon and who now work in North Dakota; Rev. and Mrs. George Penn (he is the son of Rev. Sam Penn, founding minister at Flint Hill and Sophia churches); Rev. Ralph Galt, formerly of our Valley area, and now working among Indian Americans in South Dakota; Mrs. Judson Fiebiger and Mrs. Martha Randileau, daughters of the late beloved Dr. Warren Denison; Rev. and Mrs. William Richards, of Nebraska, who receive THE SUN as a gift of Winston-Salem friends in our church, whom they met while there with their son, a doctor at the Baptist Hospital. It was a surprise to get off the same plane as did Dr. Albert Buckner Coe and then to share a taxi to the church with this friend from Southern Convention meeting days.

The four hundred and sixty-seven registered delegates at the Midwest Regional met in a church which has enjoyed the ministry of Dr. Carleton Miller for nearly forty years. Dr. Vore and Rev. Bruce Bashore are other ministers who share the work in a church of 3,000 members. Mrs. Keith Elliot, whom some of our women have met at Mid-Winter meetings, is the new director of religious education — and is proving that a person without formal training but with years of experience can do that job! There are more than 1,000 children in a double session church school, which meets during the two sessions of worship service. A volunteer choir of 70 sings at both services every Sunday — Dr. Miller says the secret is that they are given coffee and doughnuts between the two services — and their children can be in church school while they sing. This church has a total of thirteen people on its staff, but volunteer workers do many of the jobs — such as entertaining the meeting in a fine way. They thought of everything from a complete checkroom service to samples of Battle Creek's famous cereals as favors.

The theme of the Mid-West Regional was "The State Conference as a Missionary." Dr. Thomas Dick was the chairman. Superintendent Harold Skidmore of Michigan set the stage with his address on "The Philosophy of the Conference as it is Related to Our Christian World Mission." "The Aims of Higher Education" and "When is Education 'Higher'?" were discussed at luncheon meetings by Dr. Howard R. Bowen and Rev. David M. Stowe respectively.

The first evening Dr. Hugo W. Thompson discussed "Love Amid Conflicts" at the fellowship dinner. "A Gift for My Son" was shown and then Rev. George E. Stickney, superintendent of Montana, spoke on "The Conference Program and Our Christian World Mission."

"The Conference Counselling with the Churches" was a symposium under the direction of Rev. Thomas Goodwin, superintendent of Minnesota. "When the Church Seeks a Pastor" was discussed by Superintendent Jesse Norenberg of Wisconsin; "When the Church Needs to Build" by Superintendent Everett Babcock of Ohio; and "When the Church Programs and Raises the Church Budget for Our Christian World Mission" by Associate Superintendent Clarence McCall, Jr. of Illinois.

Reports of mission work were given as follows: "Delmo" by Mrs. J. R. Hansen; "The Chicago City Missionary Society" by J. Richard Schwenke; and "Church and Community at Fort Berthold Indian Reservation" by Rev. Ralph Galt.

The centennial of the Haystack Meeting was celebrated at luncheons with Rev. David Stowe and Mrs. Allen Hackett speaking on "The Cause of Christ Is My Own — 1806 and 1956."

The second evening program consisted of an address by Dr. A. B. Coe on "The State of the Union" at the dinner meeting; music by the Olivet College choir; filmstrip on our work in Puerto Rico; and an address by the moderator, Mr. George Hastings, on "The Conference Practice of Stewardship." He made a good case for the value of the State Conference and the stewardship it has rendered through the years.

The final morning session was devoted to evangelism, with Dr. Robert Spike as the speaker. This was followed by "buzz sessions" which discussed the question: "What one step must be taken to build a mission and strategy for your conference in the field of evangelism?"

Afternoon seminars were held on: Higher Education, Stewardship, The Mission of the Church, Audio-Visuals and How to Use Them, Evangelism, Christian Action in Society, and Organization and Conduct of Small Study and Action Groups.

The candid camera catches four Home girls, reading from left to right: Jeanie Cook, Marie Proctor, Doris Ward (Mrs. Thomas Stadler), and the bride, Mrs. Jack Boutchyard. These pictures were taken in the superintendent's home.

IRRIGATION LAKE AND GRAZING CATTLE
This lake has helped greatly in dry weather, and the farm furnishes both beef and vegetables for our table.

VALLEY OF VIRGINIA CONFERENCE TREASURER'S QUARTERLY REPORT

July-September, 1956

Woman's Missionary Societies

Apportionment	$ 208.48
Thank Offering	10.00
Life Memberships	110.00
Memorials	10.00
	$338.48

Young People's Societies

Apportionment	$ 57.00
World Missions	20.84
	$ 77.84

Junior Societies

Apportionment	$ 15.00

Cradle Roll Societies

Offering	$ 11.35

GRAND TOTAL — $442.67

NORTH CAROLINA FELLOWSHIP TREASURER'S QUARTERLY REPORT

July-September, 1956

Woman's Societies

Apportionment	$1585.91
Life Memberships	510.00
Memorials	110.00
Thank Offering	33.35
Foreign Missions—Special Fd.	50.00
Home Missions—Special Fd.	14.00
	$2303.26

Junior Societies

Apportionment	$ 111.75
Rachanyapuram School	9.00
	$ 120.75

Cradle Roll Societies

Offering	$ 145.19

GRAND TOTAL — $2,569.20

Susie D. Allen, Treasurer

EASTERN VIRGINIA CONFERENCE TREASURER'S QUARTERLY REPORT

July-September, 1956

Woman's Missionary Societies

Apportionment	$1246.91
Thank Offering	8.75
Life Memberships	380.00
Memorials	180.00
	$1815.66

Young People's Missionary Societies

Apportionment	$ 897.86

Junior Missionary Societies

Apportionment	$ 221.27

Cradle Roll Societies

Offering	$ 328.15

GRAND TOTAL — $3262.94

Mrs. George M. Cornell, Treasurer

COUPONS REALLY HELP

During the fiscal year the Congregational Christian Home for Children received $400.50 for coupons sent us by the women of the churches in our Convention and by many women across the country who are members of Congregational churches.

Since we began the collection of coupons a few years ago we have received more than $1,000.00. The child caring institutions receive more for coupons than individuals receive. The Home for Children receives from $4.00 to $8.00 per thousand. So you see no one is making much of a contribution when they send a few coupons — it shouldn't keep them from sending a cash contribution or donation — but many, many people sending a few coupons regularly does mean much to us here.

We destroy all coupons which require 10 cents in cash to earn the advertised saving. We cannot use those, please. We can use coupons secured with the products indicated: Octagon Soap, Borden's milk, Luzianne Coffee and Tea, Ballard's Flour and Mixes, Mrs. Filbert's Margarine and Salad, Rumford Baking Powder, Hearth Club Baking Powder, Rival Dog and Cat Food, General Mills products, Gold Medal Flour, Softasilk Cake Flour, Wheaties, Kix, Sugar Jets, Bisquick, Betty Crocker Cereal Tray, Betty Crocket Pie Crust, Betty Crocker Cake Mixes, Pillsbury Flour, Pillsbury Mixes, and Krafts Mayonnaise.

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

We Live In This Church

LOUISE RAY
A Lovely Lassie of Nine
From Fayetteville

Report to Churches

1955-56

The fiscal year of the Home for Children has been changed to end September 30, as requested by the Duke Endowment. This will bring the year in line with the fiscal year of most of our churches and Conferences.

During the past fiscal year we have received on apportionment from the churches $28,560.83; authorized special from church members, organizations and churches $9,397.34. This lacks $8,041.20 of being as much as the Southern Convention set as a total goal.

From outside the churches—others—there was received $29,852.03. A total of $67,810.20.

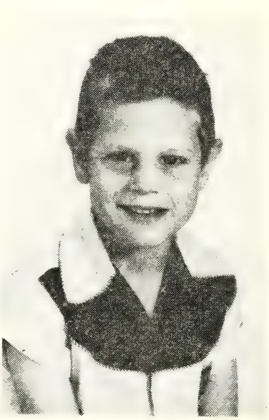
APPORTIONMENT	
E. N. C. Conference	$ 6,861.51
E. Va. Conference	7,308.90
N. C. & Va. Conference	9,985.75
W. N. C. Conference	2,782.37
Virginia Valley Conference	1,622.30
	$28,560.83

AUTHORIZED SPECIAL	
E. N. C. Conference	$ 1,911.50
E. Va. Conference	2,903.96
N. C. & Va. Conference	4,122.72
W. N. C. Conference	168.16
Virginia Valley Conference	291.00
	$9,397.34

During the fiscal year Congregational churches contributed $1,291.70, besides several thousand coupons, and a few Friendly Service gifts. All of which is very much appreciated.

During the year eleven children were received. One was adopted out and twelve were placed. At present there are 74 children in the Home.

During the year the superintendent spent a week in Cleveland at a National Conference on Social Welfare which gave him much insight into up-to-date standards in child care; he spent a week at the University of North Carolina in intensive study of the work of child caring institutions; and he served as president of the North Carolina Conference of Orphanages. For seven years he has studied in the field of child caring institutions seeking to learn as much as possible about group child care.



FLOYD RICH
A Sturdy Son of Eight
From Randleman

At the end of the fiscal year September 30, 1956 accounts payable include a Bank note for $11,500.00 and $4,191.75 in current bills.

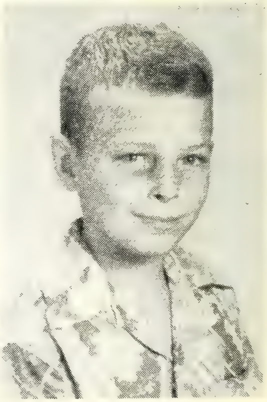
Every church is asked to pay its apportionment, a total of $20,000.00; AND enough from the church, its organizations, etc., to equal 20% more than the church's apportionment, a total of $25,000.00 authorized special. A record is kept on the Chart of Churches of all contributions from church members, organizations, etc., and credited on the authorized special.

The Program Of Adoption

Some years ago with the financial backing of the Duke Endowment Fund the Children's Home Society of North Carolina became the adoption agency for child caring institutions in North Carolina. So about twice every year a caseworker from the Children's Home Society comes to our institution, checks our records on each child and lists any who are adoptable. Also the caseworker undertakes for us to bring into the status of being adoptable any other children who might become adoptable if consent of a parent is gained.

This is a great service to us. And this answers the question: Does the Congregational Christian Home for Children have a policy of adopting out children? The answer is yes.

Another question frequently asked is: When a child is placed in the child caring institution does it have to remain there until it is grown? A careful study is made by the superintendent of our child caring institution before the child is placed (received).



WOODY BYRD
Aged Eleven
From Bethlehem Church
Suffolk, Virginia

e For Children And Like It

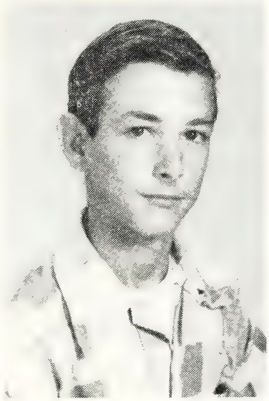
CLARA ELIZABETH SPICER
Age Eight
Nansemond County, Virginia

In this study the person or persons making the application are studied — who they are, what they are, and why they are. Then a careful study of the child with the hope of ascertaining what under the circumstances is best for the child, and whether this instution is the answer. If in the opinion of the one making the investigations the child should be placed in the group care which our institution is able to offer then he makes a recommendation, setting forth the facts in the case, to the executive committee of the board of trustees, who in turn authorizes the child's placement, or rejection. The length of the child's stay in the home is determined by the needs of the child and who is best able to meet those needs. Few children remain for more than a few years, some for only a few months, but some stay until they are eighteen years old.

The so-called popular or small edition of books is thought to be a relatively new innovation. But it is not, for in ancient Venice a printer, Aldus Manutius, an Italian scholar, introduced the innovation. Manutius saw the advantage of printing the classics in convenient editions within the reach of the ordinary man. He printed popular editions of Plato, Aristotle, and Demosthenes. Manutius also devised the punctuation system.

NAMES OF CHILDREN AND THEIR BIRTHDAYS

Names of Children	
Michael Adkins	12-25-46
Barbara Jean Arnold	8-15-44
Clara Lee Arnold	4- 3-46
Jo Ann Arnold	7-30-41
Raymond Arnold	7-14-43
Patsy Beaman	3-20-49
Shelia Beaman	2-27-51
Ben Black	12- 4-39
Jo Ann Black	1-18-42
Billy Burgess	5-22-41
Bobby Burgess	5-22-41
Bobby Byrd	10-21-47
Woody Byrd	8-17-45
Dianne Cates	9-16-50
Brenda Clark	1- 6-44
Willa Grey Clark	4-13-50
Frances Coggins	3-10-44
Joyce Coggins	3- 7-46
Peggy Coggins	6-22-47
Brenda Crumpler	8-31-46
James Crumpler	4-25-44
John Crumpler	10-22-41
Larry Crumpler	4-22-45
Bobby Daughtrey	8-10-40
Kenneth Ferrell	2-23-43
Sandra Ferrell	4- 5-45
Angelee Haith	4-24-42
Ella Jean Haith	11- 1-40
Helen Johnson	12-30-45
Sidney Johnson	12-27-43
Sue Johnson	7- 9-42
Larry Jones	1- 8-44
Alice Kidd	7-16-42
Linda Kidd	7-14-45
Shirley Kidd	9-30-49
Billy Lamberson	6- 8-47
Billy Joe Lambert	11-16-46
Garland Mecimore	1-13-47
Laverne Mecimore	4-20-43
Dewey Morningstar	10- 4-44
George Morningstar	11-23-42
Phyllis Morningstar	8-28-46
Marlene Privette	11- 3-46
Betty Jean Proctor	4- 7-40
Billy Proctor	10- 7-44
Marie Proctor	12-22-38
Gerald Rash	5-31-47
Elizabeth Ray	2- 1-48
Eugene Ray	7- 3-49
Louise Ray	2-23-47
Ann Rich	11- 2-43
Floyd Rich	6-28-48
John Rich	9-23-41
Jerry Rich	10-19-49
Wilma Rich	4-19-47
Betty Jane Rowland	11- 4-44
Frances Rowland	10-16-41
Jo Ann Rowland	1-16-40
M. B. Rowland	8-17-43
Peggy Rowland	1-16-40
Robert Rowland	11-20-37
Dorothy Spicer	9-10-43
Clara Spicer	1- 2-48
Jessie Spicer	6- 7-45
Ava Turner	9-17-49
Carolyn Turner	4-27-46
Elbert Turner	12-19-43
Marie Turner	7-24-48
Helen Watkins	6-27-41
Nancy Watkins	2-18-40
Jackie Wilkins	1-26-44
Betty Lou Wilson	2-17-39
Cecelia Wilson	2-26-41
Michael Wise	5- 5-45



JOHN CRUMPLER

An Outstanding Student at Fourteen
Fayetteville,

BETTIE LOU WILSON
A High School Senior

What Does God Require Of You?

Background Scripture: Micah 6 and 8.
Devotional Reading: Isaiah 1:11-17.

Memory Selection: **He hath shewd thee, O man what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.** Micah 6:8.

Micah is speaking about a new order. At the close of chapter three he pictures Jerusalem "plowed as a field," becoming "as a heap," and the city as "a high place in the forest." But the picture changes in the first verse of the fourth chapter. Here is Jerusalem firmly established on the top of a mountain, exalted above the hills, and people and nations coming to it to learn the ways of the Lord. "From Jerusalem shall go forth the law," and "the word of the Lord from Jerusalem." Has the prophet suddenly gone hay-wire? Is he nuts? Does he think that the nations of the world are going to come to Jerusalem to learn the laws of the Lord? Yes, he means just that. Not literally, of course. He says that the only hope for the world is for nations to learn the laws of God and to govern themselves by the basic principles of righteousness. Righteousness not only exalts a nation; it is the only basis on which a nation can endure. Modern prophets, and they are not all preachers by any means, are saying the same thing. There can never be peace within the nation, or between nations, until nations obey God's laws, until nations learn to live under God, until nations are established upon the moral and spiritual principles which were announced by the prophets of the Old Testament, and confirmed by Jesus Christ himself. It may come as a surprise and even a shock to some people to learn that the basis of any new order that may come, will be the law that came from Zion, and the word of the Lord that came from Jerusalem.

PEACE BY ARBITRATION

"And he shall judge among many people, and rebuke strong nations afar off." It is a plea for, and a prediction of, peace by arbitration, instead of by war. Peace by arbitration, under the guidance of God — that is the hope of the world. Some will surely smile at this. They will say that it is a nice poem, or a rosy dream, or sheer nonsense. It really cannot happen. But it is not so far-fetched as it may seem. The United Nations is a present and powerful example of the practicality of this principle. Here is a world tribunal to which the nations of the world are bringing their cases and their causes, seeking a peaceful settlement without recourse to arms. During its brief history — and it is only ten years old — the United Nations Assembly and constituent bodies and Commissions, have considered and disposed of many difficult and dangerous cases by means of conciliation and arbitration, and in many of these instances, there were the elements of war that might have engulfed mankind. Even at this time the potentially dangerous case of Nasser's siezure of the Suez Canal is being considered by the United Nations and it is quite likely that some solution will be found to this grave situation. The point is not that the United Nations has all the answers every time, but that nations are willing to bring their problems and their differences to it. This marks a big advance in the way in which nations have sought to adjust their differences and find redress for their grievances. And as the prophet says, what is sauce for the goose is sauce for the gander — the Lord, and the United Nations, shall "rebuke the strong nations afar off."

RECONVERSION FOR PEACE

"And they shall beat their swords into plowshares, and their spears into pruning hooks." After a war, there is always the problem of reconversion for peace. Factories which have been turning out tanks and shells and bombers and poison gas and all the instruments and materials of war, are converted, for the most part, into peace-time industries. So the prophet was not talking impractical idealism; he was speaking in a language which we can understand. But what he says goes further and deeper. He is longing for, and predicting the day when the thought and energies of men will be devoted fully to the arts of peace. Think what a difference it would make in the life of the world today, if all the time and thought and money that are spent on war and preparation for war, were spent on the arts and pursuit of peace! Such a policy would have to be universal. There would have to be universal disarmament. But what a change it would make in human life if mankind would divert the raw materials and the finished products of the world to the cause of peace! And that is not an idle dream. Even as the nations are working by day and by night, in secret, to develop atomic energy for war, there is slowly and surely growing a sentiment, and an avowed purpose, to develop atomic energy for peace-time purposes! "Atoms for Peace" — that is beating swords into plowshares and spears into pruning hooks.

SUNDAY SCHOOL LESSON

NOVEMBER 11, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

AND THEN REAL PEACE

"They shall sit, every man under his vine and fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." There are many fears that plague men in our modern world. But perhaps the biggest shadow that plagues men in our modern world is the threat of war. Men tremble when they think of what might happen to nations and to civilization if another war comes in a world in which we have the atom and the hydrogen and the cobalt bomb. If only the threat of war could be removed, removed that is on sound ground! If nations respected the rights of other nations, if nations would arbitrate their grievances, if nations would disarm, if nations would abide by the laws of God, we would have peace. And a great burden of fear would be removed from the hearts of men.

APPROACHING GOD

"Wherewith shall I come before the Lord, and bow myself before the high God?" How indeed? If you were to have an audience with the Pope or with the President of the United States, you would prepare yourself with great care. Do you prepare yourself to come before the Lord of Creation and the Father of our Lord Jesus Christ? God is spirit and they who worship him must worship in

(Continued on page 13)

Greetings From The Gleasons In India

FRANCES GLEASON

Deccan College
Poona 6, India
September 26, 1956

Dear Friends in the Southern Convention:

A little more than two months ago we were on a plane from London to Bombay looking forward to life in a part of the world which is so different from the United States. While there is much that we do not yet know about the way people live here, we can honestly say that we feel very much at home. We enjoy life in India and feel greatly privileged to be able to spend a year in this very interesting country.

We live on the campus of Deccan College, which is a government graduate school for research. We are comfortable in a house with five rooms in a row, each opening on a front porch and having a back door. The kitchen is behind the main house. A man from south India cooks for us, either Indian or Western style. Furniture is rented from a man who makes it to rent or sell. Faculty members, mostly Hindu Brahmin, are pleasant, and speak English.

Our children attend a school of the Angelican Church. Instruction is in English but Hindu and Marathi must be studied, and the children wear uniforms. The children find school much more rigid than in America.

We are happy to be in American Board territory. The Marathi Mission has several stations near here, and a member on the Union Theological Seminary in Poona where ministers are trained for our churches. The teacher is Miss Loleta Wood who has been ill since we arrived.

Of course we are especially happy to be near the Hale Cooks. Hale was Allen's friend in high school, college room-mate, and best-man at our wedding. When he returned last fall from a year's study at Harvard, he was stationed at Satara where we visited them, but has been transferred to Vadala.

We have visited Edith Preusse, a girl from Connecticut whom we knew at Hartford. She is doing an interesting work with voluntary religious groups of girls and is working with young people in the city of Abamednagar. She showed us the sisal fiber industry established by the Loy Longs many years ago. The women make lovely purses, knitting bags, place mats, napkin rings, and even summer hats of this once useless material. We were impressed by their happy faces in contrast to the beggars who roam the streets.

Miriam Rogers of our Sholpur Mission had dinner with us. We met her when she was home for treatment for polio. She wears a brace and uses crutches, but gets around wonderfully and has a gay happy spirit. She leaves in October for the States on furlough.

We hope to visit our work in Sholopur where we have a college for training teachers, and a laboratory school for practice teaching. So far our only contact with Wai and our hospital there has been that Dr. Hale Cook brought us a kitten that belonged to the head nurse.

We have made many interesting and rewarding contacts with churches and church people in the area. We attend a Methodist church that is composed of people from twelve denominations and ten language backgrounds. I am playing the pump organ for the services. The choir would be a credit to any church. They have a wonderful feeling for worship and we always feel uplifted by worshipping with them. In the evenings we attend a more western-minded Methodist church that has an American missionary for pastor. Many of the Indian members are professional people. One man is secretary of the Y. M. C. A. and his wife is a professor in a good medical college. They invited us to a gathering where the director of relief work for the National Christian Council of India spoke. He told vividly of how supplies are distributed to the disaster areas and people in need. You can be sure that your gifts for relief and Christian missions is greatly needed and well used.

If anyone wants to write us, we will be happy, and we will answer questions if we can find the answer. A ten cent air letter-folder reaches us in a week.

Our good wishes to all of you.
The Gleasons.

WE LEARN TO WORSHIP HERE IN THE HOLT MEMORIAL CHAPEL
This building was given by the family of Mr. W. Kirk Holt of Burlington who was a long-time president of the board and greatly interested trustee of the Orphanage. The basement is a recreation room for the children, and the chapel is a very beautiful place for religious services.

Elon College Reporting

L. E. SMITH, PRESIDENT

APPORTIONMENT GIVING
October 20, 1956

The churches of the Southern Convention have always felt pride in their college and conscious of their responsibility to give support to its progress. Years ago the Convention suggested and the conference approved that each church should be apportioned a definite amount for the support of the college to be paid monthly, quarterly, or annually as the church might elect.

For the past number of years these contributions have been increasing year after year. The amount contributed now means a very great deal to the college and is valuable assistance in meeting it's obligations from month to month. It looks as if the total amount given through conference apportionments this year may exceed all other years. This is right and possible since the cost of operating the college has increased to a surprising figure. By the cooperation and help of our friends we shall be able to meet our budget without difficulty. Thanks to all who help.

Previously Reported:	**$22,326.31**
Eastern North Carolina Conference:	
Beulah	143.00
Mt. Auburn	117.00
Southern Pines	271.85
Eastern Virginia Conference:	
Barrett's	41.00
Newport News	264.26
First (Norfolk)	15.00
Oakland	229.43
Spring Hill	7.45
Union (Surry)	43.00
Wakefield	100.00
Waverly	10.81
North Carolina and Virginia Conference:	
Belew Creek	77.47
Bethel	5.00
Happy Home	253.20
Monticello	17.02
New Lebanon	25.00
Reidsville	194.00
Union (Va.)	20.00
Western North Carolina Conference:	
Big Oak	2.00
Virginia Valley Conference:	
Newport	24.42
TOTAL:	**$ 1,860.91**
GRAND TOTAL:	**$24,187.22**

DECLARATION OF PURPOSE

We had a very good day for Founders Day. The weather was perfect, the attendence was good, the program was excellent and the fellowship was inspiring. All in all it was a successful day and I think everyone felt that it was a most encouraging start for the campaign that is being launched to secure additional funds for our college.

The churches of the Southern Convention are rendering a very significant service in pledging cooperation in an effore to secure funds to pay for the construction of Virginia Hall for girls and Carolina Hall for boys. With the cooperation, of the churches, the board of trustees, the alumni, citizens of Burlington, Alamance and surrounding counties, we should have no difficulty in securing necessary funds to underwrite the economic life of our college. Declarations of Purpose received to date are as follows:

CAROLINA HALL	**Amount**
Eastern North Carolina Conference:	
Damascus	$ 465.50
Antioch	451.50
Youngsville	300.00
Auburn	759.50
Hayes Chapel	362.25
New Hope	1,048.25
Hope Mills	414.75
Eutaw Community	595.00
Bethlehem	294.00
Clayton	600.00
Henderson, First	2,308.00
Mt. Auburn	1,120.00
Martha's Chapel	297.00
Church of Wide Fellowship	2,289.00
Beulah	1,137.50
Moore Union	392.00
Wake Chapel	4,079.25
Fuller's Chapel	708.00
Chapel Hill	1,067.50
Sanford	2,000.00
Mt. Carmel	449.75
Liberty (Vance)	2,761.50
Total:	23,900.25
Western North Carolina Conference:	
Pleasant Union	673.75
Pleasant Ridge	1,300.00
Randleman	540.00
Total:	2,513.75
North Carolina and Virginia Conference:	
Union	1,500.00
(Personal)	500.00
United	1,459.50
Haw River	1,534.75
Pfafftown	463.75
Greensboro, First	5,887.00
Bethel	1,034.25
Center	281.75
Mt. Zion	1,000.00
Salem Chapel	740.00
Shallow Ford	1,800.00
Church of the Covenant	175.00
Burlington, First	10,000.00
Zion	175.00
Belews Creek	834.75
Monticello	822.50
Beverly Hills	886.00
Lebanon	939.75
Lakeview	218.75
Hebron	300.00
Elon College	4,392.50
TOTAL:	**$34,945.25**

VIRGINIA HALL	**Amount**
Eastern Virginia Conference:	
Suffolk Christian	10,000.00
Union	2,019.00
Windsor	2,841.00
Franklin	6,213.00
Isle of Wight	500.00
Ingram	1,748.25
Great Bridge	2,847.00
Holland	3,108.00
Total:	29,276.25
Valley of Virginia Conference:	
Bethel	912.00
Antioch	900.00
Newport	550.00
Winchester	2,950.50
Bethlehem	500.00
Total:	5,812.50
Total pledged for Carolina Hall:	$61,359.25
Total pledged for Virginia Hall:	$35.088.75

PAYMENTS ON CAROLINA HALL

Eastern North Carolina Conference:	
Wake Chapel	$ 500.00
Youngsville	50.00
New Hope	54.49
Moore Union	22.52
Beulah	104.79
Hope Mills	18.75
TOTAL:	**$ 750.55**
North Carolina and Virginia Conference:	
Greensboro, Palm St.	100.00
Zion	5.84

Bethel	202.00
Mt. Zion	331.00
Monticello	117.26
Pfafftown	25.00
Concord	28.00
Lynchburg	3.00
TOTAL:	**$ 812.10**

PAYMENTS ON VIRGINIA HALL

Virginia Valley Conference:

Bethlehem	75.00
Bethel	18.02
Winchester	25.00
TOTAL:	**$ 118.02**

Eastern Virginia Conference:

Franklin	2,000.00
Johnson's Grove	205.00
Berea	100.00
TOTAL:	**$2,305.00**

Total payment for Carolina Hall:	$1,562.65
Total payments for Virginia Hall:	$2,423.02

In addition to the churches that have definitely accepted their quotas, Superintendent Dr. Scott stated on Founders Day that there are other churches in the process of signing their Declarations that would move the total up to $170,000 which is more than 50% of the amount that the convention requested of the churches. We are all confident that this entire amount will eventually be realized.

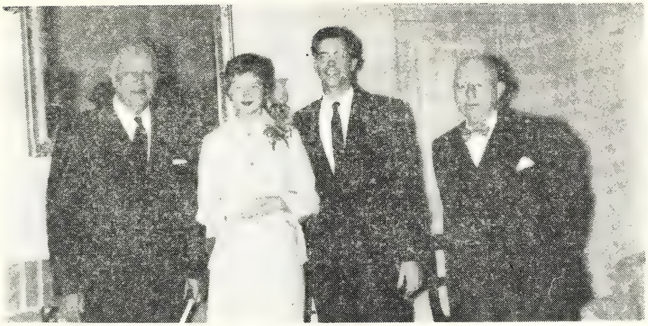
SUNDAY SCHOOL LESSON

Continued from Page 10

spirit and in truth. Not burnt offerings and material sacrifices, but an humble and contrite heart are his demands. To obey is better than to sacrifice. Not who you are or what you have or where you come, but how you come, is the crucial question.

WHAT DOTH HE REQUIRE OF THEE?

"He hath showed thee, O man, what is good. And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Dr. George Adam Smith writes, "This is the greatest saying of the Old Testament." To do justly, to treat one's fellowman fairly; to love mercy, to go beyond justice to mercy and kindness and service; to walk humbly with thy God, to have a due sense of one's limitations, to give reverence to God — here is the essence of religion and character.



THERE WAS A WEDDING

Mr. and Mrs. Jack Boutchyard (Jean Daughtrey, reared at the Home for Children); the officiating minister, Supt. Truitt; and V. R. Holt, President of the Board of Trustees, a witness.

Expecting A New Pastor?

Recently, after sixteen and one-half years as minister of the First Christian Church of South Bend, Ind., Dr. Frank E. Davison was named pastor at-large and the Rev. Hartford C. Inlow was called to active leadership of the congregation. Before the Inlows arrived in South Bend, Dr. Davison listed in the church paper the following "Ten Ways to Prepare for the Coming of Our New Pastor:"

1. Pray for your pastor in your private devotions and stop sometime soon in the Chapel of the Inclusive Circle to pray for him and for his family.

2. Write him a card or a letter to let him know of your happy anticipations.

3. Be faithful in attendance and support of your church this summer so that when the new pastor arrives the church will be alive and in good financial condition.

4. Do not expect your new pastor to be just like any former pastor. Allow him to be himself and to build on his own foundations.

5. Talk to your friends with positive expectancy about the coming of your new pastor.

6. When he arrives in the city, don't pick his family apart. Being a minister's wife is no bed of roses and if the minister's children should have some peculiarities it may be because they have had to play with the deacons' kids!

7. Don't expect your new minister to call on you during the first six weeks or the first six months he is in town. He will have many new and important duties to perform and not all can be done at once.

8. Help your new minister to get acquainted with you by giving him your name each time you meet him for the first few months. You have only one name to learn. He has a thousand.

9. Share your joys and your sorrows with your pastor. Do not expect him to know the needs of your family by mental telepathy.

10. Open your hearts and your homes to your new pastor. If he does not know you at the end of three years it will perhaps be because he has never had his feet under your table.

—Taken from "The Pulpit",
September, 1956

* * *

Note: This item was clipped from the STANDARD of the E. and R. Church and sent in by Dr. J. E. Danieley. Ed.

AREA INSTITUTE OF VIRGINIA COUNCIL OF UNITED CHURCH WOMEN meeting in Hampton, on October 11, was attended by several of our women, including Miss Helen Kenyon, Mrs. Ray Gordon, Mrs. W. B. Williams, Mrs. Garland Spatley, Mrs. J. H. Booth, Jr., Mrs. C. L. Rountree, and Mrs. Jack Akin. Mrs. Akin led the worship service.

FOR HOME FOR CHILDREN —

Big Thanksgiving Offering Needed

Read Our Story In This Paper

JOHN G. TRUITT, Superintendent

This is, as you have observed already, a special issue of THE CHRISTIAN SUN setting forth the Thanksgiving call of our Congregational Christian Home for Children. We are very grateful to Dr. F. C. Lester, editor and business manager, for this special number. Thanks go also to the Southern Convention through its Board of Publications.

This our Home for Children contributes $125.00 each month to THE CHRISTIAN SUN. This along with other subsidies makes it possible for you to get your church paper each week at such a nominal cost.

We hope you will take time to read this issue of THE SUN very carefully. We hope you will notice the pictures. Through this medium we hope you will catch the spirit of the child care being done, and that you will be interested to make a generous special contribution on the $45,000.00 authorized by your Convention.

Your church's apportionments take care of only $20,000.00. Your special contributions, either through a Thanksgiving offering made above the Conference apportionment by your church or your own special gift must make up the balance of $25,000.00. In other words, from the churches plus individual gifts of their members we need to raise $25,000.00 between now and December 31. It will take that amount and $15,000.00 from people of other denominations to do the work required of us and pay all bills at the close of the year.

I am amazed at the generosity of some of our good people, amazed and grateful, and I am well pleased with the giving of many of our people.

It is gratifying to see how many from the North, the Mid-West, and the far West are joined with us here in making this a Home for Children of which we can all be proud. Small gifts from many Congregational churches have amounted within the past year to $1,237.00, and thousands of coupons. This growing interest is much appreciated. Also there are coming in a few Friendly Service gifts. Just today I received a box of towels and pillowcases from the Congregational Church at Leominster, Massachusetts. February 29, 1956 we received a $10,000.00 bequest from the estate of Emma E. Bucher, through the good offices of Judge Clarence H. Brisco, Corning, N. Y., and Mrs. Cecil J. Eygabroat, Painted Post, N. Y.

Right at this time there are 74 reasons for asking your help and generous cooperation, namely the 74 little boys and girls who are being given first rate care by people who like their work and love these children. "No one stands so straight as he who stoops to help a child." These children are happy. They are healthy, good students, in the main, and good looking boys and girls. The contrast between today and yesterday in each of their lives is great, thanks to you.

REPORT FOR OCTOBER 22, 1956

MONTHLY OFFERINGS

Amount brought forward			$1,380.45
Eastern North Carolina Conference			
Mt. Auburn	$ 3.91		
Southern Pines	155.00	$158.91	
Eastern Virginia Conference			
Barrett's	4.00		
Norfolk, First	6.00		
Oakland	6.00		
Spring Hill, S.S.	12.35	28.35	
North Carolina and Virginia Conference			
Bethel, S.S.	5.84		
Graham, Prov. Mem.	50.00		
Monticello	46.62		
Union (Va.), S.S.	5.00	107.46	
Western North Carolina Conference			
Big Oak	1.00	1.00	
Total			$ 295.72
Grand Total			$1,676.17

SPECIAL OFFERINGS

Amount brought forward		$ 941.74
Women's Fellowship of Damascus Church, Sunbury, N. C.	$25.00	
Mr. Herman Neese, Haw River Christian Church	10.00	
Ladies' Mission Aid, Antioch Cong. Christian Church, Va. Valley Conf. — Golden Anniversary Gift	50.00	
Philathea Class, Suffolk Christian Church	5.00	
Mrs. Esther E. Jinkens, St. Paris, Ohio	5.00	
Pillsbury Mills, Inc. (for coupons)	11.60	
In Memory of T. D. Fogleman	10.00	
Special Gifts	60.00	
Total		$ 176.60
Grand Total		$1,118.34
Total for the Week		$ 472.32
Total for the Year		$2,794.51

Minimum Standards For Child Caring Institutions

BY N. C. BOARD OF PUBLIC WELFARE

Every child has a basic right to grow up in his own family group and every family to rear its own child. The family group to which a child belongs can never be fully replaced by any substitute. When circumstances deprive a child of his family and he cannot be placed with relatives, society has provided several alternatives — adoption, foster family care, and institutional or group care placement. It is a major responsibility of agencies offering service to children to select the type of placement which most nearly meets the individual child's needs. The selection of appropriate care for children away from their own families depends on the relationship of several factors operating at the same time, such as the developmental needs of the child, preference of the parents, behavior and defenses of the child, nature and quality of the case work service that will be available, etc. Also situations change with time, so frequent reviews of the situation are needed and new plans must be made when these changes so indicate. Economic deprivation in a family situation is not in itself sufficient reason to consider placement of children. As a general policy, children of pre-school age should not be in group care since these children, especially, still need the closeness of a direct personal tie with a mother and father even though they may be substitute parents.

Some children of school age for whom institutional or group care may offer a helpful experience are:

1. Children who have parents or relatives unable to care for them and yet so cencerned by their failure as parents that they cannot agree to let their children have from a foster family the affection and security which they cannot provide themselves. These parents often can accept an institutional placement for their children until with help they achieve an understanding of their problem and what is best indicated for their child.

2. Children who have parents or relatives who love them but who are unable temporarily to care for them for a variety of reasons. These parents can accept an institutional placement until they can again assume full responsibility for their children, when they cannot accept foster family care.

3. Children who have been so hurt by rejecting parents and disrupting family experiences that they cannot be receptive and responsive to foster parents and family living until after a period of understanding care and treatment in the less personal setting which group care offers.

4. Children who present aggressive behavior patterns which foster families generally cannot deal with, but who may adjust well in group care. This group includes for the most part adolescent children who are in conflict concerning child-parent relationships and their struggle for emotional independence. The give and take relationship with other children in a group setting, the less personal relationship with adults, and the group acceptance of sensible limits often ease the tension causing the aggressive behavior.

5. Children in need of temporary observation and study for diagnostic purposes where suitable foster homes during the study period are not available.

6. Children in need of specialized treatment where small, well staffed group care facilities with appropriate casework, medical, and psychiatric services can offer help.

The existance of a child caring institution in North Carolina is justified when it provides care for children whose needs can best be met by group care and when already available facilities have proved inadequate to meet the need. Such a service should complement and supplement other child care programs as part of a comprehensive social welfare program for children.

Those persons actively interested in the establishment of a child caring institution should first completely and carefully study the need for such a service in order to determine whether they would make the most valuable contribution to children by such an institution or by undertaking some other welfare activity. A conscienticus inquiry of this type may reveal that other programs such as public assistance, foster home care, or family service will more adequately achieve the desired results for children without the much greater expenditure necessary to build and maintain an institution.

Since the basic purpose of the child caring institution, as well as all other child care programs, is service to children, the child caring facilities must keep abreast of new knowledge in the field of personality development and be prepared to meet the new concepts of care. The facility must keep a sound perspective regarding its place in the community. An institution which isolates itself from the community, either physically or by attitudes, cannot effectively achieve its purpose in providing a well rounded and integrated experience for the children it serves. It is equally difficult for staff to maintain varied interests and to participate in civic and cultural activities in an in-grown and limited atmosphere.

With the extensive development of licensed foster homes for children, institutions have increased opportunity to develop programs which will offer much needed specialized care for properly selected groups of children. Group care facilities should, with the State supervising agency, initiate periodic re-evaluations of their programs and purpose. In this manner their current usefulness and programs may be weighed with other resources to determine how they can best meet long time goals in child care.

The State Board of Public Welfare after careful deliberation with the Advisory Committee of the North Carolina Orphanage Association has established the foregoing minimum standards to be met by child caring institutions. It is recognized that minimum standards alone can in no wise adequately measure the intrinsic values of an agency's program. These values will be found in the happiness, mental health, and moral character of each child under care. Minimum standards as here established provide a framework within which these intrinsic values can more easily be attained.

Washington, D. C., has become so firmly fixed in the public mind as the capital of the United States, few realize that eight other places once served as capital of the nation. These places were York, Philadelphia, and Lancaster, Pennsylvania; New York City; Trenton and Princeton, New Jersey, and Baltimore and Annapolis, Maryland.

A VIEW FROM THE CAMPUS SUPERINTENDENT'S HOME IN BACKGROUND

Beauty and usefulness are handmaidens in our institution. Such a scene as this helps children and youth to dream long, long dreams.

What the Orphanage Has Done For Me

Marie Proctor

I am from a broken home. I entered the Orphanage as a small child. I remember the first day of my life here, like most everyone else, I was scared stiff. Just as soon as I was greeted by the warm smile of my house mother, all of this fear faded. She was such a warm understanding person, that I shall remember her the rest of my life.

What has the Orphanage done for me? Well. . . . I hardly know where to begin. but I guess the most important thing is that is has given me a chance to be a church member and to attend every Sunday. I belong to the Youth Group in our church. I (like all of the rest of the children here) attend the Elon Public School. I have the opportunity to play an active part in any school activity. The Orphanage has provided me with a sponsor (Robert Lee House Sunday School Class, Newport News, Virginia Congregational Christian Church) They have done wonders for me.

I have a pretty bed-room (which I share with my sister) and we have a new bed-room suite in it.

I would like to say that Dr. Truitt has always treated me as if I were a child of his own. I hope I can just be half as understanding and successful in life as he is.

I could go on and on listing the many different things this home has given me, but it would take a book to list all of them.

When I finish high school I will be offered a chance to attend Elon College.

Yes. . . . This is a great home to live in and we have a wonderful staff of understanding and loving people to lead and direct our lives. I am very proud of the fact that I am being reared in the Christian Orphanage, and none of these things could be made possible for us kids if it were not for you, you and you.

FROM THE CHURCHES $45,000.00

The Southern Convention has set $45,000.00 as the share which the churches may have in maintaining the Congregational Christian Home for Children. Of this sum $20,000.00 has been apportioned to the churches. The remaining $25,000.00 should come as Thanksgiving Offerings, as individual contributions from members and special contributions from organizations within the churches. When a church pays its apportionment it is nearly halfway on its way to the goal.

This year we are very anxious for the churches to raise the entire amount so we can pay off the endebtedness contracted in current expenses during the drought years, and at the same time pay all our expenses both for repairs and upkeep and the care of the children. Raise your apportionment through your regular every-member canvass as you do all your other sums and then around Thanksgiving make a special Thanksgiving Offering for the Children's Home.

I'm Glad To Be Here In 1956

Orphanage Girl Speaks at Home Coming

Betty Lou Wilson

There are 74 boys and girls here in 1956. During the past 50 years the orphanage has helped 735 children. I came here 13 years ago — on August 16, 1943. I was the 544th child received at the orphanage.

Having been in this home for more than 13 years, I feel like I can speak with real pride of what the orphanage has done for me. And for my older brother and my younger sister. I am 17, and am a senior at our Elon High School. I have been given every chance to make my grades, and to get such recognition as is given to the average student. It is not necessary to tell of our need to come here. It is sufficient to say we have found the nicest possible home at the Christian Orphanage.

Speaking for the 74 of us today we have everything we need. We have clean rooms, good food, good school, pleasant work and chores and play, and the best of religious training and influence. We have complete medical and dental care. We have understanding housemothers and staff workers who serve our needs any time, day or night. We take part in everything that goes on in school and church. We have many friends and helpers with whom we spend vacations and holidays.

When I graduate next spring I will have the opportunity to go to college, or nursing school, or get a job. I will not have to leave until there is somewhere for me to go. I am grateful that I am here in 1956. Thank you.

Elon College Library

The Christian Sun

Elon College Library

VOLUME 108 VEMBER 6, 1956 NUMBER 42

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS WEEK

CHURCH NEWS

NEXT WEEK

EPORTS OF CONFERENCES

Organ of the Southern Con- ention of Congregational hristian Churches.
Editorial and Publication fices at Asheboro, North arolina.
Subscription office:
lon College, North Carolina.

REV. AND MRS. WARREN MATTHEWS

This picture was made by Thorpe Jones as Reverend and Mrs. Warren Matthews of Greensboro boarded a Southern train for the first lap of a trip to Scotland, where he will study for the next two years.

Here And There Among The Churches

DR. D. J. BOWDEN, administrative director of Indiana School of Religion, represented that school on the program October 28 when the corner stone was laid for a new building. Others appearing on the program were Dr. Harlie L. Smith, president of the board of higher education of the Disciples of Christ, Dr. Herman B. Wells, president of Indiana University, Dr. John W. Ashton, vice president of the university, Honorable Donald A. Rogers, president of the Board of Directors of the Indiana School of Religion, and the Rt. Reverend R. A. Kirchhoffer, Bishop of the Indianapolis Diocese of the Episcopal Church. Dr. Bowden will be remembered as a former Dean of Elon College.

SERMON TOPIC at Holland, Virginia October 21 was "Fire on the Mountain" and the text was, "I will turn aside and see this great sight." Sounds exciting.

AT PALM STREET, Greensboro, the laymen conducted service October 21 with Mack Fulk speaking on "The Truth Shall Make You Free." Frank Vanstory is president of that local group. — The Sunday before 173 went to church and 176 attended Sunday school, at this city church where Rev. William Rich is pastor.

"DEANS" INTERNATIONAL SEMINAR

DR. HENRY E. ROBINSON of Burlington was dean of an International Seminar for Laymen held at Lisle, New York, September 28-30. About thirty laymen from New York, Pennsylvania and the Middle Atlantic Conference heard the challenging story of the American Board during this three-day session. Excellent leaders from the staff, field, and nationals in this country presented the work and needs of the Board. The American Board supplied the leadership and the hospitality. All the men had to do was to come — and think. They were richly rewarded and committed themselves to greater efforts in the churches for missions. It is hoped that such a seminar will come to the Southern Convention ere long.

The Lisle seminar was the third such meeting sponsored by the International Seminar Committee of the American Board, of which committee Dr. Robinson is chairman.

AT BETHLEHEM, Disputanta, a feature of the Laymen's Sunday program was a prayer in the Slovak language led by Andrew Balint. C. C. Dunn spoke on the work of laymen, and Walter Rusnak read the scripture. The pastor, Rev. Jas. W. Walters, spoke on "The Man in the Big Suit." Rev. Mr. Walters speaks very highly of the Bethlehem people, and seems to be having a grand time working with them.

IT IS NOT TOO LATE for the young people to observe Work Day for Christ, if they have not already done so. This new program is really making a difference in those who share in it and in the missionary work made possible.

HAYSTACK SUNDAY was designated as October 28 by the American Board of Commissioners for Foreign Missions. If your church did not observe such a day, it is not too late to secure and read materials about that great event which changed the world when Williams college boys prayed by a haystack until they decided to "Make the cause of Christ my own." See announcement of materials available listed elsewhere in this paper.

IN WINTER PARK, Florida, Harold A. Ward III, a laymen of the church, spoke at both morning services on Layman's Sunday. The two ministers,, Dr. Louis Schulz and Rev. R. A. Potts, assisted in the services.

MISS HONTAS RAWLS of Liberty Spring church, an aunt of Professor L. L. Vaughan of Raleigh, died October 23 at the age of eighty-six. Funeral services were conducted in her church by her minister, Rev. H. R. Phelts, assisted by Rev. James H. Lightbourne, Jr. of Holland.

PILGRIM FELLOWSHIP officers at Pleasant Ridge (Ramseur) installed October 7 were: president Martha Cox, vice president Gene Joyce, secretary Mamie Faye Joyce, treasurer Linda Sue Rumley, and reporter Toni Cox. They sent six members to the camps at Moonelon last summer.

REV. SAMMY D. NELSON and Mrs. Nelson were given a reception withe refreshments and "a love offering check" by the South Norfolk church a Sunday evening in September before they left for Atlanta, Georgia, where he has entered Emory University and School of Theology. He has served for two and one-half years as assistant pastor and youth director in the South Norfolk church.

MRS. W. B. WILLIAMS reports a good speech by Dr. Margaret Hargrove at the banquet given by the Peninsula Branch of the Mary Washington College Alumnae Association in Newport News on October 13. Dr. Hargrove is now the dean of that college, but was formerly executive secretary of our National Women's Fellowship. She was the speaker at the Spring Rallies several years ago.

Volume 108 Number 42

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription $3.00
Two years, single subscription 5.00
Club of at least ½ church families 2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

Installation At Chapel Hill

The United Congregational Christian Church of Chapel Hill
To the Eastern North Carolina Conference

Greetings:
Beloved Brethren:

Whereas, this church, having devoutly sought the guidance of the great Head of the Church, has united in the choice of the Reverend Harvey L. Carnes for its pastor and teacher, and he has responded favorably to its call, we, therefore, cordially invite the churches of the Eastern North Carolina Conference to meet in special session in our house of worship on Sunday, October 28, 1956, at 4:15 P.M., to proceed with us to his installation as pastor of this church.

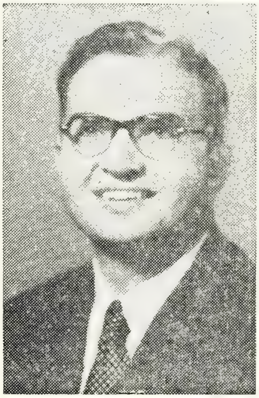
Wishing you grace, mercy and peace,

Mrs. J. R. Ellis, Church Clerk

October 17, 1956.

In keeping with the above invitation, representatives of the Eastern Conference and of the Southern Convention met at the designated time and place and shared in the installation service as indicated above. Rev. W. T. Scott, Jr. gave the call to worship; Dr. F. C. Lester the invocation; Rev. T. F. Wright read the scripture; the sermon was preached by Rev. Gaylord B. Noyce; the examination of the candidate by Dr. W. C. Timmons; the charge to the congregation by Conference President Carl Wallace; the prayer of installation by Rev. J. F. Apple; and the benediction by Rev. Harvey L. Carnes.

A reception for those present was given by the Women's Fellowship immediately following the service.



Reverend Harvey L. Carnes

REV. AND MRS. MARK ANDES are being congratulated on the birth of a daughter, Cindy Elaine, who weighed eight pounds when she was born on the afternoon of October 25. Mr. Andes is the pastor of Center Church, South Boston, Virginia, and Mrs. Andes has just finished a term of office as president of our North Carolina Women.

MRS. WILLIAM H. DUNCAN of our First Church, Greensboro, was one of the two hostesses for the Seventh District meeting of the North Carolina Federation of Women's Clubs, when it met in the Masonic Temple in Greensboro on October 30. MRS. N. CARL MONROE of the same church was the luncheon chairman. MRS. F. C. LESTER is treasurer of the district.

EUTAW COMMUNITY CHURCH members heard their minister, Rev. Carl Wallace, speak on "The Reformers in Retrospect" on Reformation Sunday, October 28. Lineo Tyndall has been elected president of the Junior Choir of this church.

FIRST CHURCH, GREENSBORO was the place for the World Community Day Service in that city. The theme was "Human Rights" with Mrs. P. Hunter Dalton as speaker. This item was found in the bulletin of the Palm Street Christian Church, where members were urged to bring clothing for boys and men, and yard goods for the World Community service. Thank Offering service was held in Palm Street church last Sunday night, with the film "A Gift for My Son" as part of the program.

Watch ! ! !

The Rev. Miss Leila Anderson, Chicago, Pilgrim Circuit Rider of the Division of Christian Education, will be featured on NBC-TV's HOME show, with Arlene Francis, presently scheduled for November 14, 11:00 o'clock a.m., Eastern Standard Time.

In addition to being interviewed by Miss Francis, the mistress of ceremonies of the show, Miss Anderson will narrate a special film, shot by an NBC camera crew, showing her and the station wagon in action in churches in northern Minnesota. According to present plans, the station wagon will actually be in the studio and Miss Anderson will give Miss Francis and television viewers a "conducted tour" of her home on wheels. Peter Piper will assist with the tour.

Some church women's groups are planning "coffees" or other parties to watch the show. All churches are urged to publicize this program, which was arranged by the Office of Communication and the National Council of Churches.

You may want to check with your local NBC-TV station a few days befor November 14 to make sure this program is still scheduled for that date.

DR. JOHN P. JOCKINSEN

Dr. John P. Jockinsen retired three years ago and left the cold of Chicago for the warmth and beauty of Florida. But he could not stay still in the shadow of the great Congregational church of St. Petersburg which he served for so many years. So, he helped with one young church until they secured another minister, and then went to Sarasota where he organized a new church that grew so rapidly that the first building erected filled to overflowing within two years.

In late summer he had a heart attack. After some enforced rest he was eager to be back at work. On October 20 he died.

His only daughter, Mrs. Ruth Davis, is adult choir director in our Asheboro church. His son, Paul, is a teacher in California.

DR. W. W. SLOAN was the speaker at World Community Day service in Asheboro, North Carolina. The president of the Council of Church Women, which sponsored the service held in Calvary Methodist Church, is Mrs. Lawrence Leonard, wife of the minister of the Evangelical and Reformed Church in Asheboro.

Today We Vote

Election day is one of the most important in the calendar of a nation. That is when the citizens can express their opinion concerning the government under which they live.

Patrick Henry, members of the "Boston Tea Party," and people of that era were greatly concerned about expressing an opinion in their government. George Washington and those who followed him through Valley Forge did not find it easy to establish the right for American citizens to vote. But they all worked at the job, and now every citizen can vote as he likes, if he is properly educated.

Intelligent voting is very important. We like the freedom to make choices. But that high privilege carries with it the responsibility of knowing the difference in the candidates and the parties represented. Voting should be based on knowledge of the issues involved.

By the time this is in print, millions of Americans will have cast their ballots, and many other millions will have let pass this greatest privilege of citizenship. America will continue to be strong so long as her citizens keep the ballot box filled with intelligent choices.

Dangerous Opportunities

DANGER could well be written on sign boards in every nation of the world. Ours seems to be a dangerous day. Oppressed peoples are rising from under the heels of the oppressors. They are throwing off the yoke of bondage and are asserting their rights as human beings. This is true in colonial countries, it is true in satellite countries, it is true in democracies where some groups have not had equal opportunities. The pentup emotions of peoples are causing explosions. The desire for freedom cannot be crushed; it is a gift of God that will not die. Poland, Hungary, Hong Kong, and several areas of Africa are among the hot spots of our world. And here in the Southland of America there are troubles that run through deep currents of life.

It is to be hoped that with the danger there is also OPPORTUNITY. It was true for our forefathers who marched through dangers to establish our nation. It was true for our grandfathers who made decisions concerning slavery and secession the hard way. It was true in Europe when Hitler undertook to make the world his own. Through great dangers people have moved into greater opportunities.

It is good that all over our world there are Christians who are ready to "proclaim liberty to the captives, and the opening of prisons to those who are bound." It will certainly take the "spirit of the Lord God" in the hearts of Christians if they are to "preach good tidings" to the kind of world in which we live.

Dangerous indeed are our days, but they are crowded with opportunities to make known the truth that sets men free. The day of brotherhood may be just beyond this explosive period of selfishness that is now tearing the world apart. Who knows but what God has placed us in the midst of this condition in order that we may learn to clasp the hand of a stranger, regardless of his race or nation, and call him brother? We may have to learn the hard way, but we must learn. With confidence we can say, "Though I walk through the valley of the shadow of death, I will fear no evil."

Laymen At The Helm

This seems to be the day for laymen in our churches. News of their activities fills much of this paper, and much more is to come. In both of our Virginia conferences a layman has served as president for a year, and both were re-elected. A layman is president of the Southern Convention for the first time in almost a hundred years. Each of these men is doing a fine work.

In our churches we have been singing, "Rise Up, O Men of God," and the men are responding to this call. Lesser things are laid aside while they lead in church work. This is as it should be, of course, and especially in a church like ours that believes in the priesthood of the individual. Every person can approach God directly. He is his own priest. He makes his own prayers. He bears his own responsibility. He hears the call of God is his own heart. He is commissioned for Christian service. And so, it is good that laymen are becoming leaders in our churches.

Fellowship Of The Churches

Attending Conferences is a joyous experience. For many years it was my privilege to attend all five of our Conferences, but for ten years this joy has been denied. Now my responsibilities take me again among the church people as they gather for the annual business meetings of Conference, and it is a joy.

Some of the older people are no longer in our councils of the churches. They have gone to a better country. Memory reminds one of their friendship, faithfulness and wisdom. Younger people are accepting responsibilities. Churches are growing. Most of the ministers are new. It is a new day. Perhaps it is the dawning of that better day for which we have hoped, worked and prayed.

Of this one can be certain: the fellowship of the churches is delightful, strengthening, inspiring. It binds one to those things that are eternal.

Student In Scotland

The picture on the front page shows the first ministerial student of the Southern Convention to earn a scholarship to study in Europe. Warren Matthews is a member of First Church, Greensboro, a graduate of Elon College and Hartford Seminary, and a student at Harvard Divinity School last year. He is a fine example of those who attain high scholarship while earning their living. The best wishes of their many friends will attend Rev. and Mrs. Matthews while he studies in St. Andrews, Scotland.

Among Relatives And Friends

A ROVING EDITOR

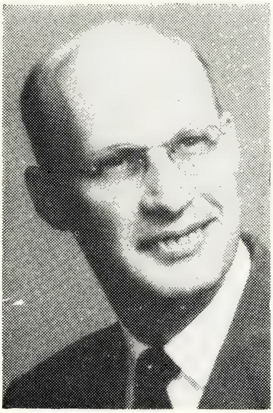
Mt. Bethel and New Lebanon churches are in the old home community, the native habitat of one who now has become a sort of roving editor. Like many other people, if one can judge from newspaper accounts of home-comings and family reunions, he likes to return to the place of his birth, childhood, and youth.

When the Cummings, Lesters, or Sharps get together there is certain to be fine talking and good eating. On account of being related to all these families and greatly interested in both the talking and the eating, it seems wise to know when and where the clans get together.

The Sharp reunion at New Lebanon this year (in September) soon unloaded a long table that was heavily loaded with a wide variety of meats, vegetables, pies, cakes, pickles, and persimmon pudding. But the food had to wait until prayers and songs and address had refreshed the soul. The speaker was Honorable Clyde Shreve, a neighborhood boy who now serves as a representative in the legislature of North Carolina. In the worshipping congregation and actively engaged alongside the table was "cousin" Susie Sharp, the first woman judge of the Superior Court of North Carolina. Cousin Jim Simpson at the age of ninety-two was eating heartily and telling of things that happened in yesteryears.

The Sunday school record for the day showed that these good country folk continue to attend and study and give. It is not a large group, though it will be sixty years old next year, but the church building is quite new and attractive, and the parsonage across the road is very new and inviting.

About five miles away is Mt. Bethel, the home of ministers. How well one remembers the little white church in the grove where a boy of eighteen or twenty was superintendent of the Sunday school, and not many adults attended! The day this visitor passed by, there were a dozen adults studying the Bible. The building is much larger now, and beautiful cars are parked among the oaks where the horses used to rest. But the membership of Sunday school and church has not grown greatly. Neither has the population of the community. There is a fine hut, or social hall among the trees now which certainly must add to the effectiveness of the work of the church. The buildings and grounds are kept in such repair that the passer-by is invited to stop and rest a bit under the shade of the trees.



REV. FRED ALLRED

In the days of the Reverend L. I Cox and the Reverend P. T. Klapp, both of whom served Mt. Bethel faithfully and well, members of the church entered the ministry. John W. Knight was for a long while a local preacher, and for several years was an ordained minister of the North Carolina and Virginia Conference. Howard Truitt has served in the Presbyterian Church for some forty years after several years in our denomination. John Truitt needs no introduction to readers of this paper. Fletcher Lester passes like cousin John. Reuben Truitt served for some years in the Methodist Church and more recently with the Pillar of Fire. George Williams preached for the Methodists. Challie Strader served the Wesleyan Methodists. These all grew up in Mt. Bethel, and dedicated their lives to the ministry in this little country church near the same time. Reverends P. T. Klapp and R. P. Crumpler transferred to Mt. Bethel. At one time there were seven ministers members of the church, in a membership of slightly more than one hundred.

Today Mt. Bethel, New Lebanon and Kallam's Grove are served by the Reverend Fred Allred who is doing a fine job with three fine rural churches. He made a good brick layer when the parsonage was being erected, and he carried well his part of the quartette at the Sharp reunion. It is little wonder that his freezer is kept filled by members of the churches, for they love him.

Historical Society

Mrs. W. B. O'Neill

A very wise man once remarked, "There is no new thing under the sun." While we do not dispute the truth of this statement, yet our Southern Convention in its Centennial Session this year voted to create a new thing and ally it with the SUN. I refer to the Historical Society of the Southern Convention of Congregational Christian Churches, which has engaged Dr. F. C. Lester, the able editor of the THE CHRISTIAN SUN, as its first curator.

The purposes of this Society are manifold but among them are:

I. Work for the preservation of the various shrines which mark the development of our Church from its beginning.

2. Engage in the collection of historical materials pertaining to the life of the Christian Church in the South.

3. Promote an enlarged interest in, and appreciation of, our Church's history and of the place it has occupied in the making of our nation.

4. Provide a repository for the safekeeping, preservation, and display of such historical data to which students, and others interested, may have access. Such a repository has been provided in the Church History Room at Elon College.

No one can seriously question the wisdom and worth of this great adventure. It will mean much in the ongoing life of our churches. The Women's Fellowship, recognizing its value to the churches, has decided to give the offerings gathered through Life Memberships and Memorials to the Church History Room for this biennium.

Membership in the Historical Society is open to all interested persons. A Charter Member Honor Roll is in the making, and on payment of $5.00 your name may be enrolled and this roll will have a permanent place among the records in the Church History Room. You will also receive a copy of "Lives of Christian Ministers" by Kernodle. Send your membership fee to the Southern Convention Office, Elon College, N. C. before December 31, 1956, and you will be enrolled as a charter member.

Reports From Our Active Laymen

LAYMEN'S DAY—A REAL TREAT

J. Earl Danieley

There are a great number of reasons why one does not like to be away from his accustomed place; in my case, this is Elon College. There are also some advantages to be gained from almost every experience. We are fortunate enough to be in an Evangelical and Reformed Church while away from our own in Elon. What a wonderful spirit, what a fine fellowship, what a remarkably friendly group we have found at the Messiah E & R Church here in Baltimore. (The pastor is the Rev. Frank Bostian, a native of North Carolina!)

On Laymen's Sunday I had the pleasure of teaching the Ladies' Class a lesson on E & R history! During the worship hour, the Churchmen's Brotherhood (which was organized after I came here and of which I am the secretary) had charge of the service. Seven men had parts in the service; three of us spoke on the merger of our two denominations. I spoke for the Congregational Christians, John Getterman for the E & R people and Tom Wright spoke on the general theme of "Fellowship and Brotherhood."

Rev. Ken Kohler, National Secretary of the Churchmen's Brotherhood (and speaker at the Laymen's Rally at Elon College in February 1956) is to be here on November 19 to present the charter to the local Brotherhood. What a thrill to be a part of the denomination with which we are to soon merge, and to help in starting a Churchmen's Brotherhood. After the merger the men's organization will be the Churchmen's Fellowship, obviously a blending of our names.

I look forward to reading many stories in THE SUN of laymen's day programs throughout the Southern Convention.

ELON LAYMEN HAVE INTERESTING PROGRAM

H. H. Cunningham, President

The Laymen's Fellowship met in the Parish House October 19 with fifty members and guests present. The meeting had been designated as College Night with the theme, "Elon College and Its Meaning to the Community." Brief talks were given by President L. E. Smith, Dean A. L. Hook, and Dean J. C. Colley. Professor John Westmoreland of the music department of the college presented Professors Blake Godfrey and Albert Shaak in several musical selections appropriate to the occasion. This program was another in the series which has for its purpose the attainment of greater knowledge and understanding of our community and its problems.

During the business portion of the meeting new officers were chosen for the coming year. They are: president, Howard Edgerton; vice president, M. E. Wooten, Jr.; secretary, William T. Reece; and treasurer, Warren Jeffreys. Members of three new standing committees to assist the officers of the Fellowship were also chosen. The chairmen are: attendance, W. E. Lowe; program, M. E. Wooten, Jr., and membership, H. H. Cunningham.

LAYMEN'S DAY AT WAKE CHAPEL

A. Glendon Johnson

Laymen's Day was observed at the Wake Chapel Church on October 21. The service was under the leadership of Renno Cotten. Bobby Stephenson read the scripture lesson and Johnnie McKinney led the morning prayer. Joe Stephenson pronounced the benediction. A men's quartet composed of Rex G. Powell, Gary Powell, Jr., Dwight Stephenson, and Joe Stephenson furnished special music.

Since the Wake Chapel Church has had for the past two or three years an item set up in its budget for missions in the Philippines, on Laymen's Sunday ten men presented the ten Philippine Stewardship Posters, which have been widely used throughout the Philippine Islands, Siam, Burma, and India and which the Joint Department of Stewardship and Benevolence of the National Council of Churches has made available in this country.

It has been suggested that, at some future time, some of these foreign countries may be sending missionaries back to us, and these posters are an excellent example of the ministry of younger churches to the older ones.

The Wake Chapel Laymen's Fellowship heard many favorable comments from those present at this service of worship.

For this service, the Philippines Stewardship Posters were enlarged to size 24" x 30". If any church desires a set, the Wake Chapel Laymen's Fellowship will be glad to furnish them free of charge.

LAYMEN'S SUNDAY was observed at Chapel Hill church with Dr. R. W. Whitner as speaker. Taking part on the program were S. H. Basnight, Ray Strong, Jimmy Pinney, Reid Scruggs (president of the local Fellowship), Bill Cherry, and Jim Ellis. Announcement was made that day that the laymen had arranged for a car to be used by their minister, and that they had voted to finance its operation.

AT FAYETTEVILLE the laymen conducted service on their Sunday, led by E. D. Broadwell and John Crowder. "Christian Fellowship" was the topic of Wilbur Griffin; "Christian Education" was discussed by Arthur Johnson, and J. A. McLean spoke on "Christian Service." — On October 14 the Sunday school attendance there was 135, church attendance 137, and the offering was $107.70. If you are in the Fayetteville (N. C.) area on Sunday, be sure to look up our young church, of which Rev. Carl Wallace is pastor.

BROTHERHOOD MEETINGS

According to local papers, Brotherhood meetings seem to have been the order of the day in the North Carolina area recently.

The Rowan District Brotherhood of the Evangelical and Reformed Church, meeting in Ursinus Church at Rockwell, Oct. 25, honored Tom Moose, retiring superintendent of Nazareth Orphanage by giving him a framed honor scroll "for rendering unselfish, loyal and Christian service to his fellow men as manifested by his sacrifices for the children with whom he has labored, and by his devotion to the brotherhood and all phases of Christian activity." Martin T. Garren, president of the Southern Convention, was the featured speaker.

The Eastern District Brotherhood met in St. John's Church of Burlington on Sunday afternoon, October 28, with Superintendent W. T. Scott as the principal speaker.

The Davidson District meeting was at Paul's Church in Lexington Sunday afternoon, October 28, with Mr. Garren as speaker. More than 250 members were expected for this meeting.

Men of the Evangelical and Reformed Church are alert and busy, as can be seen by the records of their churches. They are also endeavoring to get acquainted with our people and our methods of work.

Home Coming and Dedication Held at New Hope

Nelson L. Liskey

On Sunday, October 14, 1956 the New Hope Church and Sunday School held a home-coming and dedication of their new Sunday School Rooms. The church was filled for both the morning and the afternoon Services.

The day opened with Sunday School, this being only the second time that the new rooms were used. At 11:00 o'clock Rev. S. E. Madren, a former pastor now of Albemarle, N. C. conducted the Morning Worship using the topic "A Step Forward."

At noon there was time for everyone to renew old acquaintances and partake of a bountiful lunch. There were friends from Delaware, Maryland, Washington D. C., North Carolina and many nearby places in Virginia.

The afternoon service featured special music by a well-known local quartette (The Spring Creek Quartette of near Harrisonburg). A report was given on the financing of our building project by the chairman of the Building Committee, Mr. H. E. Liskey. The afternoon address was given by the Rev. Albert Edwards, pastor of the First Presbyterian church of Harrisonburg. Last, but not least, was the dedication of our new rooms. Rev. Mr. Madren, assisted by another former pastor, Rev. W. B. Fuller, conducted the Dedication Service.

The work completed consisted of three large rooms built on to the back of the present church building, these rooms being separated by folding doors that will permit the three rooms to be made into one large hall. There is a basement under the new addition and a room was excavated from beneath the church for a new furnace, which has been installed. The total cost was about $6,000.00. The congregation has raised more than half of this amount since the plans to build were made early this summer. $300.00 was received in the offerings Sunday, all of which went to the Building Fund.

We feel that our Sunday School has taken "A Step Forward" and will continue to march for the Cause of Christ.

Laymen's Program At South Norfolk

Miss Beatrice George

Laymen's Day was observed Sunday morning October 21, 1956, at the South Norfolk Congregational Christain Church worship service. The program was planned by Mr. E. E. Henley, teacher of the Men's Bible Class and vice chairman of the Board of Deacons. An all men's choir rendered special music: "I Can Hear My Saviour Calling" and "The Church in the Wildwood," directed by the Pastor, Rev. O. D. Poythress.

Mr. Henley presided with seven speakers carrying the theme, "Building a Christian World."

First, "The Christian Home" by Dan Jones, Choir Director, whose topic was "Train up a child in the way he should go and when he is old he will not depart from it"; emphasizing parents training by precept and example.

Second, "The Christian Church" by W. C. Chappell, Jr. The church should shine as a beacon in the community drawing others into our fellowship. As members we should cooperate to the fullest in all phases of the work toward advancement of His Kingdom.

Third, "A Christian State" by C. M. Robinson, chairman of the Official Board, stressed the importance of standing for Christian ideals in the affairs of State and supporting statesmen who are Christians regardless of party.

Fourth, "A Christian World" by Ellsworth Morris, Sunday school superintendent who brought out the need to overcome the evil forces in the world by sowing seeds of goodness with the love of Christ in our hearts.

Fifth, "Christian Living" by Irving Jones, president of Youth Fellowship. He read Romans 12: 1 and 2. He encouraged young people to surrender themselves to Christ and urged the elder people to keep their faith, thereby influencing the youth toward greater Christian service for Christ and His Church and urged all to live for Jesus wholeheartedly day by day in every way.

Sixth, "Divine Insurance" by Lee Henley. By way of comparison, Mr. Henley pointed out that no signed contract or policy is needed for Divine Insurance. We have only to believe and fully trust in God who will insure us in His care and keeping as well as assure us of eternal life.

Seventh, "Eternity" by Eugene Tull who gave an inspiring appeal to all present to accept Our Lord and Savior Jesus Christ who promises in John 3:16 everlasting life to whomsoever believeth. By so doing also live a joyous life through time on this earth and be ready for our heavenly reward of eternal life with Jesus, praising God before His throne for ever and ever.

The benediction was given by R. D. Holland, Chairman of the Board of Deacons.

Laymen's Sunday At Sanford

J. Rex Thomas

The Laymen of the Sanford Church held the regular eleven o'clock service on Laymen's Sunday, October 21, 1956. Mr. V. C. McIver led the Invocation and Lord's prayer, Mr. Burke Buchanan led in the responsive reading, Mr. P. L. Wicker, Jr. read the scripture lesson, Mr. Dewey Tillman led the congregation in the morning prayer, and Mr. Floyd Poe received the morning offering and prayed the prayer of consecration. The anthem, "Rise Up, O Men of God," was rendered beautifully by the Men's Chorus. Presenting the morning message were two of our young men, Mr. Thomas G. Lee and Mr. Harry Stewart who spoke respectively on, "What the Church Means to Me" and "What I Think The Church Should Be." Mr. Gunter Wicker served as organist for the day.

The service was well received by all who attended. If these men who presented such a fine service are representative of the laymen in our church, our Laymen's Fellowship has a vast potential for doing much good in the community as well as in the church.

In San Marino, a tiny republic in Italy, the day is divided into quarters. Thre are only six figures on the face of a watch, instead of 12, and no clock strikes more than six times.

Valley PF Fall Rally

WINNIE WHITLOCK

The fall rally of the Valley of Virginia Pilgrim Fellowship was held in Winchester September 30 in an all day service. The theme was "We Would See Jesus in Faith, Action, Fellowship."

Miss Glenda Allen taught the Sunday school lesson for the young people. Rev. R. A. Whitten, pastor of the host church, presided at the service of divine worship, at which Ralph Pugh was the guest speaker. Mr. Pugh is a graduate of Elon College and is now teaching in Washington and working on his Master's degree at George Washington University. His topic was "We Would See Jesus in Ourselves."

Dinner was provided for the entire group by the Women's Fellowship of the Winchester church.

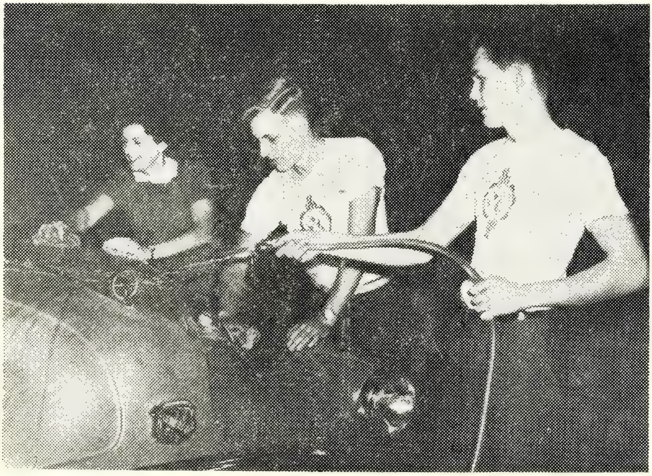
Miss Kay Kagey presided over the business session, at which Jimmy Litten was elected president. Miss Winifred Whitlock of Harrisonburg is the Women's Fellowship representative and Nelson Liskey of Harrisonburg the Men's Fellowship advisor.

A review of the work of the three commissions was given as follows: Faith — Nelson Liskey; Action, Mrs. R. A. Whitten; Fellowship, Clarence Phillips, president of the Valley Conference.

Recreation was directed by Miss Rose Marie Dranchaf, physical education director in Fredericksburg. She was assisted by Miss Jane Short of Luray, physical education director at Stanley High School, and Richard Painter, also of Luray.

Diane Dunlap, president of the Winchester Pilgrim Fellowship, presided at the closing worship service. Sara Conner read the scripture, Donna Floss gave the prayer, Ellen DuPuy did a musical reading and Jimmy Miller sang a solo. Martha Rose Whitten was the organist. The speaker was Rev. Morris Cather, pastor of Hebron Baptist Church at Gore, who spoke on "We Would See Jesus in You."

We tried to carry the idea of the three commissions throughout the Rally, emphasizing **Faith** in the two inspiring worship services, **Fellowship** with young people and young adults of other denominations as well as our own Valley friends, and **Action** in the mind and heart of each individual returning to his or her own church and community determined to be a better steward for Christ.



Phyllis Allegretti, president of New York State PF, Wayne Grimsley and Donald Strickler of White Plains, New York, wash a car as they earn money in the Work Day for Christ Program of the Pilgrim Fellowship of the Congregational Christian Churches.

WORK DAY FOR CHRIST AT BAYSIDE

Nancy Caldwell

The Pilgrim Fellowship of the Bayside Church observed Work Day for Christ on Saturday, October 27. Plans were made ahead for a successful day by asking the members of the church to register the jobs they might have on a piece of paper in the vestibule. This was done the Sunday before the Work Day. Our success was hindered somewhat by rain and wind, with almost hurricane force, here on the beach. Nevertheless, we worked on the inside. Each person who participated brought his offering to the altar to be dedicated during the worship service on Sunday morning. This was very impressive to us all. Our offering amounted to $21.15. Even though we did not accomplish what we intended, it was a great experience to work together for the cause of Christ.

A WORK DAY FOR CHRIST

It was expected that a work force of 150,000 youngsters, members of the Pilgrim Fellowship of the Congregational Christian Churches, would take on odd-jobs all over the country Saturday October 20, in their ninth annual "Work Day for Christ" to raise funds for hospitals, schools and other places of need, supported by the denomination's Christain World Mission.

The industrious youngsters, ranging in age from 12 to 24, spent the day raking leaves, cleaning cellars, putting up storm windows, painting fences, clerking in stores, husking corn, and performing hundreds of other tasks.

They are paid at an average rate of 50 cents an hour and all wages go to the church. The day begins with prayer and ends with a dedication of the money earned. Last year, $40,000 was earned and the total is expected to be exceeded by a considerable margin this year.

John Kaufman, then a teen-ager of Grinnell, Iowa, now studying for his Doctor of Philosophy degree in California, conceived the idea at an Iowa Church conference in 1948. In the first years, less than $7,000 was raised annually, but this rose to $16,000 in 1953 and $28,000 in 1954.

Reverend Professor John W. Graves

This is not an obituary. It is rather an appreciation of a very valuable man who does not blow his own horn.

Johnny Graves, as he is familiarily known to multitudes of people, was born in Birmingham, Alabama, more years ago than he likes to admit, lived in Atlanta, Georgia, where he studied in the public school and Emory University before transferring to Elon College where he graduated in 1950.

For years he worked in Burlington, North Carolina, first in city recreation activities and later as director of religious education in the First Christian Church.

After graduation in 1954 from Hartford Seminary Foundation in religious education, he became the director of youth work for the Southern Convention. In his fine stationwagon he has crisscrossed our area bringing information and guidance to many Sunday school teachers and young people. At Moonelon he has been director of programs, cook, dishwasher, chief handy-man, and a friend to all.

Beginning with the school term in September he became a professor in the field of religious education at Elon College. Currently he is teaching four courses, namely: A Survey of the Old Testament, Introduction to Christian Education, Supervision and Administration of Christian Education, and Curriculum and Methods in Religious Education. It is hoped that his students may get practical experience, and render real service, by working in local churches as opportunities may open.

The vacancy created in the Convention staff by his becoming a member of the Elon faculty has not been filled. A successor of his caliber is hard to find.

One who knows Mr. Graves recently said: "I never knew him to do or say anything that was unChristian or ungentlemanly." And his happy spirit is contagious. Students in our college will be better because he is among them, but he is so humble that they may never know why they are better.

The difference between listening to a radio sermon and going to church, says an esteemed contemporary, is the same as the difference between calling your girl on the telephone and spending an evening with her.

PROFESSOR JOHN W. GRAVES

SUNDAY SCHOOL SENIORS ENTERTAINED AT SOUTH NORFOLK

Miss Beatrice George

On Tuesday October 2 the intermediates of the South Norfolk Congregational Christian Sunday school who were promoted to the senior department, together with the seniors, enjoyed a buffet supper in the social hall of the church.

Mr. Earl Hollowell acted as toastmaster. Mrs. C. N. Harris led the group in a "singspiration." Miss Sue Ainsley gave the welcome to the promoted intermediates to which Miss Janice Brock responded.

The principal address was given by Mr. John Halstead of the Rosemont Christian Church. His speech was a challenge to the young people urging them to recognize God, study His word, the Bible; commune with God through prayer; attend Sunday school and church, regularly, taking an active part.

The pastor, Rev. O. D. Poythress, sang a solo "Tying Apples on the Lilac Tree"; a song which has been cherished by the youth of several generations during his fofty-one years of ministry at South Norfolk church.

GLEANED FROM "THE CHRISTIAN REPORTER"

First Christian Church, Burlington

$34,000 in pledges was secured during the Every Member Canvass on October 14 — about $27,000 for current expenses and $7,000 for benevolences.

Mrs. J. B. Newman was chairman for the World Community Day service sponsored by the Council of United Church Women. The meeting was held in our church with Dr. W. W. Sloan as the speaker.

A new class for college age young adults has been formed with Mrs. J. R. Kernodle as teacher. It is especially for the 18-25 age group. A study of Congregational Christian backgrounds is being made.

A new Brownie Troop has been organized with Mrs. Paul Ridenhour, Mrs. Carroll Jefferies, and Mrs. Harold Range as leaders. Boy Scouts are active with Bill Simpson as scoutmaster, Bob Horne assistant and J. W. McLennan chairman of the Scout Committee.

Monday, November 5, the Women's Fellowship met with Mrs. J. R. Kernodle presenting Dr. John G. Truitt as speaker.

The annual meeting of the church will be held on November 7 with a family supper preceding the meeting. Children will be cared for during the business session. Renovation of the sanctuary is a matter being considered. (Note to women: The "covered dish supper" was organized by having members of each circle responsible for some dish, as Circles 1 and 5, meats; circles 2 and 8, salads, pickles; circles 3 and 4, vegetables, breads; circles 6 and 7, desserts. This seems a good way to insure variety at such a supper!)

Dr. and Mrs. Robinson and several young people made the pilgrimage to O'Kelly's Chapel on October 28, enjoying a picnic dinner and the program provided by the Durham young people.

BROADCASTS FROM ELON COLLEGE will be heard each Sunday morning in November over Station WFNS in Burlington when the regular worship services of the Community Church are broadcast. The Reverend W. J. Andes will preach on the following topics; "The Voice of the President," "The Things Which Belong to Thy Peace," "The New Mayflower," and "Healed Here Inside."

Women's Officers Retreat At Bricks

Mrs. F. C. Lester

A retreat for women's officers of the Convention and Conferences was tried for the first time at Franklinton Center, Bricks, North Carolina, October 26-27. Only nineteen were present for the meeting, but the concensus was that the session was very worthwhile.

The general sessions were "Quaker style" in that there were no motions and votes, but only the "sense of the meeting" was recorded. Relationships of National, Southern Convention, and Conference "areas of work" and committees and departments were discussed thoroughly.

Future meetings — for district superintendents, rallies, convention, school of missions—were planned in a general way. The group was delighted to know that Mrs. Thomas Good, president of the Valley women, had extended an invitation for the convention to meet at Bethlehem church, for its biennial session April 30 — May 1, 1957.

Committee meetings were held during the Friday evening session. Groups which met were the finance committee, the report blank revision committee, Christian social action chairmen, and chairmen of cradle roll, children, and young people's groups. Suggestions from each of these committees will be acted upon during the year.

Conference group meetings were held on Saturday morning, when business was transacted pertaining to Eastern Virginia and North Carolina.

Plans were made for the distribution of new Women's Gift boxes in which our Thank Offering for next year will be placed. Mrs. Lowell Smoot, stewardship chairman, will do this in North Carolina, while district superintendents will handle it in the other two conferences.

Rev. Judson King, president of Franklinton Center, took the group on a tour (in the rain) of the buildings. At the beginning of the Saturday session he answered questions about the history and present operation of the Center.

Southern Convention officers present were Mrs. F. C. Lester, Miss Susie Allen, Mrs. J. H. Booth, Jr., Mrs. Garland Spratley, Mrs. W. B. Williams. Eastern Virginia officers attending were Mrs. Ray Gordon, Mrs. Alfred Ellis, Mrs. Spratley, Mrs. J. H. Lightbourne, Jr., Mrs. Jack T. Akin, and Mrs. Allen Piland. North Carolina representatives were Mrs. H. E. Robinson, Mrs. J. R. Lackey, Mrs. Bland A. Leebrick, Mrs. William T. Scott, Sr., Miss Allen, Mrs. J. R. Ellis, Mrs. Vance Pegram, Mrs. J. L. Read, and Mrs. Robert S. Smith. Mrs. O. H. Paris, past president of the Convention and a member of the finance committee, was a most welcome member of the group.

Those present believe the results of the meeting will be shown in the work done by our women in the future.

CORRECTIONS FOR WOMEN'S DIRECTORY

For some unknown reason the name of the new treasurer of the Valley Women's Conference was omitted from the Directory in THE SUN for October 16. She is Mrs. Herbert Liskey, Route 3, Harrisonburg.

There are some Eastern Virginia address corrections: Mrs. Samuel P. Frost, treasurer, should be Route 1, Box 475, Hickory, Virginia; Mrs. Ellis Clark should be Route 1, Box 610-B Suffolk; to Mrs. Jack Akin's address should be added Great Bridge Station; Mrs. Alfred Ellis gets her mail at Route 1, Suffolk. These changes should also be made in your Eastern Virginia program booklet, as they are incorrect there.

WORLD COMMUNITY DAY

An estimated 10 million American church women participated in World Community Day last Friday, November 2. Sponsored by the United Church Women on national, state, and local levels, these women study international affairs, and seek to help make a better world.

Offerings given will benefit a wide range of projects including purchase of seeds and plows for Greek and Austrian refugees, clinics and midwife classes for Palestinian refugees, purchase of anti-TB drugs for use in India, Pakistan, and Korea, and Vitamin tablets for Kikuyu children in Kenya orphaned by the Mau Mau terror, and support of the air-lift of clothes, blankets and drugs to the flood sufferers in Asia.

"Almost every international problem we face today has in it the denial of some form of freedom," said Mrs. J. Birdsall Calkins, Arlington, Virginia, observance chairman for United Church Women. "Hungry people living below a level of decency and sick despairing people become the prey of any offers, vain though they may be, for a better life.

"On the home front our job is never finished. We shall broaden and deepen the activities of United Church Women. We shall study and support foreign aid, admission of our fair share of refugees, a humane immigration policy, progressive disarmament and the peaceful use of atomic energy. We shall use our influence to bring about a peaceful world."

Offerings for World Community Day should be sent direct to United Church Women, 175 Fifth Avenue, New York 10, N. Y. Mrs. Mark Andes reminds North Carolina women to send reports to above address and to Mrs. L. L. Lohr, N-2C Cameron Court Apts., Raleigh.

Our Women Are Active In U. C. W.

Mary H. Booth

Congregational Christian Women were well represented at the Southeastern Area Institute of United Church Women which was held recently at the First Methodist Church in Hampton, Virginia.

Women from our churches attending were: Dr. Helen Kenyon, former moderator of the General Council of Congregational Christian Churches and former national chairman of Finance Committee of United Church Women; Mrs. W. B. Williams, President of Newport News and Warwick Council of United Church Women and the representative of Congregational Christian Churches to the National Board of Managers of United Church Women; Mrs. Garland W. Spratley, president of Dendron Council of United Church Women; Mrs. Ray Gordon, representative from Suffolk, Virginia; Mrs. J. Everette Neese, president of Federated Council of Church Women of Norfolk, Virginia; Mrs. J. T. Akin, president of Lower Norfolk County Council of United Church Women; Mrs. S. C. Holland, Mrs. H. D. Edwards, Mrs. C. L. Rountree, and Mrs. Jesse H. Dollar, representatives from Newport News, and Mrs. J. H. Booth, Jr., representative from Warwick.

The Beatitudes

Background Scripture: Matthew 4:23-5:20.

Devotional Reading: Psalms 15:1-5; 24:3-6.

Memory Selection: **Blessed are they which do hunger and thirst after righteousness for they shall be filled.** Matthew 5:6.

THE QUESTION

Sooner or later every one, even young people, ask the questions "How shall I live? For what shall I live?" Or perhaps, more to the point, "How can I be happy?" That seems to be the $64,000 Question. Our Declaration of Independence declares that there are certain inalienable rights such as "life, liberty, and the pursuit of happiness." And millions of people are in a mad pursuit of happiness. Many times they find it a rather futile and expensive pursuit. How happy are you? How many happy people do you know?

SOME ANSWERS TO THE QUESTION

Many answers have been given to this question of how to find happiness. Some say, "Happy are they that have a good bank account." But the bank account replies "It is not in me to yield unfailing happiness." "Happy are they that have university or college degrees, making them intelligent and cultured." But the college diploma says "It is not in me to give happiness." "Happy are they who are successful, who have their names written in "Who's Who." "Happy is the man who can do as he pleases" — ah, there you have it! And yet strangely enough, those who do as they please, are usually not pleased with what they do. Not for long anyway. The plain fact is that people who look to these things usually do not find happiness — they are looking in the wrong place; they have their eyes turned outward. They are pursuing happiness in the wrong direction.

JESUS' ANSWER

The people of Jesus' day, like the people of our day, were looking for happiness. And they were looking in the wrong place. They were looking without; they should have been looking within. They thought happiness came from things; they needed to know that it came from character. So the first word which he spoke in the Sermon on the Mount called for an "About face!" Blessed — the word is almost a synonym for happy, although it means more and has a richer content — are the gentle, the merciful, the purehearted, the aspiring after a richer life of the spirit, the man who seeks peace and pursues it, the man who is willing to suffer for his convictions. The inner quality of mind and heart primary. Lacking this quality, nothing else helps much; possessing this quality, nothing else matters much. "If you would be deeply and permanently happy, seek your happiness within,"

A break-down of this formula is expressed in the Beatitudes one by one. Only a brief comment can be made on each one.

"Blessed are the poor in spirit" — not the men who crawl and cringe, but men who are conscious of their dependence upon the goodness and grace of God, those who realize their spiritual deficiencies and necessities, those who seek divine forgiveness, and divine renewal, those who are not proud and complacent and self-righteous. This spirit is the essence of the Kingdom of heaven.

"Blessed are they that mourn" — not those who go through life crying, not those who are constantly talking about their sorrows, but those who feel a sense of sorrow for their own sins, and better still, for the sins of others; those who have the capacity for sympathy for others, those who feel a sense of tenderness and concern in the presence of the world's sorrow, sickness, suffering, and sin. Capacity to feel grief and pain is a mark of moral and spiritual grandeur.

"Blessed are the meek," for they shall inherit the earth." That one must have caused a laugh with the realist or the cynic of Jesus' day. It does that with many smart people today. The idea of the meek inheriting the earth! Nonsense! As a matter of fact it has been, and is vindicated by history. Where are the fierce, cruel, blood-thirsty monsters that ravaged and ruled the earth centuries ago? Gone, displaced by the domesticated animals. Even the bears, the wolves, and the lions are becoming scarce — one must pay money or go to the Zoo or travel far to see them. And what about this principle in regard to men? The centuries are committing the main interests of the earth to the nations which are humane in spirit. The Alexanders and the Hitlers have had their day and will pass. Blessed are the gentle — the word could be translated just that — the gentleman and the gentlewoman are the hope of the world. And eventually its inheritors.

"Blessed are those who hunger and thirst after righteousness" — those with a yearning to know more of righteousness, to do more good works, to become better men and women; those who know they have not arrived but are simply on their way — all such shall be satisfied.

"Blessed are the merciful, for they shall obtain mercy." One is not to be merciful in order to obtain mercy. But all exceptions noted, he who has the spirit of mercy receives mercy. The man who looks for the best in his fellowmen, who returns good for evil, who emphasizes mercy and not justice, has an inner joy and happiness that is richly rewarding and satisfying.

"Blessed are the pure in heart, for they shall see God." This means more than purity in the commonly accepted sense of the word, although it means that. It is difficult for the unclean and impure man to see God. The word also means integrity, single-mindedness, singleness of purpose, high-mindedness, holy affections. To the pure, all things are pure.

"Blessed are the peacemakers, for they shall be called the children of God." This does not mean, those who never fight. It means those who lay the foundations for lasting peace. Alas that there sometimes comes to those who love peace, the necessity for fighting. It is the spirit and temper of mind and heart that Jesus here emphasizes. General Grant was a soldier by profession but a great peacemaker. The words on his tomb overlooking the Hudson — "Let us have peace" are most fitting. His magnanimous spirit in the momentous hour of victory was the spirit of a peacemaker.

SUNDAY SCHOOL LESSON

NOVEMBER 18, 1956

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Fellowship Enjoyed At Elon College

Smiths Celebrate Anniversary

Dr. and Mrs. Leon E. Smith were hosts on Thursday night, October 18, to more than three hundred of their friends at a reception in the banquet room of the McEwen Memorial Dining Hall, the occasion being the celebration of their forty-fifth wedding anniversary.

The reception also marked the fiftieth anniversary of Dr. and Mrs. Smith's meeting while students on the Elon campus and the twenty-fifth anniversary of their coming to Elon College to live after he accepted the presidency of the college in the autumn of 1931.

The guests were greeted at the main entrance to the dining hall by Prof. Clyde McCants and Mrs. Sylvia Dean Harbert, dean of women, and were welcomed at the entrance to the upstairs banquet room by Prof. and Mrs. Luther N. Byrd.

Prof. and Mrs. Alonzo L. Hook presented the guests to Dr. and Mrs. Smith, who had Judge and Mrs. Charles Hines, of Greensboro, receiving with them. Judge Hines was an attendant at the wedding, which was solemnized at Mrs. Smith's home at Cluster Springs, Va., on October 18, 1911.

Dr. and Mrs. Smith cut the large cake, which was served to the guests by Miss Lila Newman, assisted by Mrs. Mary Butler, both of them being members of the Elon faculty. Also assisting in serving the cake was Miss Jean Payne, Elon student from Asheville.

Coffee was poured by Mrs. James M. Hess and by Mrs. George A. Kernodle, of Burlington, Mrs. Kernodle having been an intimate personal friend of Mrs. Smith during their college days. Assisting at the coffee tables were Miss Sylvia Smith, of Henderson, and Miss Tommie Boland, of Elon College, members of the Elon student body. Goodbyes were said at the door to Miss Hazel Walker, of the college faculty.

Decorative background for the occasion was furnished by arrangements of fall flowers, and music was played throughout the evening by Dr. Malvin Artley and a chamber music ensemble composed of students from his class in stringed music.

Choir Honors Dr. Smith

Leaders and members of the Elon College Choir paid birthday tribute to Dr. Leon E. Smith, Elon College president, when they were hosts on Thursday night, October 25, at a beautifully planned birthday party held in the banquet room of the McEwen Memorial Dining Hall.

Guests were greeted at the door by Jeannette Hassell and Al Hassell, of Durham, and were directed to seats by Mary Anne Thomas, of Burlington, and Leslie Johnston, of Franklin, Va. All are members of the college choir.

The guests were then entertained by a delightful and varied musical program by the Elon Choir, which sang as a chorus with individual choir members in solo roles on many numbers. The program included the following:

"Omnipotence," by Schubert, sung by the choir.

"Lord's Prayer," by Malotte, sung by the choir.

"Behold a Host," by Greig, with Mary Anne Thomas in a solo role.

"Bless This House," featuring Dorothy Hilliard, a former choir member from Burlington.

A piano solo, by Prof. Fred Sahlmann, member of the Elon music faculty.

"Old Man River," with Tommy McDonald, of Greensboro, as soloist.

"The Holy City," featuring Mary Anne Thomas.

Quartet numbers, by a group featuring Ray Thomas, of Burlington, and Eddie Robbins, Stuart Cass and Bill Turner, all of Greensboro.

"You'll Never Walk Alone," featuring Tommy McDonald.

"Without a Song," solo by Charles Lynam, of Wake Forest, a former Choir member.

"Sit Down Servant," duet by Jeannette Hassell and Eddie Robbins.

"Battle Hymn of the Republic," by the choir, featuring Charles Lynam.

"Hallelujah Chorus," by the choir.

Following the concert, the guests were served coffee by Jackie Love and Margaret Patillo, of Burlington; and were also served from a huge birthday cake by Dorothy Keck, of Burlington, and Lois Grizzard, of Courtland, Va.

LAST CALL FOR APPORTIONMENTS

The annual sessions of our conferences constituting the Southern Convention of Congregational Christian Churches began with the Valley Conference meeting Tuesday, October 30, and the Eastern Virginia Conference following on Wednesday and Thursday. The other three conferences are holding their annual sessions this week. This means, of course, that this conference year is fast coming to a close. By reference to previous reports from the college and the addition of the current report, Elon College is still more than $10,000 short of the amount apportioned by the convention and accepted by the conferences and about $3,000 short of the amount received on apportionment giving 1954-1955. I am sure that there will be other contributions coming in and I trust that we shall certainly exceed the amount contributed last year if we do not reach the amount apportioned to the college. Needless to say, with the great expansion of the college and the continuous increase in the cost of operation the entire amount apportioned is badly needed. This is to express the hope that our churches will come to the rescue of our college, by paying their apportionments in full.

Previously Reported:	**$24,187.22**
Eastern North Carolina Conference:	
Liberty (Vance)	154.00
Mt. Gilead	10.00
Eastern Virginia Conference:	
Oakland	45.00
North Carolina and Virginia Conference:	
Concord	18.75
Liberty	95.00
Long's Chapel	165.00
Western North Carolina Conference:	
Albemarle	65.00
Bailey's Grove	20.00
Providence Chapel	6.00
Sophia	30.00
Virginia Valley Conference:	
Wissler's Chapel	53.00
TOTAL:	**$ 661.75**
GRAND TOTAL:	**$24,848.97**

Materials Available On The Haystack Sesquicentennial Observance

For The Cause of Christ Around the World — folder regarding the continuing significance of the Haystack Prayer Meeting. Available in quantities for church mailings, etc. Free.

Pageant on Congregationalism — appears in Winter 1955-56 issue of ENVELOPE SERIES; contains scenes on Haystack Prayer Meeting and its significance. 15c per copy.

Massachusetts Congregational Christian Conference Play — mimeographed copies of two scenes from this play written in 1949 for the 150th anniversary of this Conference, by Dr. Gaius Glenn Atkins, Dr. Charles Merrill, and Dr. Myron Fowell. Free.

Fire in a Haystack — an unrehearsed play written by Gertrude Chandler Warner of Connecticut. In addition, the author has provided a Family Night setting with suggestions for a church supper, etc. Good for churches which cannot have a large scale observance, but wish to have some recognition of the Sesquicentennial. Available in quantities — 6 are needed to give the play, 10 are preferable. 6 for 50c, 10 for 75c, single copies 10c.

Measure of A Moment — copies of the script written by Miss Helen Kromer for the Haystack Observance held at the General Council meetings. Approximately an hour long dramatization showing the development of Missions from the earliest stages and pointing up how each one can do his share. Copies available for $1.00 from Mr. William K. Wilson, Missions Council, 287 Fourth Avenue, New York 10, New York.

The town of Williamstown has had the following items made up to be sold for the Haystack Scholarship Fund at Williams College. This fund is to bring an overseas Christian to study at Williams next year, and they hope to continue it in future years.

***Colored Postcards of the Haystack Monument** — 2 for 5c.

* **Commemorative Seals** — books of 25 seals for 25c per book.

***Samuel Mills Compass Key Chain** — rectangular, white background, transparent blue cross surrounded by compass effect lines with the four directions marked in red. 50c each.

The above are all available from: Missions Council; Room 508, 14 Beacon Street, Boston 8, Mass.

Remember, Rejoice, Renew — a program in the Women's Fellowship Program Booklet for 1956-57 "Think on These Things," written by Mrs. C. A. Bouma of Michigan. Program based on the work of the American Board and the Congregational Christian Service Committee, and deals in part with the Haystack and origin of the American Board. Copies of the Program Booklet available for 50c each from The National Fellowship of Congregational Christian Women, 19 South LaSalle Street, Chicago 3, Illinois.

In addition to the above, we suggest that you refer to the series of articles in **ADVANCE** on the beginnings and development of our overseas mission:

"The Haystack Meeting of Heroic Outreach" — Frederic Fox — May 2, 1956 issue

"O Send Us Forth, Thy Prophets True" — Fred Field Goodsell — May 16, 1956 issue

"A Saga of Christian Pioneering" — Alford Carleton — May 30, 1956 issue

"Our Foreign Missions Between World Wars" — Hugh Vernon White — June 13, 1956 issue

"The Future of the Missionary Movement" — Alford Carleton — September 7, 1956 issue

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THIS IS OUR WORLD

African Christian: This revolution that began Christian is an unfinished revolution. . . a faltering revolution. . . . "The missionaries who came to us, and then our own Christian leaders created a conscience in our countries . . . but they did not channel that conscience into a program for social change. A vacuum was created and into that vacuum come the false revolutionaries." . . . Our boys here are educated in Christian schools, but the Communists send 800 a year to college in France. . . the Mau Mau terrorists claim many more. . . the criminal life in our segregated shanty towns takes thousands more. . . In my Johannesburg alone we need 100 leaders to work with our young people! Back in the bush country around Johannesburg, we need another hundred. And I speak of the only city I know! I speak of a tiny dot on the world's great map. It is time we reclaimed the revolution in Africa! It is time we reclaimed the revolutionary spirit for Christian men!

American Christian: So, it comes down to the core of my life. . . It comes down to where it hurts. It takes courage not to dress, look, act like all of America. . . it takes courage not to play, think, go, say and do what the rest of America does. . . But this kind of witnessing. . . this kind of witnessing. . . doesn't mean taking part in a church activity as you take part in many other activities. . . giving money to a subdivision in one of many subdivisions of the church. . . this kind of witnessing makes the Christian himself the missionary and his church the mission!

American Layman: Such a man might have to change his work. . . go into a job that would give him less pay, if it gave him a better chance for service. . . change his place of residence. . . if he felt that his skills were needed where other men would not go. . . . .

From "MEASURE OF A MOMENT",
by Henen Kromer

Our Commitment

I am thankful for the privilege of being counted a Churchman in the Church of Jesus Christ.

I am thankful for being able to have fellowship with my fellow-Churchmen of various churches and denominations.

I am thankful that the Church has a place for me in its service.

I do now wish to give myself more fully, along with my pastor and fellow lay-men, to the work of the Church. I want to stand up and be counted as a Churchman.

I feel the need of the strengthening fellowship of other Churchmen.

I want to give myself more fully to such inter-church relationships and service.

I believe that the laymen of the churches could help to usher in a new day for Christ and His Church. I do now dedicate myself to more faithful and loyal Christian service in order that such a new day may come.

I pray that God may so guide and direct me and all who join with me in this commitment that together we will be witnesses with power for the building of Christ's Kingdom.

* * *

The above commitment was part of the order of service at the Greater Washington Churchmen's Dinner held at the Presidential Arms on October 22 and was sent in by Dr. Earl Danieley. Judge Youngdahl presided at the dinner and the address was given by Dr. Ralph W. Sockman on "The Whole Gospel for the Whole Man."

Prayers For Those At Our Home For Children

John G. Truitt, Superintendent

Tonight I am attending one of our Conferences, but the folks at our Home for Children know I shall remember them in prayer. The names of every member of our staff will be borne to the throne of grace. Prayer will be made for their good success in helping the boys and girls in their care; for joy in service; patience, understanding and love as they deal gently with little folks who have had to suffer the loss of a home of their own; and strength of character that the children in their trust may have something to tie to.

Likewise, the boys and girls know I shall pray for them. They know it is good to be prayed for. They have themselves been taught to pray, and many of them will remember me in their prayers. They will pray for a safe trip and right service. They will want me to thank the ministers and members of our churches for their warm home, good abundant food and Christian care.

Tonight as I write these things (in Harrisonburg, Virginia on October 29) — as I think of them and of the church folk — I am made all the more conscious of my own responsibility to them and to you. I seek divine help and guidance that I may be of real service to both, and that I may honor God and the Church of Christ in my humble efforts.

I am grateful for my confidence in the staff at our Home for Children and thankful that they are willing to share a great responsibility. I believe in the Church and I am confident that your response will be generous and sufficient.

REPORT FOR OCTOBER 29, 1956

MONTHLY OFFERINGS

Amount brought forward			$1,676.17
Eastern North Carolina Conference			
Liberty (Vance)	$30.00		
Mt. Auburn, S.S.	6.73		
Mt. Gilead	15.00		
Pleasant Union	50.00	$101.73	
Eastern Virginia Conference			
Norfolk, Bay View, S.S.	9.35		
Oakland	15.00	24.35	
North Carolina and Virginia Conference			
Concord	11.00		
Monticello — special	25.00		
Reidsville, S.S.	46.00	82.00	
Western North Carolina Conference			
Albemarle	40.00		
Bailey's Grove	8.00		
Providence Chapel	4.00		
Sophia	23.00	75.00	
Virginia Valley Conference			
Wissler's Chapel, S.S.	30.00	30.00	
Total			$ 313.08
Grand Total			$1,989.25

SPECIAL OFFERINGS

Amount brought forward		$1,118.34
S. T. Proctor, Fuquay Springs, N. C.	$ 10.00	
Children of Cong. Christian Church, Albemarle, N. C.	3.56	
Mr. and Mrs. H. B. Newman, Henderson, N. C. — Golden Anniversary Gift	100.00	
Ladies' Bible Class, Henderson Church	25.00	
Randleman Christian Church	15.00	
Shady Grove Missionary Society	50.00	
Circle No. 6, First Cong. Christian Church, Greensboro, N. C.	3.78	
In Memory of Mrs. Lucy Worrell Stephenson	1.00	
In Memory of Mrs. Mary Gatewood	5.00	
In Memory of Marvin Wesley Laws, Jr.	10.00	
Special Gifts	176.51	
Total		$ 399.85
Grand Total		$1,518.19
Total for the Week		$ 712.93
Total for the Year		$3,507.44

Mr. And Mrs. Ambassador

The 1956 CARE Food Crusade is now underway to distribute 5 million packages of United States farm surplus to the hungry in other countries as personal gifts from Americans.

That program brings to mind the recent "people-to-people" White House conference. CARE officials were among the American leaders in many fields whom President Eisenhower urged to help devise "thousands of methods by which people can gradually learn a bit more of each other," in order to help build "enduring peace" throughout the world.

To the President's words we therefore add this thought: You can "do it yourself." Through CARE, Mr. and Mrs. America can be Mr. and Mrs. Ambassador of peace. To hungry people, food means friendship. When that food arrives under CARE's unique service — in a carton labelled "CARE, U. S. A.," with the name and address of a specific donor—it speaks right to the hearts of the recipients to tell them they can trust Americans and America.

Every $1 donated puts your name and address on a 22-lb. CARE Food Crusade package, to help feed four persons for a month. The foods were released free by the Government. But contributions must cover CARE's costs of packing and completing delivery to the needy in 19 critical areas of Europe, Asia, Latin America and the Middle East. Your own person-to-person diplomacy begins as soon as you mail $1, or $10, or as much as you can afford, to: CARE Food Crusade, 660 First Avenue, New York 16 N. Y., or the nearest CARE office.

No Place For Half-Heartedness

By H. H. Smith, Sr.

An Oriental who had been in this country for some time, was asked to give his opinion of Christianity. His reply was favorable as to the teachings of Christianity, but he was critical of the half-hearted way many Christians observe these teachings.

His criticism of the inconsistent conduct of many who profess to be Christians is well-founded. Some of our religious leaders are disturbed about this, and think that our greatest need today is a revival among those who profess to be followers of Christ. The following conversation, reported as having taken place between a husband and his wife, in suggestive of the weakness of too many who profess to be followers of the Nazarene:

Wife: "Dear, I do hope you will join the church during this revival season."

Husband: "What for? You're a church member and I am not, but is there any difference in the way we live? Don't we both live about as we please, without any decided influence of a religious nature?"

We sometimes speak of those who do not take their religion seriously as "half-hearted Christians." We should bear in mind that the Bible makes it plain that Christianity is a "with-all-the-heart" religion. "If from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul." (Deut. 4:29.) Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . Thou shalt love thy neighbor as thyself."

Was this man a "half-hearted" Christian — or would he fail to rate as high as fifty percent? He was a business man who confessed that he was brought to see how he was slighting the church and his Lord when, looking over his accounts one day, he came across these items: Paid for poodle-dog pup, $20. Paid for missions, $5.

NOT AN EASY WAY OF LIFE

Jesus did not offer His followers an easy way of life. "And He called to Him the multitude with His disciples, and said to them: If any man would come after Me, let him deny himself and take up his cross and follow Me. For whosoever would save his life will lose it; but whoever loses his life for My sake and the gospel's will save it."

A Christian is expected to be like his Heavenly Father, in forbearance, forgiveness, love. "But I say unto you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He makes His sun shine on the evil and on the good, and sends rain on the just and on the unjust."

No, Jesus did not offer an easy way of life, but a better way — a blessed way. It is not easy to be pure in heart, to hunger and thirst for righteousness, to bear persecution, to love enemies, but it is a blessed way, and those who walk therein are blessed indeed!

What a high standard of conduct the Master sets before His followers! How is it then that, judging from the way they live, many who profess to be His followers seem to think that, in becoming His disciples, no very great change in their lives is required — just be a little more careful how you live?

VICTORY THROUGH CHRIST

The Apostle Paul, writing to some of his converts about reconciliation through the Cross and the new life in Christ, offered an impressive prayer for them, which emphasizes the high standard of life and the goal for those who would be true followers of their Lord:

"For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of His glory He may grant you to be strengthened with might through His Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God."

Jesus placed great emphasis upon the importance of His followers being steadfast in their faith and devotion, for it is through their witnessing to the truth that the world is to be brought to God. To this end, He employed the strongest language at His command. "You are the salt of the earth. . . . You are the light of the world. . . . Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

This is His plan to bring the world to God and we know that it works. After missionaries had preached among the head hunters of Borneo for several years, an old chief said to them: "We have heard your preaching and we have watched your living, and now we see that both agree, your preaching and your living, and so we are willing to become Christians."

A workingman once wrote to Phillips Brooks, the devout minister of Boston: "I wonder if you have any sort of conception of how many there are of us who are better and try to be more useful as a result of your example. To me you reveal God as no other man does. What I mean is that I can't think of you for ten consecutive minutes without forgetting all about you and thinking of God instead; and when I think of God and wonder how He will seem to me, it always comes round to trying to conceive of you enlarged infinitely in every way."

And thus we see that God's plan for saving the world, through His children's witnessing for Him, works — Whether in Borneo or Boston.

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

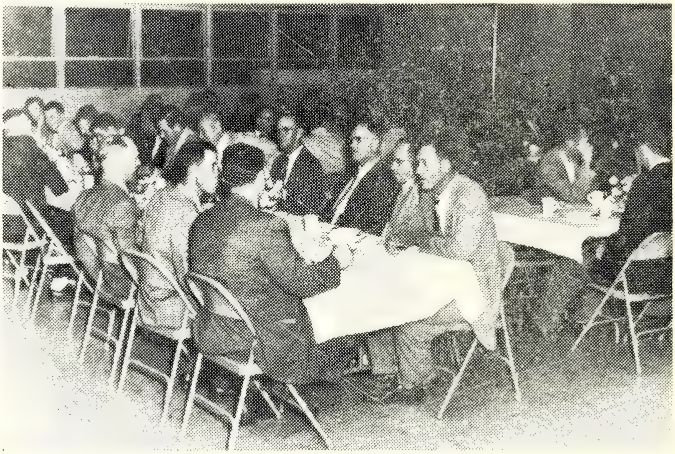
Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....



EASTERN NORTH CAROLINA LAYMEN'S FELLOWSHIP

Members of the Laymen's Fellowship of the Eastern North Carolina Conference appeared to be happy when they met in the fellowship hall of Shallow Well church on October 9 for their quarterly Rally.

I. H. Vickery of our Henderson church served as president of this group during the past year. He is succeeded by Clayborn Brown of our Wentworth church, which is located near Raleigh.

The January Rally is to be held in the Amelia church, near Clayton.

The Christian Sun

Elon College Library
Elon College Library X

VOLUME 108 NOVEMBER 13, 1956 NUMBER 43

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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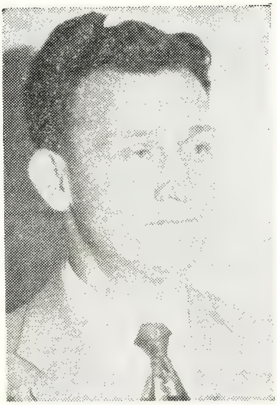
ports from Conferences

hanksgiving

Organ of the Southern Con-ntion of Congregational ristian Churches.
Editorial and Publication ices at Asheboro, North rolina.
Subscription office: on College, North Carolina.



REV. MACK V. WELCH

About two years ago Rev. Mack Welch left the pastorate of Palm Street Church, Greensboro, North Carolina, to become pastor of Pleasant Grove Church and Pastor-at-Large of the Western North Carolina Conference, where he has rendered effective service.

Recently he has accepted a call to our church in Reidsville, North Carolina, and expects to move there at the end of the year.

Here And There Among The Churches

THIS WEEK'S PAPER is different from what had been expected. A Conference issue had been anticipated, but it proved to be impossible to get the necessary materials ready in time. Look for it next week. This week we are trying to catch up with past-due items.

AT DANVILLE, Virginia, evangelistic services were held October 14-26 with the Rev. Mack Welch assisting the pastor, the Rev. W. W. Hall. The report is that the church was inspired by the messages of the evangelist.

CONFERENCE SESSIONS were well attended, good reports were made of the work of the churches, and plans made for the coming year look inviting. What used to be from three days to a week's session is now crowded into one day, which makes discussions almost impossible. This tendency to shorten the time for Conferences may be good, but it certainly has some disadvantages when it come to giving serious consideration to matters of importance.

HISTORICAL SOCIETY membership continues to grow. At the end of the year charter membership is expected to close. It is hoped that every church will be represented in the list that will be kept through the years to come. Membership dues of five dollars pays through 1957. Whether there will be dues after that, or what the amount will be, if any, is yet to be decided by the Society.

CHURCH BUDGETS and Every Member Canvasses are being used in many more of our churches. Thrilling reports of increased giving were made in the various Conferences. No debates were heard in Conference this year on the increased Apportionments. Much was said about trying to give as much to others as we use for ourselves. Secretary Fred Register is lifting the vision of stewardship, and our people are responding with joy.

DON'T FORGET THE HOME FOR CHILDREN at Thanksgiving time. The boys and girls need our love and care, and the workers deserve an expression of our confidence. Not many of us will be here to give in a GOLDEN ANNIVERSARY or a Centenniel Celebration unless we do it this year. It appears to be now or never with us. Let's make it now!

THE CHRISTIAN SUN is greatly pleased that more and more churches are sending it to half or more of their members. If THE SUN is worth having, let's send it to our people. Thanks for your help.

TELEVISION SHOW ON NBC — featuring Miss Lelia W. Anderson, Pilgrim Circuit Rider, has been changed from November 14, 1956 to January 16, 1957 at eleven o'clock in the morning, eastern standard time.

AT NEW LEBANON, R. 4, Reidsville, North Carolina, October 28 was scheduled as the day to finish paying for their parsonage. Thirteen hundred dollars seemed to be a large sum for a small congregation to give on one day. The minister, Rev. Fred Allred, announced that all should have a part in this important business of the church. Plates were passed, the offering counted, and the amount received was more than the debt. It is reported that one man still had $100 in his pocket, and another had $500 in his, each of whom had gone prepared to pay the balance when the offering was completed. It is little wonder that the pastor is to have an increase in salary during the coming year.

GO TO CHURCH is being emphasized across America in November. This is a laymen's campaign. If it works, give them credit.

DR. LEIPER TO SPEAK IN NORFOLK

According to "The Voice of the Temple," monthly publication of The Congregational Christian Temple, Norfolk, Virginia, Dr. Henry Smith Leiper, the Minister and Executive Secretary of our Missions Council, will speak in that church on the evening of December 9.

This is the second project of the new organization of our churches in that area, known as the Hampton Roads Congregational Christian Union, the first being a successful leadership training school.

Rev. Frank R. Hamilton, pastor of the Temple, reports that the goal of the committee planning the evening church service is "a filled to overflowing church." It is hoped that our people in the Norfolk area will do just this, Dr. Leiper, formerly Executive Secretary of the World Council of Churches, is worth hearing.

PLEASANT RIDGE LAYMEN report having had D. W. Holt of Asheboro to tell them in words and pictures of his trip to Europe, of leading the devotional service one evening at Spoon's chapel revival, of making plans for the Harvest Festival on Thanksgiving Day evening with Martin Garren as speaker, and of a meeting October 29 in which their pastor, Rev. Max Vestal, spoke on "Preventing Juvenile Delinquency."

Volume 108 Number 43

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

At Hanks' Chapel a Young Layman Discussed

What The Laymen's Fellowship Is

Winfred Mann

Today is Laymen's Sunday, so perhaps we should start by explaining what the Laymen's Fellowship is. It is the laymen of the church organized for worship, study, fellowship, and work together. It is by no means something apart from the church — a kind of mildly religious club which uses the church building for a meeting place. It is one aspect of the life of the church itself; it is a force within the church, of, by, for and from the church.

TWO SPECIFIC PURPOSES

1. It exists to make our churches better, to make them better instruments for Jesus Christ. Everything in the church needs the interest and support of the laymen, just as the church needs the support of youth fellowship, missionary societies, and other church organizations.

2. A second purpose is to make better communities. This includes the local, state, national, and even the world community. The Laymen's Fellowship, like all other church organizations, must try to establish the ideals of Jesus in the life of the community. This, after all, is the purpose of all church organizations as well as the church itself. The Laymen's Fellowship aspires to be the strong right arm of the church in action, inspiring and training men to become better Christians, to be truly the sons of God serving their fellowmen in all walks of life at home and abroad.

Our local organization had its first meeting August 17, 1956 with 38 charter members present. The Edith Thrift Missionary Society was very generous to our young organization by giving it a fine dinner. We were also fortunate in having Sybrant Pell and H. V. Cox, Jr., outstanding laymen of the Western North Carolina Conference, present to help us get organized. They explained the purpose of the Laymen's Fellowship. And, of course, our pastor, Rev. Bill Simmons, was allowed to say a few words. Seriously, though, most of the credit for the organization of the fellowship belongs to Bill since he saw the need of the Laymen's Fellowship and envisioned the purpose it should serve in the community.

A LOOK AT THE FUTURE

So much for the past, now let's look at the future. What are our aims and purposes in the years that lie ahead. Already we have started plans for a fellowship hall, and we hope the church organizations will help us in this project, which will be for the whole church. We also plan to have the Western N. C. Conference Laymen's Fellowship meet with us in January.

But the greatest progress we hope to make will not be in projects and meetings, but rather in helping our men to come closer to Christ. This will build Christian character which will reflect in a better church and community, for all. In this way we will be helping to build the Kingdom of God in the hearts of all men.

After all, the minds and hearts of men are governed by one of two forces, God and Satan. We need to strive to let God rule our hearts and minds so we will never have anything but praise and an uplifting spirit for our fellowman, and never a heart of hatred or malice. When our church starts organizing for God, no matter how great the number or how small, Satan will start backing out of the church and will soon be in the background. When this happens, you will see some marvelous things happening in the church.

So, my friends, let me urge you to support your church organizations whether they be Missionary Societies, Youth Fellowship, or Laymen's Fellowship for each stands for the same thing, that is, to teach men, women and children more about God and his marvelous and wonderful love.

Laymen And Women Lead Services

Mrs. R. A. Whitten

The Winchester, Virginia, Church observed Laymen's Sunday on October 28 and Women's Fellowship Sunday on November 4. Both services were fine examples of the contribution lay people can make to our churches.

Mr. Orville Hoover presided at the Laymen's service. Special music, "Mine Eyes Have Seen the Glory," was presented by a Men's Chorus. "The Truth Will Make You Free" was the topic of the message, which was presented by Marvin Williams, Jr. and Harry Boyd, Jr. The pastor, Rev. Robert A. Whitten, led the morning prayer.

Mrs. Cecil Whitlock, president of the local women, presided at the service on Women's Fellowship Sunday. After I presented the information about the object of our Thank Offering, the women from all over the congregation brought their boxes to the worship center and Mr. Whitten offered the prayer of dedication. The amount received was more than one hundred dollars, which I believe is double that of any previous Thank Offering!

One speaker was Miss Jean Baker, teacher of Bible in the public schools of Frederick County. She is a fine Christian young woman, a most interesting speaker and her morning message on "Mission: U. S. A." would have been an honor to any pulpit, an informative and inspiring message to any congregation. This was a new way, for us, of presenting a study book.

A PRAYER

O that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest
Or be conceived within my breast;
That by each deed and word and thought
Glory may to my God be brought.
But what are wishes! Lord, mine eye
On Thee is fixed; to Thee I cry!
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clearn, Lord, keep it, too,
For that is more than I can do.

—Thomas Elwood, 1639
in Winchester (Va.) Bulletin

Changing Pastors

News items in recent weeks indicate that many of our ministers are moving from one church to another. One wonders why. What is the purpose of this exchange of churches and ministers?

It is commonly reported in certain circles that the only way to get an increase in salary is to move to another church, that churches sometimes refuse to increase the minister's salary because they feel sure that the next man will want more, and they do not want to get the salary too high. It is believed by another group that changing pastors is good for a church because (1) some ministers have only a limited number of sermons, (2) a change of face in the pulpit will draw a larger attendance at church, (3) friction is more easily overcome by changing preachers, and (4) a new man will please some of the members who are not fond of the present pastor.

A not-too-careful study of churches seems to indicate that long pastorates grow big churches, and churches that are effective. In the Southern Convention most of the churches have changed pastors often, and they, the churches (and one might include the ministers), have stayed little. The larger churches are those that have had the longer pastorates.

One of my early recollections concerning articles in this paper from pastors can be put into a few words like these: "After Conference I became pastor of Poplar Branch. I found it quite run down, but things are beginning to pick up, and prospects are bright for a fine year." The next year the name of the church would change, but the ideas would be the same. It is easy to believe that the churches were not in too good condition, and that the coming of a minister for twelve Sundays in a year and for a week's revival could not make any great change in the life of the church or the community.

But when the new minister comes, what then? Everybody goes to hear him the first few times. People also go to the circus in large crowds, or they did, once a year. But church is a constant affair. It is not a show for spectators to sit back and see what the minister can do. It is a band of Christians organized for attack on the strongholds of evil. The minister is the leader of the army of the Lord. If there is no army, he cannot lead.

When the new minister arrives it would seem wise for him to orient himself by much consultation with the leaders of the church concerning the work that has been done, and what things need to be done. Then should come the planning sessions when programs are built that will include all the workers of the church and will cover the things that need to be done.

It is useless for churches to think all will go well because there is a new man in the pulpit, or for the preacher to think that by changing places he will be moving closer to glory. People are people the world over, and problems faced by churches are human problems. A good way to get a new minister or a new church, without any exchange at all, is to think together, and pray together, until both minister and church get a new vision of what God wants done in his world, and then together undertake to do that work.

Men And Moonelon

Our men are seriously concerned about Moonelon. The men referred to are in the 200 churches of the Convention, and Moonelon is the camp center near Elon College, N. C., where young people and leaders can meet for conferences.

The men have undertaken to improve the property that was given to the Convention. Buildings have been erected and the place prepared so nearly 100 people can live there comfortably.

A wide variety of camps were held there last summer, and plans are under way for constant use of the place next summer. Ministers found it a good place for their retreat. Young people are delighted to live in the cabins, eat in the attractive dining room, study under the pines, swim in the pool, and worship on Vesper Hill by the lake.

Men of the churches are paying for the improvements. Each quarter there is a sizeable payment to be made. Leaders of the Laymen's Fellowship want to feel that men in all the churches are partners in this grand enterprise. They are eager for all the men to give as they may be able. They accurately point out that a dollar per month from each man in the church would soon complete the payments needed, and would make possible other developments at this fine center intended primarily for the use of our youth. THE CHRISTIAN SUN believes most heartily in this project, and sincerely hopes that the men of our churches will rally to this business with such enthusiasm that the job will soon be accomplished.

Planning The New Year

Now that Conferences are past and the new church year has begun, what are the definite plans for your church during the coming year?

Do you have a goal for membership? Evangelism does not depend upon goals, but churches that start out with no goal are likely to end up with no increase while those who plan more than seems possible will do better than may be expected. It is easy to say that ours is a bad world, that many in our community do not share in church work as they should. Then, why not plan to win them to Christ and the Church?

What will the church do to change the community? Just getting new members may not be enough. Why sit by and allow politics to be crooked? Get in and clean up the matter. If the young people seem to be headed to the dogs, give them something that will change their course in life. If Negroes are not given a fair deal, organize study groups to analyze the situation and then plan ways to get changes made — and do not stop with planning.

Churches are asked to give more this year than ever before. Why shouldn't they? There is more money, and the needs are greater. Churches that plan what needs to be done, and then work for a year, will likely accomplish more than has been asked.

A Memorial To Dr. Denison

The Congregational Christian Conference of Iowa believes that there are many friends of Dr. Warren H. Denison who will wish to contribute to some sort of memorial to him. Suggestions made by the Conference leaders are these:

1. Defiance College, one of his "first loves" and where he has been a member of the Board of Trustees since 1910. This college in Defiance, Ohio, faces many pressing immediate needs.
2. Mayflower Home, Grinnell, Iowa, a retirement home for older Congregational Christians. It is located next to Dr. Denison's apartment in Grinnell. This is the home that has been the dream of Dr. Royal J. Montgomery. Money is now being raised for the third and final unit of this wonderful place.
3. Yankton College, Yankton, South Dakota, of which Dr. Denison's son-in-law is president, is now launching its expansion program. Under capable leadership this school and Theological Seminary promises, with help, to be one of the fine centers of education and training in the western country.

Readers of THE CHRISTIAN SUN know that Dr. Denison was greatly interested in our area, and that he went from us to serve the denomination. Only a few days before his lamented death he wrote your editor giving several helpful suggestions, especially about the Church History Room at Elon College. He was a Christian Church member of the denominational Historical Society and contributed much material to that Society.

Since Dr. Denison helped to make so much Church history, and since he was so intensely interested in preserving Church history, especially that related to the Christian side of our denomination, THE CHRISTIAN SUN suggests that those in this area who knew and loved Warren H. Denison make memorial gifts in his honor to the Historical Society of the Southern Convention. Small sums could be put together and some useful object be placed there as a memorial to him. Larger gifts could purchase some much-needed equipment. Correspondence is invited.

Fine Program At O'Kelly's Chapel

O'Kelly's Chapel was the scene of a special service on Reformation Sunday, October 28, sponsored by the Pilgrim Fellowship of our Durham Church, of which Rev. W. T. Scott, Jr., is pastor. Approximately 150 people came to this historic church to honor the memory of the founder of the Christian Church.

Following a bountiful picnic dinner, the service of remembrance and dedication was held in the little chapel. Mr. Scott presided, giving the call to worship and invocation. The afternoon prayers were led by Dr. F. C. Lester, Southern Convention historian, and by Rev. E. M. Carter, former pastor of O'Kelly's Chapel. Special music was rendered by the Durham church choir.

The address of the afternoon was given by Dr. L. E. Smith, president of Elon College, who spoke as pastor of O'Kelly's Chapel from 1906-1910, having been called there fifty years ago the third Sunday in November. Interesting reminiscences were woven into his talk. He urged a return to the good ways of the past, which included prayer, evangelism, and vision.

Among the ministers present were Dr. H. E. Robinson of Burlington and Rev. W. J. Andes of Elon College. Professors J. W. Barney and N. F. Brannock also shared in the events of the afternoon. Ministers' wives present included Mesdames Stanley C. Harrell, F. C. Lester, H. E. Robinson, W. T. Scott, Sr., and W. T. Scott, Jr. Many descendants of the Reverend James O'Kelly were in the congregation.

A short business session followed the worship. It was voted to refer the matter of upkeep of the building and future services to the Historical Society of the Southern Convention working with a committee from the Durham Congregational Christian Church. A report is expected on this project in January in the pages of THE CHRISTIAN SUN.

A Visit To Southern Synod

The Southern Synod of the Evangelical and Reformed Church held its fall session at Catawba College in Salisbury, North Carolina, October 23. The theme used was: 'Christ Calls to Faith and Action — Now." Dr. H. A. Fesperman, former minister in Burlington and currently president of the synod, presided graciously.

Visitors bringing messages from their denomination were Miss Florence A. Partridge of Cleveland who represented the Women's Guild, Dr. Silas P. Bittner of Philadelphia representing the Board of Pensions and Relief, and Dr. Theophile H. Twente of St. Louis representing the Board of International Missions.

It was good to be in this meeting even though it was for only part of the afternoon session. Questions asked a panel of Church leaders were very much like those asked in our churches, conferences and conventions. It was good to know that this Synod accepted without hesitancy the denominational call for a third more money during the next three years, for doing its share in the establishment of 100 new churches and the recruiting of ninety new missionaries.

Such a visit makes one even more hopeful that the union of that Church and ours will be profitable indeed.

A Key To Understanding The South

A Study Of Southern History, Says Writer, Helps Explain Puzzling Contradictions In Southern Culture

By J. CLAUDE EVANS

How difficult it is to understand the South! Not only do "damyankees" (which word, by definition, includes all people outside the old Confederate States of America) find difficulty here, but Southerners themselves disagree with one another as to just what makes the South what it is.

Here is a land of friendly and gracious hospitality; yet a land of sudden antagonisms and occasional violence. A land of paradisical climate and fine living; yet a land of poverty and ugly existence. A land of old-time individualism; yet a land obsessed with a collective defense of Southern ideas and ideals. A land of felt religion and church loyalty; yet a land where even religion is, to a great extent, a handmaid to cherished traditions.

Surely there is some key, some formula, to explain these contradictions of its culture?

One cannot live in the South and escape its reverence of the past. It is a people with worshipful regard to its own sectional history.

Somewhere in the past, then, will be found the key to the South of today. At least six areas of historical Southern life must be examined if this key is to be discovered.

Slavery

By its average rainfall, mean temperature, and fertile soil, the South was ideally suited for profitable agriculture. However, its thick woodlands, dense swamps and lush vegetation made this farming extremely difficult. A man might own 10,000 — or 100,000 — acres. What profit had he if he and his family could cultivate only a paltry hundred acres? Indentured servants were relatively few. Paid labor was equally scarce. Thus the economic climate of the South was favorable to the introduction of slavery. And since slavery was profitable, slaves soon appeared. The South's road to ruin was being laid.

From the first, the institution of slavery was logically indefensible either from the presuppositions of Christianity or of democracy. But man is driven, say psychologists, always to give what seem to him rational answers for his illogical acts. **So began the long history of the emotional defense of slavery.** The Negroes were primitives, having no souls. Slavery was paternalistic and therefore good. Anyhow, slaves were just children. The Bible approved slavery. One could own a slave and still be a Christian, and so on. The emotions of the South soon became the logic of the South.

This caste difference between the Negroes and the whites thus had its natal roots in the institution of slavery. A white supremacy still haunts the South and the whole nation as well.

A Lost War

To defeat a man (or a nation) in a fight does not mean that you also change the idea that made him fight Humn nature being what it is, he (or the nation) is likely to be more firmly convinced in his own rightness than before the shooting began — **and with added emotion** The South was united in defeat as it had never been in the war. As Cash expresses it: ". . . so far from having reconstructed the Southern mind in the large and in its essential character, it was the Yankee's fate to have strengthened the Southern mind almost beyond reckoning, and to have made it one of the most solidly established, one of the least reconstructible, ever developed' (page 107, **Mind of the South**, Knopf, 1941).

From this lost war have come the self-justifying patterns of emotional defense that so often are to be found in history written from the point of view of the South; the still extant argument over the war's correct name: "Civil War" to the North and "War Between the States" to the South; the solidarity of the South, united and made self-conscious as never before; a blind devotion to white supremacy with a more universal acceptance of its tenets than slavery had ever been.

A Vengeful Peace

Reconstruction days, while not merging the classes of the white South, at least placed them on the same level of personal want. Pre-war differences began to fade in the face of the long years of carpetbag rule Here the Negro was used as a tool of the government with state legislative halls filled with mostly illiterate Negro legislators making for a government of graft and manipulation. As a slave, the Negro had been valuable as property. Free, and in the hands of the carpetbaggers he became a threat.

Out of Reconstruction came the Ku Klux Klan. Perhaps it was predominantly low class, yet, because of the common ties of carpetbag woe, it was used by the aristocrats, too. Fortunately, moral uneasiness appeared early, as witness the swift passing of the Klan from wide and popular use into the desultory, isolated instances of today. From Reconstruction, too, came the hatred of the North once so characteristic of the emotional reactions of Southerners and still hidden in the emotionalism of today. War alone did not produce this it took a vengeful peace.

Poverty

From the standpoint of its total population, the South has always been, pre-war and post-war, the number one "economic problem of the nation." Before the war the South was largely frontier. Except for the aristocratic slave- and land-owners, and often even for them life meant individual struggle and simple living. After the war came reconstruction poverty. Even today the richest state in the South ranks lower in per capita income than the poorest state outside the South.

The South is still sensitive here, it must be said Out of this frontier and reconstruction poverty, wedded in its infancy to slavery and its rationalizations, there could not grow an intellectualism based on a sincere desire to discover and apply scientific social laws. The South was not ready to listen to scientific logic. O necessity it drifted into an emotional defense mechanism of slavery and white supremacy. Poverty of economic life made for a poverty of intellectual life. And only today is it beginning to break up.

Politics

One could almost say **politicians!** For it is the use and control to which politics has been put in the South that has confirmed the South in its emotionalism. After the war, it was Wade Hampton, a low-country aristocrat, who led South Carolina out of carpetbag control back into control by the people. Contrary to what later became the practice, he allowed Negroes to vote from his first election until his defeat by Tillman and the writing of the new state constitution in 1894. It was Tillman who became the first politician in South Carolina to campaign openly and virulently on the platform of white supremacy.

After Tillman, few Southern politicians campaigned for office without using the issue of white supremacy as a springboard for election. It is a long and sordid history of race hate peddled for private gain. Catch phrases of white supremacy that fall from the lips of the casual advocate today gained their popularity from the political stage: "I don't want my daughter marrying no nigger." "The Bible says niggers are 'hewers of wood and drawers of water'." "If'n the good Lord had intended the nigger to be better'n the white man, he'd a'made him so in the fust place."

When the final word of history is written to explain the plight of the South, the politicians will find themselves bearing a substantial share of the guilt. They confirmed the South in its emotionalism.

Religion

One writes with hesitancy here, for it would be easy to jump to superficial conclusions. Religion, to be real and lasting, cannot be without emotion, for it involves the total man — mind, will, and feeling — in a total society. But when religion becomes primarily emotional to the neglect of the mind and to the confining of the will to limited areas of application, then religion, too, lends itself to twisted logic and ill-advised actions. The ill-fated Scopes trial in Tennessee is enough proof of this contention.

From this results the terrific undergirding strength that religious approval can give to social modes of control. Outer society becomes all the stronger and more difficult to change when it finds itself supported by the religious life of the community. Instinctively this is recognized by some. Segregation is being broken down in a few activities in Southern life in the secular world, often with little notice. But let the church in the South oppose segregation, and witness the instant and violent reaction; The Deep South realizes that if the church capitulates, such a climate of social acceptance will have been achieved that capitulation to desegregation would soon follow in many secular groupings.

A Common Denominator

In each of these six areas of Southern history — slavery, a lost war, a vengeful peace, poverty, politics, and religion — there is a common denominator, namely: **emotionalism.** Not a harmless emotional reaction normal to any person or society from life experience in intellect, will, and social relationships, but an emotional reaction tied to false and logically indefensible intellectualism! It is deep feeling rooted in certain historically conditioned prejudgments — hence, its danger. When pressed from without by "the damyankees" or from within by the "damned radicals," it becomes explosive and highly unpredictable.

With this key, this emotionalism of the South, one is able to unlock many of the closed doors of contradiction that make the South such an enigma. With it, one can understand why the Supreme Court decision on public school education has produced such a massive social reaction in the Deep South. Southerners from the Deep South, confronted as they are with practical problems of population ratios, inequalities, and conditioned subconsciously by the realities of southern history, cannot be wholly objective about drastic changes in the social order. Coercion simply will not work, as the Southern mind so well illustrates.

Moreover, the South's emotional reaction to the Supreme Court decision is pushing many an unphilosophical moderate over to the right. Over the years a slow but sure human relations approach to interracial matters in the South, aided by the passage of time, the changing of culture attitudes, and the logic of world events, was producing not only a fairly large group of moderates on racial issues but also a larger number of people of increasing good will toward members of the opposite race. Almost overnight, many of these are turning up as charter members of "Citizens' Councils" or "States' Rights Leagues." These are the "best citizens" who, fundamentally, are men of good will but who at the moment are very angry and resentful.

Social Change

This leads to another area where emotionalism provides the key. Northern liberals never seem able to understand why Southern liberals seem so timid and weak-kneed on matters of social change. Often these Southerners are called insincere and are ridiculed by the northern press, Negro and white alike.

To an outsider who does not see that the key to understanding the South is its emotionalism, this apparent pussyfooting by Southern liberals will continue. **But the Southern liberal knows the key!** He may have had to learn it the hard way, by acting like a Northern liberal, attacking the issues from an absolutionist position, letting the blows of prophetic insight fall where they may. He wakes up minus a pulpit, or discharged from a professor's chair, or out of a job, or ruined in business. In short, his intellectual polemic caused nothing but an emotional explosion.

There are, of course, some times and occasions when an explosion is necessary. But the Southern liberal knows that many of the widely publicized efforts at solving the social problems of the nation by doctrinaire legislation or abrupt court decisions, which the North accepts with little emotional perturbation, confirm the South in its emotionalism. In the short run, it intensifies racism and makes the task of social and political reform in the South that much harder.

This is not to say that all social legislation or all court decisions are unworkable for the entire South. For example, many Southern border areas are slowly beginning to comply with the Supreme Court decision on public school segregation. So it is that, perhaps, social legislation could, in the long run, be enforced in parts of Virginia, North Carolina, Tennessee, Texas, and Florida as well. But Congress and the nation will be sadly misled if it is thought that this same social legislation can be enforced at an early date in large areas in South

Carolina, Georgia, Alabama, Louisiana, and Mississippi. Needless to say, the areas of these states likely to be so involved are the areas where the Negroes outnumber the whites.

However, the days of the control of the South by its own emotionalism are numbered. It may exist for many more generations within the deep South states and in rural plantation areas in the other Southern states. Although it received a new lease on life from the massive Southern reaction against the Supreme Court decision on the public schools, its widespread power is almost sure to end.

Several factors make this a certainty.

For one thing, intellectualism is breaking down the crust of Southern emotionalism in many of its universities, colleges, city schools, large city social services, and churches.

For another thing, the South is slowly climbing from its pit of poverty. Industry, greatly assisted by Northern capital, is expanding and developing anew more rapidly in the South than elsewhere in the nation. Economic well-being, though far from a messiah in itself, at least gives a man an opportunity to educate the next generation.

Then there is the impact of the international scene upon the South. World War I and its resultant isolationism left the South much as it was before the war. Not so with World War II. It lasted long enough and involved every Southerner intimately enough in international thought, like it or not. These world facts involve all Southerners, and in increasing numbers they know it!

Finally, the Supreme Court, liberal Southern leadership in church, school, and press, the continual action on the part of Southern Negroes themselves for social justice, and the work of regional and state bi-racial human relations councils, have all conspired to push the Southerner over into the area of intellectual debate despite himself. Whether the Southerner likes it or not, this has been, and still is, happening.

Pastoral Prayer

REV. MAX B. VESTAL

Almighty God, our Heavenly Father, Who hath made all that we know, and Who hath known all that we make, whether we make progress, or whether we make a failure, whether we are righteous, or whether we are sinful, sustain us with Thy might, but Judge us with Thy mercy, we humbly pray.

Our Father, we thank Thee for this day of worship and for this specific opportunity to call upon Thy name. We place ourselves willingly in Thy presence, knowing full well our own sinfulness, but trusting that Thou art faithful and just to forgive us our sins when we kneel before Thee in prayer. We place before Thee at this moment not only our sins, but also our accomplishments for Thee, that Thou mayest bless them and cause their fruits to multiply. We place before Thee also our hopes and ambitions. We pray that where they are in error, Thou wilt mold them to Thy will, and where they are in truth, Thou wilt grant the strength and guidance of Thy Spirit that they may be realized.

Grant that we may not pray selfishly, our Father, for we ask these things that we may worthily serve Thee through our fellowmen. We pray that Thy Spirit may be near and dear to the hearts of all of Thy children. And we further wait before Thee, praying that the same Spirit that binds us to Thee may also bind us to each other in the love that passeth understanding. We thank Thee for the fellowship of this church and of all churches. We thank Thee, too, for the communion of saints through the ages.

We pray that in the times of trouble and sorrow Thou wilt be our ever-present help so that we may neither falter nor stumble. In the times of happiness and joy we pray that we may rejoice only in Thee. To Thy name be glory and honor, now and forever more. Amen.

Nibbling Ourselves Lost

Gaylord B. Noyce

A farmer came down the road obviously looking for something, "Got a stray," he explained to the city man he met. "How do they get lost?" the man asked. "They just nibble themselves lost," said the farmer; "they keep their heads down, wander from one green tuft to another, and are soon beyond their pasture."

With the kind of life most of us lead, pleasant, or hectic, as the case may be, it is easy to nibble ourselves lost, moving unreflectively from one tuft to another. Our heads are down, our noses to one grindstone or another, and the wider pattern and purpose of life is lost by default.

The church makes no extravagant claims when it repeats that it is here to alert us to these wider patterns, lest we nibble ourselves lost. A few minutes a day, looking up instead of down may redeem the day from lostness. Sunday morning in study and in worship with the community which consciously knows that its reallest purpose is a purpose under God may put a whole week in better order. A tithe in the family budget for church and charity can bring a sense of proportion and direction into a helter-skelter habit of consumption. An avocational task of service or reform in the city may help restore life to one's vocational drugery.

United Church in the past year has in various ways helped keep us and a wider community in Raleigh and the earth's far corners from this lostness. These are crucial days when people must look up to greater truth and brotherhood and love and faith than their own little tufts of green. I cannot but feel it is God's will for us to support this church with even more devotion than in the past.

Congratulations to TALLADEGA COLLEGE, which celebrated its 90th anniversary on Founders' Day, November 4. The speaker was Hollis F. Price, president of LeMoyne College, Memphis. Talladega, one of the American Missionary Association founded colleges, is one of our best church-related colleges founded for the education of Negroes. The president is Dr. Arthur D. Gray. who is a former chairman of the Executive Committee of the General Council of Congregational Christian Churches.

In Japan's hinterland, where only the wooden bath tub is used, father, son, mother and daughter use the water in that order.

What Is the Meaning of the Increasing Church Membership?

Is It A Revival?

America's current "boom" in religion is a cause for national rejoicing, according to a group of top religious and civic leaders polled in a survey by the National Council of Churches, made public October 20.

Fifteen clergymen and 20 laymen, including President Eisenhower and Adlai Stevenson, vitually all agreed that the spectacular increases in U. S. church membership, outstripping population growth, record-breaking Sunday and Sabbath School enrollments, contributions and new church building, point to a widespread spiritual hunger. People's search for deeper meanings and a firm faith is all to the good, they said.

But most warned against too much optimism. Whether the religious "revival" is having any profound effect on individuals, improving the moral tone of the nation or changing America's influence in world affairs—these questions met with answers ranging from 'Yes' to 'No' with shading of both in between.

Said President Eisenhower: "A growing concern for religion gives hope that our concern for the welfare, the freedom and the dignity of our fellowmen in America and around the world is also growing. It is heartening to see so many Americans supporting the faith which lies at the bedrock of our society."

Mr. Stevenson sees rising U. S. church memberships as proof that amid the tragic world events of recent history, anti-religious philosophies have lost much of their appeal.

"This interest in religion. . . provides a great opportunity for this to become an age of faith," Mr. Stevenson said. "But," he cautioned, "the test of a religious revival lies in what it produces in uprightness of personal life and justice in society. The struggle to make the religion of our lips into the religion of our heart is never ending, and we must continue that struggle in the midst of this great and encouraging outpouring of religious interest in America today."

Accepting the resurgence of religious interest as a fact, most survey participants warned against complacency. The majority indicated they believe the current "boom" is no real spiritual revival in the old-fashioned sense — at least not yet, and some expressed skepticism that it would ever develop in this way.

Opinions varied as to the cause of the resurgence of religious interest. Among those given were "the inner loneliness of modern man," fear of the H-bomb, fear of the rise of Soviet Russian power, disgust and disillusionment with materialism and "gadget worship," the effect of two world wars, discussion of life on other planets, hunger for absolute meanings in life, the search for personal peace of mind and peace with justice in the world.

Said Methodist Bishop Gerald Kennedy, Los Angeles, "The present evident revival of interest in religoin indicates a disillusionment with the secular spirit and a rather wistful turning of the eyes in the direction of religion. . . . If we cannot convert this mood into a true spiritual awakening, the fault is ours. I doubt that there has ever been a generation in which the church has had a greater opportunity to affect so profoundly the life of the nation and the world."

As to where the religious revival is going most agreed the answer is squarely up to the churches and synagogues. Given this lead, the majority believe a true spiritual reawakening, one that would bring about higher social morality and even reform of social evils, may be in the offing. If strong enough, they indicated, the movement might persuade the rest of the world into ways of peace with justice.

Participants in the mail survey which appears in full in a copyrighted article in the November issue of the National Council's magazine **Outlook**, included Vice President Richard Nixon, Vice Presidential Candidate Estes Kefauver, former President Harry Truman, Hollywood producer Cecil B. DeMille, **Look** publisher Gardner Cowles, labor leader George Meany, Mrs. Eleanor Roosevelt, President Nathan M. Pusey, Senator Paul H. Douglas.

Leading clergymen included, Dr. Billy Graham, the evangelist; Dr. Norman Vincent Peale, author of "The Power of Positive Thinking," Dr. Eugene Carson Blake, president of the National Council of Churches; Dr. Liston Pope, dean of Yale Divinity School; Methodist Bishop G. Bromley Oxnam; and Dr. Earle B. Pleasant, national director of Religion in American Life.

OPENING DAY AT EURE CHRISTIAN CHURCH

This nice building was erected largely by the members themselves. Rev. R. E. Brittle of Suffolk, Virginia, is the minister, but the church is near Gates, North Carolina.

What Moonelon Means To Youth

KATIE JO McADAMS

I am to tell you what Moonelon means to youth. If you had a son or daughter who went to camp there this summer or last, you probably know the answer to this.

I think that first comes the fellowship it offers. It means that we can get together with young people our own age from all over the convention. We can get to know them through recreation, religious services and other aspects of camp life. Moonelon also offers the quiet and serenity that everyone needs, including young people, every once in a while. We can learn about the various phases of our church, the Bible, the life of Christ, and other subjects through able leaders who come to Moonelon from all parts of the Convention. It helps us to realize one fact that isn't stressed enough. Which is, our fellowship reaches beyond our individual church to all churches everywhere.

I would like to tell you how a typical day at a Junior High or Senior High camp might run. We would rise at 7:30 and be up at Sellars Hall for breakfast at 8:00 unless we had K. O. (Kitchen Opportunity.) Then we would have to be up there 15 minutes early. (By the way, that is one thing you can't get out of.) After breakfast comes Morning Watch, which is individual devotions. That lasts for 30 minutes and then the day really gets off to a start. After Morning Watch would come two classes, each lasting 45 minutes. After the two classes comes a break when one can buy something to eat and drink at the camp store. Then comes another class, followed by free time and then lunch. The food is really piled on, and is very good. After lunch comes the much needed rest period which lasts an hour. Followed by a short session of some sort. At the Senior High camp I attended it was a session with a missionary. Then an hour of fun-filled-recreation. You can play volley ball, soft ball, ping-pong, or horse shoes. After recreation comes every body's favorite, swimming; and there's no danger with the able-bodied lifeguard on hand.

Then you have free time before supper. After supper comes one of the best part of camp—Vespers. Then is when we go over to Vesper Hill, which is a slanting incline across the lake away from the regular camp. When you come to the dam you are to close your mouth until you get back from Vespers. The night's activities are varied. One night we may folk-dance, another play games, have campfire circle, and other activities. At 10:00 it is lights out and everyone hits the sack. But right before the lights go off we have a devotional in our own cabin group.

One of the most important and meaningful parts of camp is the communion service on Friday night. After the service is over everyone goes out and forms a Friendship Circle. Then you go back to your cabin and don't speak a word until the next morning.

But don't think that Moonelon is just for summer camps. It means a place for youth groups to have retreats.

I don't know what we would do without Moonelon with its fellowship, its leaders, and the chance to meet people of our own age and those who are leaders.

NEW TELEVISION PROGRAM BEING MADE

Production of a new color series in the inspirational television program, "This Is the Answer," has just begun, it has been announced by the Rev. Paul M. Stevens, Director of the Radio and Television Commission of the Southern Baptist Convention. To cost almost a quarter-million dollars, thirteen new episodes will be scheduled for release to the nation's TV stations in early 1957, he said, and will be based on modern-day, dramatic interpretations of Bibical parables as previous pictures have been.

Enthusiastic response from viewers and stations, Stevens commented, has demonstrated the appeal of parables from the Bible as dramatized in situations of today's living problems. Not only do the parables provide stimulating source material, but they were the favorite teaching method of Jesus.

"Making intelligent and appealing use of God's gift of television," Stevens said, "is essential to our Christian stewardship. By bringing the guidance of the Gospel message to people everywhere, we believe we are providing the only answer solving their everyday problems."

More than eighty stations used the first series of color broadcasts of "This Is the Answer."

SEAGROVE YOUNG PEOPLE AT HALLOWEEN

On Tuesday night, October 30, the Pilgrim Fellowship of the Seagrove Congregational Christian Church, instead of "Trick or Treating," went from house to house asking for donations for the Congregational Christian Home for Children at Elon College. We received a total of fifty ($50.00) dollars, which will be sent to the home to be used as seen fit.

There are eighteen members of this Fellowship which is led by Dorothy Spivey as its president. A social hour with refreshments was enjoyed at the church following the collection of funds for our Children's Home.

NAMES OF COLLEGE STUDENTS, PLEASE

The Rev. Gaylord B. Noyce, pastor of our Raleigh church, calls attention to the fact that many of our Congregational Christian college students are in institutions like Duke, Wake Forest, and other colleges in communities where we have churches, and that the churches in those areas are eager to contact, interest, and help those students.

If pastors whose students go to such institutions will notify the local pastors that will enable the minister in the college town to reach the student before interest in church is lost, or the student has gone to another denomination. It will also make the students and their families feel that the minister at home is interested in his students and awake to his opportunities. Far be it from us to be narrowly denominational, but if we are to live and grow, we must train and keep our college students, and, according to the records, only a small number of them go to Elon. "Other sheep I have which are not of this fold. Them also" we must keep.

Mr. Noyce further suggests that parents can help their children and our churches by writing to the pastor in the college community. Names and addresses of the ministers will be found in the ANNUAL of the Southern Convention and the YEARBOOK of the denomination.

STEWARDSHIP WORKSHOPS are being held in the four districts of the Southern Synod of the Evangelical and Reformed Church November 5-9. Leaders are: Harry Miller, Conover, "Promoting Christian Wills;" Rev. Melvin Hamm, Rockwell, "Tithing;" Rev. Frank Snider, Lexington, "The Annual Stewardship Project."

The Prodigal Son

Background Scripture: Luke 15:11-32.

Devotional Reading: Psalm 103:1-13.

Memory Selection: He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. Psalm 103: 10, 11.

Here is perhaps the world's greatest short story. It is the best-known, most-widely-discussed, and best-loved story in all literature. It is a superb example of the artistry and wizardy of Jesus as a story-teller. It is called the story of "The Prodigal Son." It should be called the story of "The Prodigal Sons." For the son who stayed at home was just as much a prodigal as the son who went away. The fact is, the latter is the more attractive and lovable character.

THE PRODIGAL SON WHO WENT AWAY

HE GOES AWAY. He was not necessarily a bad boy when he went away. He was young, adventurous, high spirited, restless, impulsive, and selfish. He wanted to get away from home and "go places and see things." Life on the farm or in the small town was dull and depressing. He wanted to try his luck somewhere else. He knew that eventually he would inherit a third of his father's estate. But why wait? He would simply ask for what was coming to him, and get on with the business of seeing the world and seeking success in more promising fields. So he asked his father to give him his share of the estate — it was almost a demand — and his father complied. "He divided unto them his living," the story relates. We do not know how much the young man got — it may have been a sizeable sum. We do know it began "to burn a hole in his pocket." For "not many days after the younger son gathered all together, and took his journey into a far country." The tinge of sorrow at leaving the home place — the writer of these NOTES thinks that the young man's mother was dead — was forgotten in the thrill of having all that money in his pocket, and the prospect of the good times he was going to have. And perhaps in the thought of the success he would make in life. So off he went.

HE HAS HIS FLING. He may have meant well. He may have done well for a while. But a lad with a lot of money in his pocket in a strange city or country is not in the best set-up. Perhaps in a round of the places of entertainment he met people and made friends. It is not difficult for a fellow with money to find friends of a sort. There were lots of ways to have a good time, and easy ways of spending money. This was the life! ! ! We do not know what he did — the story simply states that "he wasted his money (substance) with riotous living." Before he knew it, he "had spent all," and he was broke, flat busted as we sometimes say. And he began to "be in want." When he lost his money, he lost his friends. In order to eat, he had to go to work. And he was not choosey now. He took a job with a man who sent him into the fields to feed his pigs! ! ! A Jew feeding swine — that was about as low as a fellow could get.

HE COMES TO HIMSELF. Out there in the field with the pigs one day, or one night, he did a little thinking. "He came to himself" — he really had not been his true self before that. He thought about what a fool he had been. Here he was, the son of his father, eating food that his father would not have thought of giving to his hired help! "Big boy," he says to himself "you are a fool, the biggest fool in sixteen counties. Here you are eating stuff that is hardly fit for the hogs, while your daddy's hired help is eating 'high up on the hog'. If you must be a hired man, at least get a job where you can get enough to eat! Come on, get going!" And off he goes. To be sure, there was the little matter — or was it the big matter — of what he would say to his father. But he had that all thought out and ready. No alibi, no whining, no demands; nothing but a sincere and humble confession of his wrong-doing and a plea for forgiveness, and a place, not as a son, but as a servant! It was not an easy thing to do. But it was the only thing he could do. And it was a magnificent thing to do. "And he arose and came to his father." He suited the action to the word. There was a long, long trail winding to the land of his home, and he had to trudge every mile of it afoot and alone.

SUNDAY SCHOOL LESSON

November 25, 1956

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland Congregational Christian Churches, Chuckatuck, Va.

HE COMES TO HIS FATHER. "But when he was a great way off — these words mean a great deal — his father saw him, and had compassion, and ran, and fell on his neck and kissed him." How did it happen that his father saw him "when he was a great way off?" It was because that father had never ceased to yearn for and to look for his son's return. (We may be sure that if the lad's mother had been living, she would have seen him even before the father did, or perhaps gone to look for her boy.) The glad father put his hand over the boy's mouth and did not let him finish his well-rehearsed speech. He had the servants bring out a robe for the ragged, dirty young man; he gave the boy his ring, the symbol of position and authority; he called for shoes—slaves or servants did not wear shoes; he welcomed him back as a son in good and full standing. He freely forgave him — he gave him a kiss of reconciliation. He received him as a son in good standing again.

It is all a revelation of God's attitude toward his erring, wandering, sinning children. All we, like the prodigal, go into a far country. And like the father in this story, the Father eagerly and anxiously awaits our coming home. And when in humility and sincerity we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us of all unrighteousness, and to welcome us back as sons in the Father's household. It is a great climax to a great story. Too bad it could not end there. But this story was addressed to the Pharisees and Scribes who murmured because Jesus received and ate with sinners. So Jesus had to add something to drive home his point.

THE PRODIGAL SON WHO STAYED HOME

To be sure, the elder brother was a good sort of young man. He did not run around with the gay crowd, he did his work well, he obeyed his father — "neither transgressed I at any time

—Continued on Page 15

Four New Missionaries Sent Out

The American Board of Commissioners for Foreign Missions announces the appointment of two new missionary couples. Rev. and Mrs. Harold Williams Fryday of Deansboro, New York, are to go as career missionaries to the Philippines. They will sail early in 1957 with their two children, David, 7, and Douglas, 5. Mr. Fryday is a native of Canada, and was educated there and at the University of London, England. He began his religious work at the age of nineteen when he worked with a pionner preacher in Northern Quebec. Since 1948 he has been a minister at the Gospel Tabernacle, Covington, Kentucky, and of Congregational Christian churches in Nebraska and New York. Mrs. Fryday is from Michigan. She met her future husband when she went to Canada to do Christian work among French Canadians.

Mr. and Mrs. William H. Reedy of Cornvallis, Oregon, have ben appointed as career educational missionaries for service in Southern Rhodesia, Africa. They have three children, Jerry, 10, Karen, 7, and Linda, 5, so Mrs. Reedy will be going out primarily as a missionary wife, although she may do some teaching. Mr. Reedy is a native of California, and since finishing college he has been teaching principal in elementary schools and a teacher of English in high schools. Mrs. Reedy is also a teacher, originally from South Dakota, although her teaching experience, like that of her husband, has been in Oregon.

When will the day come that some young ministerial couple, or some young teachers, or farmers, or business graduates from the Southern Convention will go out as career missionaries for the American Board? That will be a great day for the churches of this area!

EQUIPMENT FOR MISSIONARIES

The expanding needs of Christian missionaries overseas for equipment to use in radio, motion pictures and other mass communication media have been summarized in a booklet published in October for the guidance of churches in providing support for such work.

Titled "Basic Equipment for Mass Communication," the booklet was prepared by Dr. Hugh W. Hubbard who was a missionary for 44 years in China. Recommendations for cameras and films, motion picture and still picture projectors, tape recorders, record players, public-address systems, generators and motion picture films, film strips and slides suitable for use in the various mission fields are included.

Those interested in sending such aids abroad may save themselves money and the missionaries embarrassment by securing this booklet and following its advice. For your copy, write to the Office of Communications, Congregational Christian Churches, 287 Fourth Avenue, New York 10, New York.

The Church "Inside China"

A major report, representing what amounts to the first authoritative insight into the views of Christian leaders in Communist China, has been issued by the National Council of Churches.

In the form of a verbatim account, it records conversations of Western church leaders with Anglican Bishop K. H. Ting, president of the Nanking Theological Seminary, held last July and August coincidental to the meeting of the World Council of Churches' Central Committee, in Hungary.

Dr. Eugene L. Smith, NCC vice president, author of the report in supplementary commentary, notes he himself was unprepared for the "breadth and depth of the gulf that separates from Chinese Christians on political matters." He said he was equally surprised at "the eagerness of their desire spiritually to build bridges of fellowship linking us together."

Chinese Christians under Communism recognize that religious differences prevail with the Communists, he reports Bishop Ting as saying, but they refuse to be blinded "to the good deeds of the Communists." The Chinese revolution was "overdue," according to the Chinese prelate and the establishment of the People's Republic is today considered "more an act of God than a judgement of God," and is viewed by the Chinese people as a demonstration that "God does love China."

Bishop Ting admitted that putting loyalty to the state first is a special danger in China "because of the impressiveness of the Marxist achievements." But, he added, "that danger is less in China than in the West, because the People's Government is avowedly Marxist, and the open atheism of the Communists makes the issue so much easier."

"The fact that the Communists are openly atheists means their relationship to the Church is not one of utilizing the Church for their purposes." In other words the lines are clearly drawn, he indicated, leaving it possible for Christians to "support the government in action" while recognizing "the conflict in belief. If this was naive of Chinese Christians," he added, "naivete was better than cynicism."

He told Dr. Smith that the Church in China has "freedom to worship, to witness, to evangelize, to publish Christian lietrature without censorship and to conduct Christian work among university students."

ANNOUNCE RELIEF GOAL

A goal of $1,150,000 to finance the shipment of more than 300,000,000 lbs. of U. S. surplus food for free distribution to overseas needy in 1957, has been announced by Church World Service, international relief wing of the National Council of Churches.

An appeal for the "Share Our Surplus" program will be launched this fall in Protestant and Eastern Orthodox Churches with special emphasis during the Thanksgiving Season. Foods distributed through the program — mainly wheat, corn, rice, powdered milk and cheese — are scheduled for shipment to 28 countries in Asia, Europe and Latin America. CWS officials said the proposed 1957 shipments represent a 25 to 30 per cent increase over this year's program. Shipments in 1956 are expected to total 250,000,000 pounds.

Funds collected are used to cover distribution, administration and some transportation costs not otherwise provided. There is no cost for the surplus foods and ocean freight in most areas is covered either by the U.S. government or that of the recipient people.

Spend a little to send a lot! From its farm surplus stockpile the U. S. Government has given CARE millions of pounds of milk powder, rice, cheese, beans, corn and flour. Each $1 you give to the CARE Food Crusade, 660 First Ave., New York 16, N. Y., sends a 22-lb. package of these foods, in various assortments, to a needy family everseas.

Happenings On The Campus

L. E. Smith, President

The fall of the year is always a busy season on the Elon College campus. Freshmen are becoming acquainted with the college and being inducted into classroom work and fraternity and sorority privileges, but this fall seems to bring more happenings than we have had in any one year in the past 25 years. We have the largest student body, by far, in the history of the college which calls for a decidedly increased faculty. The present student body and faculty require, for classroom instruction, all the space that we possibly have. We do not have sufficient facilities for offices that would add to the efficiency and effectiveness of daily instruction.

In addition to the usual things that take place on the campus this year we have the privilege of getting acquainted with the added facilities — new dormitories and a new dining hall. This indeed is a pleasure and everyone is so happy with these new facilities. Then too, we are looking forward to the day when West Dormitory will be completed and ready for occupancy. The work is about completed with the exception of the floors. These must be refinished. The contractor is having the floors sanded this week and they will be completed within the next two weeks. The old "grads" would scarcely recognize the dormitory as they knew it. It has been completely renovated and all who see it exclaim that it is beautiful.

This year we are trying something new in fund-raising. The administration of Elon College has been in the fund-raising business for more than a quarter of a century; not spasmodic efforts, but continuous efforts. At present the National Fund-Raising Services, Inc. of Fort Worth, Texas is beginning a complete organization for the purpose of conducting a campaign in Burlington, Alamance and surrounding counties, the Alumni and friends of the college everywhere for the purpose of securing an additional million dollars for the college. This is a termendous undertaking, but essential to the efficiency, permanence and future of the college that we call our own.

Already we have prophets of doom and prophets of triumph. There are those who question the wisdom of such an undertaking and doubt any possibility of success, but on the other hand there are those who say that the college needs one million dollars badly, that the people have it to give, if they can only be convinced that they should. Pessimism always rests on doubt. Optimism plants it's feet squarely on faith. Doubt may accomplish defeat, but faith is stronger than doubt. Faith has the ability to marshall all the strength and powers of an individual. It is the connecting link between power and success. As we think of the college may we be able to put doubt behind us and put faith in front of us and be given the courage to obey its command and follow its leadership. I, for one believe in Elon College, believe in its constituency, believe in its future. I believe in the ultimate success of this undertaking, however, tremendous.

APPORTIONMENT GIVING

When the new conference year opens, we sometimes have the feeling that there is no need to be in a hurry. We have plenty of time to meet all obligations and we do, but there is one thing that some of us seem to forget and that is that time passes by and before we realize it, the year has passed the mid-way mark and we are approaching the end of our conference year.

I had the privilege of attending Virginia Valley's Central conference. Many of the churches have already sent in their reports which showed that they had paid all apportionments for every cause in the Convention. There were other churches which did not get their reports completed in time to send the same in and they were handing their reports to the clerk and to the treasurer. There were others that had not made their reports and did not send in completed reports, and they did not seem to be disturbed or very much concerned.

Practically the same thing was true in the Eastern Virginia Conference. One good and faithful pastor stood up and declared that his church should be "starred" indicating that his church had met all conference obligations in full. It seemed that he was right about sending in his report. I imagine that the same thing will be true in the three remaining conferences when they report next week.

It is strange, but human, that we put important things off about as long as we dare, and then we get all stirred up and start out with a determination to meet our obligations with a hope that another year will not find our church in this kind of a situation.

Elon College is very happy to acknowledge contributions from our Sunday Schools and churches for the college to help meet current obligations.

Previously Reported:	**$24,848.97**
Eastern North Carolina Conference	
Mt. Herman	55.00
New Elam	37.00
Pope's Chapel	17.00
Youngsville	47.00
Eastern Virginia Conference	
Spring Hill	52.90
North Carolina and Virginia Conference	
Berea	12.00
Mebane	31.00
New Lebanon	122.50
Union (Va.)	153.00
Western North Carolina Conference	
Antioch (R)	25.00
Grace's Chapel	56.44
Virginia Valley Conference	
Mt. Lebanon	7.00
TOTAL:	**$ 615.84**
GRAND TOTAL:	**$25,464.81**

A STORY FROM JAPAN

Dick and Martha Lammers
Missionaries of the E. & R. Church

Born into a traditional Buddhist home, Chieko was riding a Tokyo streetcar with high school chums one day when a U. S. soldier asked, "Where do you go to church?" Contrary to family thinking, the girl accepted his invitation to an army chapel service. The soldier was shipped out the next week, but Chieko wishes she could say "thank you" for the new world he opened for her with his simple question.

Instead of going to a nearby government college, she ventured far from home to a Christain Women's College. Hearing of missionary work with the former outcast (Buraku) people, Chieko offered to help. For many hours of interpreting and other help she refused pay, believing God had directed her to give some of her time in this way.

Upon graduation she was expected to return home and become a "good daughter" again. In spite of criticism, Chieko is a "grass roots" missionary to her own family and friends.

Our Children's Home Entertains Rotarians

John G. Truitt, Superintendent

Yesterday and last night our Children's Home was in an expectant mood, busy all day and at the dinner getting ready for, and entertaining the Burlington Rotary Club. Each year in November they come to dine with us in our beautiful dining room, and to be entertained by our boys and girls with their prettiest songs and sweetest smiles. It pays off too. Because, in addition to paying us for a delicious steak dinner with all the trimmings right from our storage locker, late gardens and pantry, they leave us a freewill offering. Last night in cash and pledges it amounted to $1,450.45. And there are several absentees yet to hear from.

The men of the Burlington Rotary Club know of the work being done at the Congregational Christian Home for Children, and you can see by their generosity that they approve of it. From all sources in Burlington the Home for Children receives an average of around $10,000.00 per year. This is led off by something near $3,000.00 from First Church. Beverly Hills Congregational Christian is giving an increasing amount each year. And to all this may be gratefully added the free services of doctors and dentists, and numerous gifts and other considerations from shops and stores and friends.

The program which the children gave last night under the direction of Miss Melva Foster was very, very much appreciated by the Rotarians, from Michael Adkins speech of welcome to Bobby Byrd's "Won't You Come Again." It was fresh and new to me, because I had not seen a copy of the program nor had I heard any part of it rehearsed. Knowing the children who rendered their parts and songs so acceptably, knowing where they came from and why and how, made it doubly inspiring and touching to me. So quiet and sweet they were. So composed and pretty in their lovely clothes and with radiant faces. There was evident joy in their lives and a sense of achievement in their manner. It was as though they were saying: It is nothing, this is the way it is all the time! They captivated their audience, and I was proud of them. Maybe you have already discerned that, if you have read this far!

And clean and bright and sweet was the dining room, and most delicious was the food, tastefully prepared and nicely served by Mrs. Nell Smith, and her crew of helpers. Well, it was work, because the children had to be fed first. It was double duty. But they enjoyed it and it seems like food tastes better when it is joyously prepared and served. As for me, well, I just say simply thank you, thank you, everyone.

The Liberty Bell was not cracked when the colonies won their independence from England, as many believe, but on July 8, 1835, while being tolled as the body of Chief Justice Marshall was being taken from Philadelphia for burial in Virginia.

REPORT FOR NOVEMBER 5, 1956

REGULAR OFFERINGS

Amount brought forward			$1,989.25
Eastern North Carolina Conference			
Morrisville	$ 7.00		
Mt. Herman	49.00		
New Elam	30.00	$ 86.00	
Eastern Virginia Conference			
Liberty Spring, S.S.	10.00	10.00	
North Carolina and Virginia Conference			
Berea, S.S.	24.00		
Union (Va.)	82.00	106.00	
Western North Carolina Conference			
Antioch (C), S.S.	21.35		
Antioch (R)	17.00		
Grace's Chapel	18.50		
High Point, First	30.00		
Pleasant Union	18.76	105.61	
Virginia Valley Conference			
Mt. Olivet (R), S.S.	30.00	30.00	
Total			$ 337.61
Grand Total			$2,326.86

SPECIAL OFFERINGS

Amount brought forward		$1,518.19
New Hope Christian Church, Roanoke, Alabama	$ 5.00	
Carolina Power & Light Co. (dividend)	1.38	
Carolina Christian Sunday School	10.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Church	5.00	
Mrs. Samuel McCutcheon, Farmington, Conn. — Golden Anniversary Gift	5.00	
Willing Workers Class, Monticello Church	10.00	
Philip, Yvonne & Vicki Faucette, Brown Summit, N. C.	10.00	
In Memory of C. Floyd Clapp	5.00	
Thanksgiving Offerings:		
Garland Gray, Waverly, Va.	300.00	
Rev. & Mrs. Victor Murchison, Winston-Salem, N. C.	10.00	
O. F. Story, Suffolk, Va.	10.00	
Mr. & Mrs. D. D. McLelland, Elon College, N. C.	10.00	
Mr. and Mrs. Irvin L. Alger, Aliquippa, Pa.	10.00	
Special Gifts	440.78	
Total		$ 832.16
Grand Total		$2,350.35
Total for the Week		$1,169.77
Total for the Year		$4,677.21

Burlington Women Hear Mrs. Kennedy

Mrs. M. Z. Rhodes

On Tuesday evening October 16, the Women's societies of the Evangelical and Reformed Church and Beverly Hills Congregational Christian Church met with the Women's Fellowship of the First Congregational Christian Church of Burlington to hear Mrs. Henry Kennedy review the mission study book, "Missions U. S. A.". Mrs. Kennedy of Thomasville, N. C. is a noted leader in the E. and R. Church, and is remembered as a teacher in our school of missions.

Preceding the book review, the following program was given:

Organ Prelude—"Entree"—Dubois, Mrs. R. W. Brannock

Devotional — "Go and Make Disciples of all Nations", Mrs. Ed King

Solo — "The Voice of One Crying in the Wilderness", Mrs. Frank Huffman

Introduction of the speakers—Mrs. Henry Robinson

Beginning with the poem, "What is America U. S. A.?" Mrs. Kennedy stated "America is a state of mind. America is the burden of every Christian." Citing the many needs found in our country, Mrs. Kennedy said, "The church is to serve those who need serving."

A challenge was given, not only to be alert to a changing world, as church members, but also as homemakers. The family unity was stressed with the following statement, "As our homes are, so is our nation. We must establish praying and church going homes." Mrs. Kennedy closed with the thought "America! God mend thine every flaw."

Following the book review, a social hour was enjoyed in the Fellowship Hall of the Church.

The Fellowship of the host church extends its appreciation to Mrs. Kennedy for her inspirational lesson, and to Mrs. Robert Harden, Mission Study Chairman, who made all the arrangements for the meeting.

The sanctity of the mails is such that not even the Postmaster General can rightfully open a letter not addressed to him, unless he has a court order to do so. No state, regardless of its legal requirements of drivers, can interfere with any person who is transporting United States mail.

SUNDAY SCHOOL LESSON

(Continued from Page 11)

thy commandment" — he made no demands on his father. But he was a prodigal nevertheless. Indeed he was the real prodigal! The younger son knew how rotten he was, but the elder brother never knew his terrible condition as reflected in his pride, his lack of humility, his unwillingness to receive his wayward brother. He was self-righteous, self-complacent, coldly respectable, impenitent, exclusive. There is something appealing about the younger son in spite of his badness — if it was badness. There is something repelling about the elder son in spite of his goodness — if it was goodness.

Here is Jesus' stinging indictment against those who see the sins of others but who do not see their own sins; against those who are self righteous; against those who are coldly respectable; those who are proud; those who are contemptuous of others; those who are over pious; those who need to repent, but never see their need for repentance. There is more hope for those who have the spirit of the prodigal who went away, than for those who have the spirit of those prodigals who stay at home.

Iceland presents the only example in the world where two separate national governments function on the same island. This has been the case since 1920 when Ireland was divided by England into Northern and Southern Ireland. The division made Southern Ireland the Irish Free State, which repudiated Great Britain's right to rule the Emerald Isle. Northern Ireland retained its allegiance to the English Crown.

FALL FESTIVAL AT UNION GROVE

Mrs. Paul Tedder

The Laymen's Fellowship of Union Grove Christian Church sponsored the annual Fall Festival at the Fellowship Hall, Saturday night, October 27.

Supper was served in the form of chicken stew. The youth group of the church sold dessert, candy, etc. The Missionary Society sold Christmas cards and other useful articles.

After an hour of fellowship, an auction sale was held on the produce that was brought from the various homes. The proceeds of this very successful event will be applied on the heating system of the Fellowship Hall.

On the following Sunday morning we observed Laymen's Sunday with the men of the church in charge of the worship service. The speaker was Mr. D. W. Holt of Asheboro, a laymen in the Methodist Church.

WHEN I WAS A COMMUNIST, I gave 50% of my income to communist work. After I became a Christian, it was a long time before anyone suggested I give even 10% and then apologetically saying that I probably couldn't, but if I could, it was the thing to do.

WHEN I WAS A COMMUNIST, I was expected to give all my after work hours to handing out communist literature and doing other communist work; now when I volunteer extra time for the church, everyone talks about how earnest and zealous I am.

—Radiograms, Board of
International Missions
Evangelical and Reformed Church

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

YOUR PASTOR AND MINE

If he is young, he lacks experience; if his hair is grey, he is too old; if he has five or six children, he has too many; if he has none, he is setting a bad example.

If his wife sings in the choir, she is being forward; if she does not, she is not interested in her husband's work.

If he speaks from notes, he has canned sermons and is dry; if he is extemporaneous, he is not deep.

If he spends too much time in his study he neglects his people; if he visits he is a gadabout.

If he is attentive to the poor, he is playing to the grandstand; if to the wealthy, he is trying to be an aristocrat.

If he suggests improvements for the church, he is a dictator; if he makes no suggestions, he is a figure-head.

If he uses too many illustrations, he neglects the Bible; if not enough, he is not clear.

If he condemns wrong, he is cranky; if he does not, he is a compromiser.

If he preaches the truth, he is offensive; if not, he is a hypocrite.

If he preaches tithing, he is a money-grabber; if he does not, he is failing to develop his people.

If he fails to please everybody, he is hurting the church; if he does please everybody, he has no convictions.

If he receives a large salary, he is mercenary; if a small salary, it proves he is not worth much.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he is shirking responsibility.

They say the preacher has an easy time.

— From "The Voice of the Temple"

The Christian Sun

Elon College Library

VOLUME 108 NOVEMBER 20, 1956 NUMBER 44

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS WEEK

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ymen Reporting . . Page 9
ome for Children Page 12
ur College . . . . . . Page 14

NEXT WEEK

Advent

Organ of the Southern Con-
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Editorial and Publication
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Subscription office:
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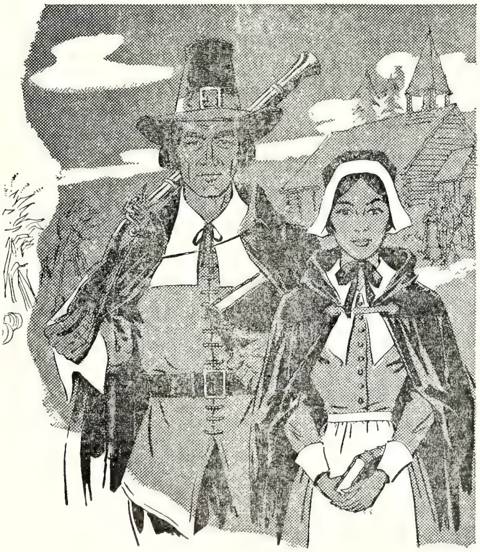


CONGREGATIONALISTS AT PLYMOUTH IN 1621

Come, ye thankful people, come, raise the song of harvest home: All is safely gathered in ere the winter storms begin; God, our Maker, doth provide for our wants to be supplied; Come to God's own temple, come, raise the song of harvest home. — Henry Alford, 1844

Here And There Among The Churches

THE MISSION BOARD of the Southern Convention is scheduled to meet at Elon College January 10, 1957. Those having matters to come before this Board should contact Superintendent W. T. Scott as soon as possible. At this meeting a budget for 1957 will be adopted.

"THE STORY OF REVELATION" is the title of a book by Rev. Jack T Akin, pastor of our Great Bridge church, Norfolk, Virginia. It is his first book, and it will be on the market about a month before next Easter. Congratulations to another of our ministers who became an author.

MRS. W. B. WILLIAMS attended the joint session of the Board of Home Missions of Congregational Christian Churches and the Board of National Missions of the Evangelical and Reformed Church at Atlantic City, New Jersey last week. MRS. F. C. LESTER attended a meeting at the same place for the purpose of planning for united work for the Women's Fellowship and Laymen's Fellowship of our denomination and the Women's Guild and Churchmen's Brotherhood of the E. & R. Church.

THANKSGIVING PROGRAM by children from the Orphanage was presented at the Burlington, First, church school assembly on November 11. At the business meeting of this church, of which Rev. H. E. Robinson is pastor, $1,000 was added to the apportionment for the Orphanage.

HOLLAND THANKSGIVING SERvice will be held for the community on Wednesday, November 21, at the South Quay Baptist Church with Rev. Carl L. Ousley as speaker.

STEWARDSHIP CANVASS TRAINING was conducted at our Eutaw Church, of which Rev. Carl Wallace is pastor, on three evenings last week by Rev. Walstein Snyder of Burlington. The canvass was made on last Sunday.

BURLINGTON, FIRST, WOMEN are sponsoring a training session for women of the church to better acquaint them with our women's program and history. Mrs. H. R. Clem led the session on November 12, using as her topic "Our Heritage and Dependence Upon God."

REV. S. E. MADREN resigned as pastor of our church at Albemarle, North Carolina, on November 11. He is returning to Elkton, Virginia, to serve Bethel, Mt. Olivet (G) and Mt. Olivet (R) churches.

CONGRATULATIONS to Rev. and Mrs. William A. Rich upon the birth of their third daughter, Denise Mae, who made her appearance on election night. Mr. Rich is the pastor of Palm Street church, Greensboro.

THANK OFFERING from women's groups should be sent to your Conference Treasurer and marked "Thank Offering." Miss Susie D. Allen, 612 W. Lane Street, Raleigh, continues as the North Carolina women's treasurer, but the other two are new. Mrs. Samuel P. Frost, Route 1, Box 475, Hickory, Virginia is the Eastern Virginia treasurer, while Mrs. Stella Liskey, Rt. 3, Box 242, Harrisonburg, Virginia is the one for Valley women.

AN ALL VIRGINIA YOUTH CONFERENCE sponsored by the Virginia Council of Churches will be held at Second Baptist Church in Richmond November 30 to December 2, 1956. Dr. John Oliver Nelson, Director of Christian Vocations, Yale Divinity School, New Haven, Connecticut, is the featured speaker. Further information can be received by writing the Virginia Council of Churches, 109 West Grace Street, Richmond, Virginia.

COMMUNION SERVICE has been given to our Great Bridge church by Mrs. Magdolna Olah, a member of the church. It was used the first time November 4.

A DAY OF PRAYER FOR HUNGARY has been designated by the Evangelical and Reformed Church. The date is Sunday, November 25. The Rev. James Wagner, President of the Church, says there are nearly seventy Hungarian congregations in E. and R. Churches in America with 12,000 members. "Our love and concern," says Dr. Wagner, "will not be limited to Hungary alone, since what is happening there is only part of a larger picture in which similar sorrows and tribulations hover in lowering clouds over Poland, East Germany, Czechoslovakia and many other lands behind Iron and Bamboo Curtains."

PILGRIM FELLOWSHIP of Eastern Virginia held a planning session at the Suffolk Christian church last Sunday afternoon. Conference and local officers were expected. Sorry the announcement did not reach us in time for last week's paper.

VALLEY WOMEN'S FELLOWSHIP OFFICERS met on last Saturday at Bethlehem church at the call of the president, Mrs. T. W. Good. Mrs. F. C. Lester, Convention Women's Fellowship president, met with them. Dr. Lester preached at Bethlehem church last Sunday.

Volume 108 Number 44

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

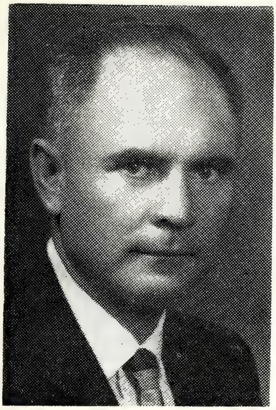
Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.



REV. CLYDE L. FIELDS

HUNTERDALE GIVES PARTY

Sunday evening, October 28, members of the Hunterdale Congregational Christian church honored their pastor and his wife, Reverend and Mrs. Clyde Lee Fields, at a "farewell" reception given in the Fellowship Hall of the church.

A large number of members and friends, including pastors of neighboring churches, were present to express appreciation to Mr. and Mrs. Fields for the fine work they had done at Hunterdale, and to wish them good success as they begin serving the Asheboro Congregational Christian church.

During the evening Mrs. Allen Daughtery presented them with a silver candelabra set with the affection of the Woman's Fellowship and the Laymen's Fellowship.

The hall was beautifully decorated with fall flowers and lighted candles. Many members of the Woman's Fellowship shared in serving refreshments.

HUMPHRIES BEGINS MINISTRY IN FRANKLIN

Mrs. John M. Beale

The Reverend Tucker G. Humphries began his ministry in the Franklin, Virginia, Congregational Christian church Sunday, November 4, 1956.

Mr. Humphries came to Franklin from Reidsville, North Carolina, where he had served as minister of our church there for seven and one half years. He is no stranger to the people of the Southern Convention for he had served the Church of Wide Fellowship in Southern Pines before going to Reidsville.

"Tuck," as he is known to his many friends, is a native Virginian, a graduate of Washington and Lee University, and a graduate of the School of Theology of Oberlin College, Oberlin, Ohio. He was ordained to the ministry in 1937, after serving as youth director in Washington, D. C. and St. Louis, Missouri. For three and one-half years he served as a special agent for the Federal Bureau of Investigation.

The Reverend Mr. Humphries, his wife and their daughter Sue, and his ninety year old mother were given a warm welcome to their new home in the church parsonage. People of the church had redecorated the kitchen, added new sink, cabinets, hot water heater, and washing machine. The pantry was filled with gifts of food from the church members and friends.

The first two Sundays in November the Sunday school attendance topped 200 and the church was filled for the worship services.

At Great Bridge Church —

Women's Fellowship Sunday

The Women's Fellowship of our Great Bridge (Norfolk) church had a share in the morning service November 4, National Women's Fellowship Sunday. Their president, Mrs. Sam P. Frost gave the call to worship, led the invocation, and dedicated the woman's offering. Mrs. Douglass McClain spoke of the Women's Fellowship Sunday, and Mrs. Arlington Nichols read the Scripture.

Each woman took her Thank-Offering Box to the altar where the dedication was made. The amount was $105.00. Last year the offering was $50.60. The difference, in part, doubtless was caused by the use of the Thank Offering Boxes all through the year. Whenever there was special joy, money was put into the box.

Five members of this society attended the World Community Day program of the Lower Norfolk Council of United Church Women. Gifts of clothing from this church was twice as much as last year, and the total received at the meeting amounted to 281 pounds. This will go to overseas relief.

PROGRESS AT BETHLEHEM (NANSEMOND)

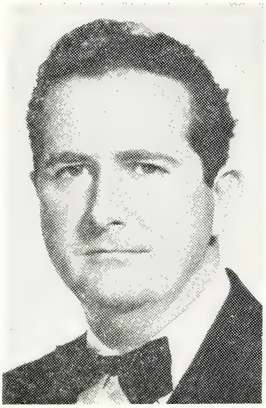
Mary Jones, Reporter

Our church has had a very good year, having received fifty-one new members in our fellowship.

Our church is deeply grateful and proud to recommend two of our young men to be enrolled in the Biblical Class at Elon College, namely, Louis Duke and Lafayette Wilkins. Our prayers are with them that they may be successful ministers.

The Mary Sue Brittle Sunday School Class recently installed two electric water fountains.

Our minister, Rev. R. E. Brittle, was honored by being presented an attendence pin for 28 years of perfect attendence at Sunday School. The presentation was made by Mr. Mills Luter.



REV. ODELL J. POWELL

Last May the Rev. Odell Powell began work as pastor of Central Congregational Christian church in Norfolk, Virginia. He is a native of Leaksville, North Carolina. For some years he served in the Ohio Friends Meeting as pastor at Beloit, Ohio, and as an evangelist. Good reports come from Central church of the work that he and his people are doing there. He was ordained as a Conference Minister at the recent session of the Eastern Virginia Conference.

Thanksgiving

Thursday will be Thanksgiving Day, if people give thanks. President Eisenhower has asked the people of the United States to set aside next Thursday as a time for all to unite in giving thanks to Almighty God for his many favors to the people of this country.

If material wealth could make people thankful, those who dwell in the United States of America would certainly be loud and long in their songs of praise, for no nation has ever known anything like the wealth that is ours. Our Pilgrim Fathers gave thanks when they had enough food for the winter. Now millions of dollars worth of food is in storage because we do not know how to use it, and it is doubtful that half our population will have time to worship God on Thanksgiving Day. We will be busy trying to gain more wealth.

We might all wisely say, like a friend of mine has said many times recently, "The good Lord is certainly good to me." Suppose you lived in Hungary, Poland, Egypt, or Israel. Our freedom costs so little and means so much! Thanksgiving Day is not long enough to express our appreciation to the kind Father; that takes every day, and ought to be as natural as breathing.

Conference Problems

Problems confronting Conferences this year did not seem to be pressing. Debate was almost absent. Reports were approved without much change. Even increased apportionments caused little comment. Everything appeared to be peace and prosperity.

Of course there was some wondering about how the churches were all to be served by ministers, since there is such a shortage of men to serve churches. But on the surface even this did not appear to be too distressing. Sometimes it could be detected in conversations between sessions.

There seemed to be a "sense of the meeting" that progress had been made, that we are headed in the right direction, that the leadership can be trusted, and that in the long run all will be well.

Of course this may not be a fair diagnosis of the real situation. It may be that many were really disturbed about the reported need for many new churches, the other half of our population not now connected with any church, the growth of the two hundred churches listed on our rolls, the death of some of the churches, and the urgent calls for workers abroad where Communism threatens to close all doors to Christian progress. All this could be true without a visitor being able to know it.

Perhaps what is really happening is that churches and conferences are working diligently at their tasks, are eager for accomplishment, and therefore have no time to waste in controversy. So may it be.

Our Troubled World

It is difficult for one who has never traveled abroad to make an intelligent comment about world conditions Moreover, changes come so rapidly these days that whatever is written for publication may easily be out of date when it is delivered in print. Even so, there are a few things that may need to be said.

Human slaughter in Hungary is almost unforgivable. Oppression in recent years was more than the spirit of freedom could endure. When the citizenship decided to make a new type of government for themselves one in which human rights would be recognized a neighboring country came in with modern implements of war and slaughtered the people and destroyed their property. Those who were lucky crossed the border and are now refugees, dependent upon charity until they can find employment. Many of the less fortunate were sent to the slave camps of Siberia. Russia can never live down this unspeakable destruction of a nation.

The Suez Canal has certainly been overemphasized by Egypt, England and France. Without doubt this water-way is important for commerce, but if its contro means the destruction of civilization on the earth, the price is too high. Those in position to know say tha another world war will likely mean the end of civiliza tion as we know it. A few more blunders in the region of the Red Sea and the land which has been called Holy and the war will be on — a war to the death of nations and peoples.

Progress in international relations is really being made in our time. The United Nations can now take quick action, and for the first time in history has sen to a troubled spot a police force to restore order. Mis takes are sure to be made, but this looks like a road tha might lead eventually to international peace.

Finally, Christians are probably more responsible for our explosive world than they really know. The brotherhood of man as taught by Christ has been preached all over the world by Christians. When people know that as children of God they have equal right with all other people, they will not submit to contro by others and be denied their share of the world's good things, including the "unalienable right to life, liberty and the pursuit of happiness." Christians have prayed for the break-up of Communism. Now that it i happening it frightens us. It should give us courage and faith. The new day of freedom may come with thunder and lightning, but come it must, for God is just

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At Evening: Today is gone. Tomorrow we begin again to pick up the broken records, to unravel the tangled threads, to straighten the things that have become crooked, and to bring a bit of sunlight into the daily rounds of human experience.

Missionary Voice Needed

At Conference sessions our college was represented by its president, our Children's Home by its superintendent, our CHRISTIAN SUN by its editor, our Church History Room by its curator, stewardship and evangelism by their secretary, and the Convention by its superintendent.

To those of us who remember the eloquent appeals of Dr. J. O. Atkinson and Colonel J. E. West for the missionary enterprise, there was a "great silence" in Conference sessions this year. The picture of our world was vague indeed.

When Rev. and Mrs. R. L. Jackson were trying to reestablish the Shaowu Mission in China we raised our eyes to try to see across the Pacific Ocean, and we gladly gave increasing amounts of money so we could share with them. Now there is no message coming to us from China. But there are other parts of the world where the fires are blazing, and opportunities are open. But there seems to be no voice in our midst to tell us what really is happening abroad.

We must not let our vision grow dim, our world shrink to our neighborhood, or the message of God end with us. We need a missionary voice among us.

Christians are **followers** of Christ. What am I?

Historical Society Membership

Charter membership in the Historical Society of the Southern Convention is increasing steadily. Those who join this year will be listed in the archives of the Church History Room as charter members of the Society.

It is almost unbelievable how we have lost the history of our churches and the work we have done in this area. No one has been responsible for collecting and preserving this material until the last session of the Southern Convention when the Historical Society was authorized.

The Society is taking seriously its responsibility. A room has been prepared. Materials on hand will soon be on file and available for those who wish to read. An attempt will be made to gather other equally good records of our progress and the contribution the Congregationalists and Christians have made. Then we will seek similar information concerning the Evangelical and Reformed Church. And most certainly we shall try to preserve the history that is being made in our time.

At each of the Conference sessions there have been new members added to the list of the Charter Members of the society. It is the hope that when the new year dawns every church in the Convention will be represented in the Historical Society by at least two or three memberships. This is not a large number, but it will show to the coming generations that the churches of our day really took this matter seriously.

ATTEND CHURCH
on THANKSGIVING DAY

Let not the promises of fine feasting

Overshadow the true spirit of Thanksgiving.

Give thanks to God!

Thanksgiving is a Family Affair at Home and at Church.

AN EXPLANATION

On this and following pages are some of the reports which were made to Conferences recently. They appear as they will be in the ANNUAL, which is scheduled to be printed by the Durham Printing Company of Asheboro, the company that prints this paper.

By putting these reports in THE SUN the information becomes available now, the issuance of the ANNUAL may be a little earlier and a bit less expensive, and the reports can have a wider reading.

THE VALLEY VIRGINIA CONFERENCE

It was one of those wet, sometimes rainy, days when delegates from the twenty churches of our Valley of Virginia Conference filled the Linville church to hold their annual session of Conference on October 30, 1956. Despite the weather, they were there for the opening at nine-thirty in the morning, and many stayed through the night session (and went home through the mist and fog).

The Rev. E. J. Rohart and his people showed their welcome by furnishing loaded tables with delicious food for the two meals.

President C. A. Phillips, a good layman from Bethlehem church, presided with dignity, kept the program moving, transacted business with dispatch, and in his subtle way made everyone glad to be there.

Two very interesting features were the welcome given by young school children in the opening worship service and the devotional service in the evening led by the young people of Linville. The usual reports were made and approved.

Announcement was made that the Rev. R. E. Newton is retiring to Florida at the end of this year.

Rev. John Henderson, a retired railroad man, was given Conference Ordination as a Supply Pastor. Rev. R. A. Whitten was chairman of the ordaining presbytery, Rev. R. E. Newton read the scripture, Rev. F. C. Lester gave the charge and presented the Bible, and Rev. E. L. Rohart led the ordaining prayer.

The greatest need of this Conference is pastors. Otherwise the work is going fine.

EASTERN VIRGINIA

The hundred and thirty-sixth annual session of the Eastern Virginia Conference, the oldest of our conferences, began at two o'clock October 31 and continued until mid-afternoon November 1. Mr. W. B. Williams of

Reports To Conference

FROM WESTERN NORTH CAROLINA

REPORT OF PASTOR-AT-LARGE

Rev. Mack V. Welch

It has been an honor and a joy to serve as your pastor-at-large this year. I have been very busy, having seen some progress and have been unable to do some things that I had hoped would get done this year. So much to do and so little time in which to work!

My efforts — I have served as supply minister for 16 churches since November 1, 1955, assisted in evangelistic services for 17 weeks, directed two Daily Vacation Bible Schools, helped seven churches with budgets, presented more than 200 sermons and addresses, made 99 visits to the churches, had 224 conferences with ministers and church groups, visited 12 churches for the Every Church Visitation Program, served as counselor to the Pilgrim Fellowship, driving more than 18,000 miles on the job.

The Biscoe, Providence Chapel, Shady Grove and Ether churches have yoked, forming the Moore-Montgomery Parish. Rev. Robert Hultman is the pastor. The Seagrove church joins our list of full-time churches. Rev. Gene Thomas is the pastor. Hank's Chapel has been on a full-time basis since March. Rev. Bill Simmons is their efficient pastor. There are eight churches that are without a pastor at this time. We hope to organize two new groups. Dr. Scott and I have met with most of these churches to encourage this action.

Our needs — First, we need two ministers, this is always a real problem. Area meetings would be most helpful to increase our effectiveness. Why not Union Revivals, Union Lenten Services, Union Advent Services, churches uniting for World Day of Prayer programs, Sunday School Rallies, or any other kinds of services that would teach us to worship in Christian Fellowship? We ought to learn that the stronger our fellowship is at home, the further our Christian witness will go. We can become a greater power for Christ only with a united spirit.

REPORT OF THE COMMITTEE ON SOCIAL ACTION

In Biblical days the security of any city depended upon the watchman who stood in his place on the city walls. It was his responsibility to keep constant watch for any intruder who threatened the safety of the people. The requirements for a good watchman were that he know what time it was, what was going on around him at all times, and when danger threatened. When danger came, the good watchman sounded the alarm and came down from the wall to engage the enemy in battle.

The Church of Jesus Christ through the centuries has been the "watchman" on the wall. It has been, and still is, the duty of the Christian Church to proclaim the saving acts of God and to summon man and society to those acts. But as "Watchman," the Church must also sound the alarm of warning of any social evil that appears on the horizon that comes as a threat to society. The Church cannot live in a vacuum, but as it transforms lives of men, it must also transform their society. There are tremendous issues before the Church today that it cannot escape; it must face them and take its stand. In the past the Church has dilly-dallied around, has straddled the fence, has shown indifference, and has fiddled while Rome burned in regard to many of these issues. If the Church is to continue in the role of "Watchman," then it must again take its place on the wall and sound in strong clear notes the trumpet of warning.

After much prayerful consideration, your committee wishes to call your attention to the following needs and recommendations:

1. *Death on the Highways.* The menace to our present civilization is the unnecessary slaughter of humanity upon our highways. Ours is a day when the makers of automobiles have entered into a rivalry in producing engines of fantastic, unnecessary and murderous horsepower. The results have been that last year alone some 38,000 men, women and children were killed on American highways in traffic accidents. The Church cannot remain silent to such a threat to our society.

This committee recommends and urges that each minister preach special sermons and hold group discussions in his church on highway safety. It also recommends that each minister himself, as the Shepherd of his flock, lead the way in practicing traffic safety by observing speed laws.

2. *Alcohol.* The use of alcoholic beverages in our country confronts us with a dreadfully serious problem. Its use has caused our highways to become unsafe, it has made the United States the alcoholic capital of the world, it has broken countless millions of homes, and its heartache and misery cannot be measured. This committee has been informed that drinking is becoming a foremost problem among our youth in many communities. Many high school teachers and youth directors are refusing to have outside socials and activities because of the threat of alcohol.

Therefore, this committee urges the following action to be taken:

a. That each Church take firm action in seeing that laws are enforced in its community prohibiting the sale of liquor or any other alcoholic beverages.

b. That we urge reduction or elimination of liquor advertising, especially as it enters our homes through magazines, radio, and television.

c. That this Conference go on record requesting the 1957 General Assembly of North Carolina to provide for a state-wide referendum on the question of the manufacture and sale of alcoholic beverages in North Carolina.

d. That we counsel our church people to abstain from the use of alcoholic beverages.

3. *Race Problem.* The decision of the Supreme Court, May 17, 1954, concerning racial integration in the public schools has thrown the South into a state of confusion and misunderstanding. Our state has joined other states of the South in voting to close our public schools if necessary to prevent integration. In neighboring states National Guardsmen have stood with fixed bayonets to prevent mob violence and bloodshed. People by the thousands are being swept away by the tide of emotions. We have witnessed Christian ministers, seeking a Christian solution to the problem being denied the right to speak their convictions. There is a dangerous feeling among our people of suspicion and mistrust. It presents a grave problem to each of us.

This committee has no ready-made or magical formulas to offer as an antidote to the problem. It wishes it had such a solution. However, this committee feels that a solution is not impossible. It urges that our churches and our ministers work together in patience, understanding, and Christian love in seeking a Christian solution. Let our Lord Jesus Christ lead us in our thinking and in our actions, for it is in Him that the answer will be found.

BILL SIMMONS, Chairman
MRS. SHERMAN MANESS
JOHN BOWERS

REPORT OF MISSIONS COMMITTEE

We have not accomplished much compared with the needs and opportunities of our Christian World Mission. The need of more ministers, we feel, has greatly slowed the growth of many of our churches, prevented establishing new ones.

Some progress has been made in our Conference. Spoon's Chapel has completed its building program. Sophia is well on toward completion of an estimated $20,000 building program, with its members doing most of the construction themselves. These groups are to be highly commended for their efforts. Other churches are improving church and educational plants.

The Every-Church visitation program last spring stressed mission needs as well as stewardship and evangelism. This impressive method, at the church level, should help our churches to see the need of meeting all their apportionments.

Although we are celebrating our 150th anniversary of work in foreign missions, we are not meeting the needs in financing or in sending missionaries. Ninety to one hundred new missionaries are needed annually as replacements or for the establishment of new missions; we are sending only thirty.

We believe the following recommendations will strengthen our missions at home and abroad:

1. That the churches of this Conference receive an offering to help our Sophia church. This is home mission work near home. This special offering should go to the Conference treasurer, specified for Sophia.

2. In order to help overcome our shortage of ministers, we should emphasize in our churches and homes the need of the Christian ministry.

3. That we might take a more direct interest in foreign missions, we recommend that this Conference be responsible for one missionary's salary. This is to be over and above what we are now doing.

W. H. HUGHES, JR., Chairman
MRS. F. C. LESTER
REV. GENE THOMAS
MRS. TROY HALL

COMMITTEE ON THE MINISTRY

One of the greatest problems, if not the greatest, we face is the lack of ministers. We have eight churches in our conference without a regular pastor. This condition becomes even more critical year after year. Our churches are not recruiting enough young men for the ministry. With this fact brought to our attention, we can easily see that our greatest threat comes from within our churches and not from any outside powers.

The Ministers' Study Course approved last year has been assigned to several of our ministers, and some of the work has been completed. We suggest that this plan be continued for another year.

We recommend these transfers:

Rev. Clyde Fields from the Eastern Virginia Conference.
Rev. Max B. Vestal to the Eastern North Carolina Conference.
Rev. Mack V. Welch to the North Carolina and Virginia Conference.

We recommend the following:

Newport News presided with dignity. The commodious Suffolk church was the place of meeting, and the Rev. George Alley and his fine people furnished adequate and efficient hospitality in the good Virginia style.

The various enterprises of the Church were presented by reports and addresses. Reports from the churches indicated that progress is being made in certain areas, especially around Norfolk where new communities are springing up and new churches are being established. Johnson's Grove was disbanded because population had moved away.

A highlight of the session was the Conference Ordination of Odel J. Powell, Stanley S. Snead, and James Walters. C. Lewis Duke, Lafayette T. Wilkins, Jr., and George Robertson, Jr., were added to the Biblical Class. Now there are seven young fellows in this class of those preparing for the ministry. There are three names continued as licentiates. Seven ordained ministers were admitted to the conference by transfers, and one transfer was made to the Western North Carolina Conference.

By vote this Conference joins the others in having only one day for its session next year.

EASTERN NORTH CAROLINA

Bright sunshine greeted delegates who gathered at Christian Light church for the one hundred thirty-first session of the Eastern North Carolina Conference November 6, election day. The churches were well represented, and the delegates seemed to be in no hurry to leave when conference closed about five o'clock.

The Rev. Carle E. Wallace presided with the assurance of one who knew what needed to be done and how to do it. Reports were definite and pointed the way to greater accomplishment. There was a certain unity of purpose and eagerness for success that was inspiring. Here were people who had worked together during the past year, and were ready to launch a progressive program for the next year, or so it appeared to a visitor.

Conference Ordination was given Carl J. Dixon. Rev. Harvey Carnes from Eastern Virginia and Rev. Max B. Vestal from the Western N. C. Conference were received into membership.

Rev. George Tally and the people of Christian Light did themselves proud with their warm welcome and the abundance of delicious food. There is certainly no scarcity of food in that area.

That the Conference Ordination of Revs. Lonnie Burgess and Martin Fogleman be renewed for another year.

That Revs. Gale Brady and Gene Thomas be continued as licentiates for another year.

That Mr. Robert C. Hultman, who is student pastor of the Moore-Montgomery Parish and a student at Elon College, be continued in the Biblical Class.

That Mr. William T. Joyner, who is student pastor at Pleasant Union, be accepted as a member of the Biblical Class, transferring from the Eastern Virginia Conference Biblical Class.

That Mr. Homer Frye be continued in the Biblical Class.

That the ministerial standing of Rev. John Bowers, who holds Conference Ordination, and who plans to leave our conference, be referred to the Executive Committee and that they be empowered to act in behalf of the Conference.

That the name of Rev. Curtis Medlin be dropped from our conference roll of ministers, as he has united with the Presbyterian Church.

That Rev. Avery Brown, who is the pastor of Union Grove, Sophia and Flint Hill churches and who is recommended by these churches for ordination, receive Conference Ordination at this session of Conference. He has rendered remarkable service to these churches for four years as a licentiate.

That Samuel Wade White, a member of Hank's Chapel and a student at Elon College who reports that he wishes to enroll in the Biblical Class, meet with the Committee on the Ministry and, if approved by the committee, he be enrolled in the Biblical Class.

That all members of the Biblical Class be assigned an advisor by the Committee on the Ministry.

Mack V. Welch, Chairman

Officers

EASTERN VIRGINIA

President: W. B. Williams, Newport News
Vice President: Rev. Geo. D. Alley, Suffolk
Secretary: Rev. James H. Lightbourne, Jr., Holland
Treasurer: G. Chapman White, Waverly

VALLEY OF VIRGINIA

President: Clarence A. Phillips, Broadway
Vice President: Rev. Robert A. Whitten, Winchester
Secretary: Mrs. Shirley White, Broadway
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EASTERN NORTH COROLINA

President: Rev. Carl E. Wallace, Fayetteville
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WESTERN NORTH CAROLINA

President: Rev. Lacy M. Presnell, Liberty
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N. C. & VA. CONFERENCE

EXECUTIVE COMMITTEE:

H. E. Robinson, W. J. Andes, W. W. Hall, K. D. Register

PROGRAM:

W. W. Hall, chm., W. J. Andes, H. E. Robinson, (pastor of host church)

EVANGELISM:

Mack Welch, chm., W. W. Hall, W. E. Wisseman, W. W. Snyder, W. A. Rich, Reuben Askew

MINISTRY:

D. W. Shepherd, chm., James M. Hess, F. E. Reynolds, W. W. Snyder, H. S. Smith

Laymen — W. P. Mahan
Women — Mrs. H. E. Robinson
Pilgrim Fellowship — Mildred Murray

SOCIAL ACTION:

Wm. T. Scott, Jr., chm., W. R. Mueller, W. W. Sloan, Mrs. N. C. Monroe

STEWARDSHIP AND APPORTIONMENT:

Mark W. Andes, chm., J. R. Walker, W. T. Madren, Thos. D. Sutton

MEMOIRS:

Mrs. H. Russell Clem

CHRISTIAN EDUCATION:

J. R. Lackey, Mrs. Vance Pegram, Ruth Dunn, M. W. Andes, J. S. Graves

MISSIONS:

H. V. Harmon, chm., Mrs. W. E. Briggs, Mrs. W. W. Sloan, R. M. Peterson, Guy H. Veazey

NOMINATIONS:

B. A. Leebrick, chm., J. P. Littiken, Mrs. Wm. Smith

PUBLIC RELATIONS:

Mrs. H. E. Robinson

RESOLUTIONS:

C. F. Allred, chm., Mrs. D. E. Mitchell, Mrs. J. D. Ellington

OTHER CONFERENCES

Both the Western N. C. and the North Carolina and Virginia conferences were good, but reports must await a later issue. That will give us a good reason for getting out another paper.

Lebanon News

Mrs. Ezra Stowe

A laymen's group has been organized at Lebanon Christian Church Semora, North Carolina. They wil meet once a month on the third Sunday at church. They are looking forward to having all of the men of the church to come to the meetings and participate in its program and help it to grow with the church. The Laymen's Fellowship aspires to be the strong arm of the church and inspire and train men to become better Christians, to be truly sons of God, serving their fellowmen in all walks of life and we want it to be that in our church. Some of the men of our church, Henry Earp, Ellis Wells Andrew Mise and R. S. Taylor, attended the Laymen's Rally at Ingram recently. They enjoyed the wonderfu hospitality and fellowship.

The Young Adult group met in the lovely new home of Mr. and Mrs Frank Hudson, Jr. recently. The presi dent, Maynard Wells, was back with the group after his illness in the hos pital. He called the meeting to orde with a prayer. Devotion and program was given by Mrs. Ezra Stowe, using the topic "Love Your Enemies." A nominating committee was appointed Plans were made for the group to have a Christmas program and suppe and exchange gifts in the Christma spirit. Recreation was led by Mis Nancy McSherry, after which the hostess served delicious refreshments

New Sunday school officers electe are: Superintendent, Ezra Stowe; Assistant superintendent, Clyde Owen McSherry; secretary, Mrs. Willard Brandon.

Our pastor, Rev. Robert Bennett preached another one of his inspiring sermons. A new member was receive into our church, Mrs. Taylor McSherry.

Crushing cotton seed to make oi is an industry in this country dating back only about 50 years, but ages ago the Chinese crushed the seed o the cotton plant to obtain oil.

Reports From Our Laymen

LAYMEN CONDUCT SERVICE AT LIBERTY

Mrs. Fletcher Fuller

Laymen of the congregation were in charge of services at Liberty (Vance) church near Henderson on October 21. F. B. Fuller, Jr., president of the Laymen's Fellowship, presided and gave the invocation. Responsive reading was led by Joe Ayscue and the scripture read by Alton Foster. Special music was provided by a choir of twenty-two laymen, with Marvin Hershman, Jr. of Fuller's Chapel accompanying at the organ. C. O. Eaves led the morning prayer and D. L. Stokes the offertory prayer. M. W. Ayscue, Jr. gave the benediction. Ushers were J. Ira Weldon, M. W. Ayscue, E. A. Joyner and Lee Grissom.

The speaker was a layman from the Henderson church, J. Lee Lassiter, Jr., who was introduced by K. G. Weldon, Sr. Mr. Lassiter's topic was "The Mystery of the New Birth" and he used as his scripture John 3: 1-15. He began his thoughts by reference to Nicodemus, a man whose heart was hungry. Jesus told him "Ye must be born again." He stated that there are many people today like Nicodemus who have all the desires of this life, but the one great satisfaction is lacking — they have never been "born again."

Mr. Lassiter used the illustration of a man who had a charge account, and who had let it run until it accummulated a great debt. One day he went to the merchant and told him that from that day on he was going to pay cash for everything he bought. Of course, this pleased the merchant, but it did not settle the old debt. So it is with our sins, we can confess Christ and quit our old way of living, but until our sins are cleansed by the new birth we are not free of them. He mentioned the difference between "Profession" and "Possession." Many people make a loud profession, yet deep down in their hearts they do not possess Christ.

Mr. Lassiter concluded by saying that regeneration in Christ can make old things new. It brings out the beauty, purity, grace and love in us, if we surrender all to Him.

LAYMEN'S SUNDAY AT WINDSOR

Laymen's Sunday was a big day in the Windsor Church. The laymen had complete charge of the preparation for and presentation of the program at the morning worship service. More than forty men were active in formulating and carrying out the service.

Hon. Mills E. Godwin, Jr. was the layman speaker. Twenty-five men served as the choir, singing not only an anthem but also the call to worship and responses. The people of the church are still talking about the good music. Six men acted as a publicity committee, contacting every man of the church. A layman presided, another read the scripture, another gave the morning prayer, and another presented the speaker. Three men decorated the church, one played the piano, and four ushered.

This was truly Laymen's Sunday. The pastor, the Reverend W. A. Grissom, only pronounced the benediction.

Camouflage is not a modern device of war, for it can be traced back to very early times. Gideon, who delivered Israel from the Midianites and other hordes of the desert, drove the Midianite army into night flight with only 300 of his clansmen. The method employed was that each man was equipped with a light at a time when only the commander of a company usually carried one, thus creating the impression of a vast force.

LAYMEN SPEAK AT WINSTON-SALEM

John R. Lackey, Pastor

Here is a report on how we observed Laymen's Sunday in our church.

We departed from the recommended theme, our theme being, "The Principles of Good Salesmanship and Christianity."

Three salesmen from the church spoke about six minutes each. Each man applied one of the vital principles of selling to the work of the church, as follows:

A good salesman must —

"Himself be sold on his product before he can sell it to others," L. W. LaRowe, speaker.

"Have a genuine love for people before he can sell to them," Steve Mauldin, speaker.

"Be persistent in carrying the product to the people in order to sell it to them," Stafford Peebles, speaker.

One can readily see how an application of these principles in the church would result in a better job of selling the community on Christ and the Gospel!

THE BAY VIEW Laymen's Fellowship presented their program Sunday morning, November 4, using the theme: "The Truth Will Make You Free." Nine men shared in the service with Bernard W. Jewell speaking on "The Scriptural Basis of Truth" and John L. Eley speaking on "What Is This Freedom?" Attendance was good. The minister, Rev. Everette Neese, conducted the Holy Communion at the close of the service.

A PRAYER OF THANKSGIVING

Our Father, we thank Thee for this beautiful world,
for the sunshine and the rain,
for the heat of summer and the cold of winter,
for the peaceful days that calm us and
for the stormy days which stimulate us.
We thank thee for the trees and the flowers,
for the mountains and the meadows,
for the lakes and rivers.
We thank thee for the days of health that we enjoy and
for the days of illness which teach us patience and sympathy.
Above all, we thank Thee for families and friends,
for those who need us and
for those who help us,
for work that must be done and
for rest after the toil of the day.
So much has been given us that we need not ask for more.
We thank Thee, Father. Amen.

Mrs. Clinton Johnson
In THE DISTAFF — Mass.

Valley Historian Reports

MRS. B. F. FRANK

The Valley Women's Fellowship is meeting today, October 5, 1956, at the New Hope church. This church was organized, in 1895, by Rev. E. T. Iseley, who was pastor of the four churches of the Valley Conferences at a salary of $300 per year.

New Hope has had a noble part in the work of our Conference since that time. One of our leading ministers, Rev. M. L. Bryant, was a son of this church. The Sunday School Convention was entertained here in 1915, 1938 and 1942. When Conference met at New Hope in 1899 S. W. Lincoln was president; J. S. Kagey, secretary; C. D. Maphis, treasurer; and the annual sermon was preached by Rev. B. F. Black. In 1903 Conference met with New Hope and Rev. L. L. Lassiter was president; Rev. M. L. Bryant, secretary; C. D. Maphis, treasurer; and the annual sermon was given by Rev. Mr. Bryant. In 1910 the Conference met here again with Rev. W. T. Walters, president; Rev. A. W. Andes, secretary; Samuel Earman, treasurer; and the annual sermon by Rev. Edward French. In 1919 when Conference met at New Hope the same men were officers and the sermon was preached by the secretary. In 1946, the last time Conference met here, Roy A. Larrick was president; Rev. R. E. Newton, secretary; Miss Amy Louderback, treasurer; and the sermon was given by Rev. Roy D. Coulter.

The women met at New Hope in 1936 with Mrs. K. B. Sale, president; Mrs. A. W. Andes, vice president; Mrs. B. F. Frank, secretary; and Miss Verdie Showalter, treasurer. We met here again in 1945 with Mrs. R. A. Whitten, president; Mrs. A. W. Andes, vice president; Miss Helen Showalter, secretary; Mrs. Noah Painter, treasurer. This year of 1956 as we meet at New Hope our president is Mrs. Cecil L. Whitlock; Mrs. Tom Good is vice president; Mrs. Shirley White, secretary; and Mrs. J. E. Bryant, treasurer.

Our women sponsored a "Traveling Library" from 1935-1939. Twenty five books were circulated. Now the societies are able to purchase packets of material each year, containing the home and foreign mission study books and other helpful information.

The Omitted Phrase

W. R. Cullom

If one will examine the text of our Lord's first recorded sermon and compare it with the text from which he was speaking he will find that a phrase has been left out of the text (cf. Isaiah 61:2 and Luke 4:18). Why was the phrase "the day of vengeance of our God" left out? We are not told. Certainly it was not because the God of the New Testament is different from the one in the Old Testament. See Romans 12:19. Nor is it because Jesus did not preach that sort of thing. The 23rd chapter of Matthew is one of the most severe pieces of denunciation that I know of anywhere.

My own opinion is that two things account for the omission: (1) Our Lord used this sort of sentiment only when he felt that it was absolutely necessary; (2) when he did use it, it was directed more against religious hypocrisy than against the sins of the flesh. Note the case of the woman taken in the act of adultery and how he dealt with her (John 8:3-11). From all this I would draw two conclusions: (1) Let those who are disturbed by the impulses of the flesh not despair; they have the sympathy of Him who is able to deliver; (2) Let not those who "say and do not" allow themselves to presume on this patience and love.

Farmers Share Their Produce

The Christian Rural Overseas Program is in full swing now as workers go from farm to farm to collect wheat, corn, cotton, beans, rice, and dairy products to be used in feeding hungry people across the world. The cost of transporting these products is estimated to be less than one cent per pound.

This is the eighth annual call in North Carolina for this purpose. "CROP's appeal is for the benefit of the neediest of India's 45 million flood victims, Pakistan's flood stricken, Hongkong's million and a half Chinese refugees, war orphans and other destitute in Korea, a million displaced Arabs, refugees in Turkey, Greece, Germany and Austria, and the victims of natural and man-made disasters in other countries of Asia, Europe, and South American." (That sentence was written before the recent explosions in Hungary, Poland, and Egypt.) Three hundred million pounds of food and fiber have been distributed among the destitute of fifty countries since 1947.

This is a way that farmers can share the things they grow with needy people around the world. And it is one of the best ways to express Christian friendship, and combat Communist promises.

The Christmas Fund For The Veterans Of The Cross

"Thank you very much for the check. I don't know what I would do without this extra lift from the Christmas Fund." These words, or words similar to them, appear in letter after letter from those who receive Christmas checks.

Your gifts make it possible to add this extra income to the regular grants which the Ministerial Relief Division make to our retired ministers and widows of ministers. Christmas checks help them to meet unpaid bills or to purchase something special to make their lives more comfortable and enjoyable. But the checks are even more important in another way. They are the tangible evidence that the churches which these men and women served with sacrifice and devotion continue to be concerned for their well-being.

The 1955 Fund was the largest ever collected — it totalled $141,051.58. All checks were mailed at Christmas time. Since many of the checks go to married couples and a few to widows with children, we can say that more than 1,200 persons shared in them.

Not all of the Fund is sent out in the form of Christmas checks. Part of it is used as an Emergency Fund during the year. Older people are, perhaps, more prone to accident and unexpected illness than other age groups. We stand ready to help with such emergency expenses — expenses which in many cases could not be met in any other way.

Contributions should be sent to the Southern Convention Office at Elon College, North Carolina, designated for the Christmas Fund.

Help For The Troubled Heart

Scripture Lesson: John 14:1-14.

Devotion Reading: John 14.

Memory Selection: **Let not your hearts be troubled; Believe in God, believe also in me.** John 14:1.

A CURE FOR WORRY

"Let not your heart be troubled" — if anybody but Jesus had said that it would sound presumptuous. How can people be calm and untroubled in a troubled world? For instance, a Director of Civilian Defense told a group to "be calm" if an atomic or hydrogen bomb should fall! How could anybody be calm if such a thing happened? "Let not your heart be troubled" — that sounds almost as impossible as calmness under an atom or hydrogen bomb. But Jesus meant what He said. He was telling his disciples, and us, to stop worrying, to stop being anxious about tomorrow, to stop worrying over things beyond our control. And the way to do this is to trust in God, and in Christ. We have not been left alone in a hostile world. God is here! Christ is here! The Holy Spirit is here! We are never alone. Faith in God as revealed in Christ is the cure for worry and for fear. If our lives are grounded in Him, we can face life confidently and courageously.

THE HOME OVER THERE

"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Where is this house of many mansions? What does it look like? How many rooms does it have? How will it be furnished? We do not know. Jesus does not tell us. He simply says that He will prepare it for us, that He will take us to it, that He will be with us in it. And that is sufficient. We have Christ's word as to its reality, and as to our place in it.

The story is told of an elderly doctor of the "horse and buggy days," who always took his beloved dog with him when he made his calls. One day he was called to attend a dying man, who lived over a store alone. The doctor left his dog in the buggy below. The dying man asked the good doctor, his old friend to tell him something about what lay before him, something about the Father's house of many mansions. The doctor was telling him, as best he could, of the life after death through faith in Christ. Just then a scratching was heard at the door. Startled, the dying man asked what the sound was. The doctor told him it was simply his dog trying to get into the room. And then his face brightened as an idea suddenly struck him. "Bob," he said, "it seems to me that that is a good answer to your question. That little dog does not know a thing about this room, about its size, its arrangement, about its furnishings, about its occupants. But he wants to get in because he knows I am in here. It is enough for him to know that his master is here." Well, we do not know much about the Father's house of many mansions. But we do know — we have Christ's word for it — that He will be there. Isn't that all we need to know?

THE WAY, THE TRUTH, THE LIFE

"I am the way, the truth, and the life." Christ is the new and living way unto the Father. He is the embodiment of truth itself. He is life, the source of abundant, abiding life. Through him we come unto the Father. Those who come to him find their way unto God, rejoice in the truth that sets men free, and discover the secret of the more abundant life. And all this comes through faith.

CHRIST THE REVELATION OF GOD

"He that hath seen me, hath seen the Father." Jesus had done many things for his disciples. Philip wanted him to do one more thing — "Lord show us the Father, and it sufficeth us." "Give us some hint, some clue, some revelation of what God is like, and that will satisfy us," he says. Mildly rebuking Philip, Jesus said. "Have I been so long time with you, and yet thou hast not known me, Philip? **He that hath seen me, hath seen the Father.**" God is like Christ, God was in Christ. Jesus Christ is the image of the invisible God. The Word became flesh and dwelt among men, and men beheld his glory, the glory as of the only begotten Son of God, full of grace and truth. God shined into the hearts of men to give them the knowledge of the glory of God in Jesus Christ. God is Spirit and as such is invisible. No man hath ever seen God. But in the historical Jesus, God clothed himself in the flesh, and revealed himself to man. Whatever else God is like, He is like Jesus Christ. And **if God is like Christ,** we have a God we can WORSHIP, a God we can TRUST, and a God we can SERVE. The disciples came to see all this. They came gradually, but surely, to sense and to see that their Master was more than the Son of Man; He was the Son of God.

GREATER WORKS

"And greater works than these shall ye do." That is a strange word from Jesus. Do greater works than He did! The idea is preposterous! At least it seems so. But Jesus said it. And history has proved it. As Dr. Buttrick writes in the Interpreter's Bible, "Take out of our human story all that has been effected since He died by those whom He inspired and helped, and how its glory would be dimmed, and what a mass of heroism, devotion, gallantry, endurance, achievement would be lost to us! And the tale runs on and on. In his own day Christ made only a passing impression on his own little atom of a land, and almost none on the great world beyond it. But followers of his have swept across the earth like the conquerors they are, winning multitudes for the Master, far more than He ever gained himself. And they tell us that it was not they who did it; that the inspiration and the power and the endurance, that made it possible came from Jesus Christ. . . that without him it all would have been impossible." "Together," said Christ, "you and I will see it through. There are two of us. You and I together — what can we not accomplish? The grace you saw for yourselves to be so effective in my hands is not withdrawn from the world. It lies at your disposal. Draw on it; draw on me; ask of me; lean on me; look at me; and there is no limit to what we can accomplish."

SUNDAY SCHOOL LESSON

December 2, 1956

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Children's Home Workers Taking Training

Golden Anniversary and Thanksgiving Offerings Increase

John G. Truitt, Superintendent

November 13 is a big day at the Congregational Christian Home for Children. Today Mr. Alton M. Broten, of the University of North Carolina is beginning a series of in-training days with our housemothers. This is a work undertaken by the Social Work School of the University aided by the Duke Foundation and the cooperating group caring homes. I am most pleased to have our own home one of the cooperating institutions. It is well to have all the help, training and information one can have in the caring for and training children.

Thank you for a good report this week. One of the inspiring entries comes from the Seagrove Christian Church young people. Do you know what they did? On Hallowe'en night instead of going out to break up porch rockers and paint up store windows they went to each home in their village and asked for an offering for the children at our Home for Children. They brought in $50.00. And did they have fun? Yes and they were proud of the constructive work done and the people appreciated it so much they gave them a good time and will probably give them more next Hallowe'en. I hope they do the same thing next year!

Another inspiring entry is the $1,186.25 contributed at the close of our children's program presented to Rotarians when they ate supper in our dining room. They will bring this amount up to $1,500.00 when all their "I. O. U.'s" are paid in. I am most grateful to the men who make up the membership of the Burlington Rotary club. They do us many good turns.

Please, now, everyone send us a good Thanksgiving offering. All our churches are urged to pay the apportionment in full and receive a special offering for our Children's Home at Thanksgiving. Let this be counted on the "authorized special from the churches" voted by the Southern Convention. Thank you and God bless you.

REPORT FOR NOVEMBER 12, 1956
MONTHLY OFFERINGS

Amount brought forward			$2,326.86
Eastern North Carolina Conference			
Chapel Hill	$101.00		
Christian Light	20.00		
Martha's Chapel	33.00		
Pleasant Hill	33.00		
Wake Chapel	50.45		
Wentworth	90.00	$327.45	
Eastern Virginia Conference			
Damascus	17.50		
Hopewell	5.00		
Christian Temple	27.27	49.77	
North Carolina and Virginia Conference			
Berea	15.00		
Bethel	5.58		
Bethlehem	112.90		
Concord	11.00		
Durham	6.00		
Elk Spur	3.00		
Greensboro, First	65.68		
Happy Home	57.67		
Hebron	10.00		
Kallam Grove	38.00		
Mt. Bethel	42.00		
Pleasant Grove	13.00		
Zion	15.00	394.83	
Western North Carolina Conference			
Bennett	5.00		
Pleasant Cross, S.S.	13.58		
Randleman	12.00		
Spoon's Chapel	25.00	55.58	
Total			$ 827.63
Grand Total			$3,154.49

SPECIAL OFFERINGS

Amount brought forward		$2,350.35
Philathea Class, Reidsville Church	$ 40.00	
Woman's Fellowship, Cong. Ch., Hendersonville, N. C.	5.00	
Premium Associates, Inc., Newark, N. J.	4.48	
Dorothy Williams S.S. Class Franklin Church	20.00	
Mrs. Elmer F. Wilcox, Braintree, Mass — Golden Anniversary Gift	1.00	
Youth Fellowship, Seagrove Christian Church	50.00	

A Friend

A friend is one who is for you always, under all circumstances. He never investigates you. When charges are made against you, he does not ask for proofs — he asks the accuser to clear out. He likes you just as you are; he does not want to change you.

Whatever kind of coat you are wearing suits him. Whether you have on a dress suit or a hickory shirt with torn collar, he thinks it's fine. He likes your moods, and enjoys your pessimism as much as your optimism. He likes your success; and your failures endear you to him the more. He wants nothing from you except that you be yourself. Although you may sometimes seem to neglect him and forget him, he ignores the slight. Nothing can cause his faith in you to waver.

He keeps alive your faith in human nature. It is he who makes you believe it is a good universe. You give to him without reluctance, and borrow from him without embarrassment. When you are vigorous and spirited, you like to take your pleasure with him; when you are in trouble, you want to tell him about it; when you are ill, you want him near. He is the elixir of hope, the antidote for despair, the tonic for depression, the potion beside which the doctor's pills are futile. He is your friend. . . .

Wachovia Bank & Trust Co. (dividend)	45.00
Women's Fellowship, Great Bridge Cong. Christian Church (for draperies)	10.00
Ladies' Bible Class, Henderson Church	25.00
Dr. & Mrs. John G. Truitt, Elon College, N. C. — Golden Anniversary Gift	50.00
In Memory of C. Floyd Clapp	10.00
In Memory of Mrs. Wm. F. Ausley	3.00
In Memory of Mrs. Fannie Moseley Barrett	5.00
Thanksgiving Offerings:	
Mrs. H. E. Pearce, Sr., Franklinton, N. C.	20.00
Mr. & Mrs. J. W. Poe, New Hill, N. C.	10.00
Mrs. Mildred Turner, New Hill, N. C.	2.00
Oscar E. Smith, Winston-Salem, N. C.	25.00
Mr. & Mrs. R. O. Browning, Burlington, N. C.	50.00
Mr. & Mrs. W. G. Davis, Brown Summit, N. C.	10.00
Mack Fulk, Greensboro, N. C.	10.00
Alfred W. Haywood, New York, N. Y.	50.00
Faucette Coal Sales Co., Inc., Burlington, N. C.	100.00
Thos. O. Morrison, Brooklyn, N. Y.	10.00
Mr. & Mrs. H. E. Ollerhead, Warwick, Va.	50.00
Burlington Rotary Club, Burlington, N. C.	1,186.25
Beverly Hills Cong. Christian Ch., Burlington, N. C.	150.16
Bethel Christian Church, New Hill, N. C.	42.45
Special Gifts	208.64

Total	$2,192.98
Grand Total	$4,543.33
Total for the Week	$3,020.61
Total for the Year	$7,697.82

Recipe Par Excellence

An American Blue Ribbon Dish

In your HOME, mix:

2 parts love
1 part courage
1 part confidence
1 part security

Add a dash of humor, flavor with joy, season with consideration, respect and pride.

In your CHURCH, place:

1 large square of sincerity
2 heaping cups vision
3 full measures of faith

Sift these ingredients until a smooth, even texture results.

In your SCHOOL, place:

3 cups practical knowledge
2 parts ambition
1 full measure of self-reliance

Fold in 2 parts wisdom, stirring constantly until the ingredients are blended.

Combine all three mixtures. Add equal portions of active citizenship and free enterprise.

Place finished mixture in container of Freedom and warm in oven of Understanding. When this dish appears ready, cool and cover entirely with a smooth blend of Happiness, Peace and Contentment.

This Blue Ribbon Dish which Americans can enjoy daily is considered a rare treat in many other countries of the world.

Program Notes,
National Assoc. of Manufacturers

Curing Alcoholism

The President of the National Woman's Christian Temperance Union speaking in Evanston, Illinois recently said that God remains the best physician and the Bible the best prescription for the prevention and cure of alcoholism.

Mrs. Glenn G. Hays said in a statement on "The Current Problem of 4½ Million Alcoholics" that drink has always been the first step away from the church and return to religion the one most necessary to rehabilitation.

She declared that the theory that alcoholism is due to a disease existing before the victim starts drinking has "become an 'out' for the alcoholic beverage industry."

"Some 43 state commissions," Mrs. Hays said, "are now studying the rising problem of alcoholism, but without too much if any consultation with their ministers or church organizations.

"To the drinker, alcohol is a temporary crutch for whatever weakness, but religion has over the centuries been proven the most permanent support.

"Various so-called scientific methods, including those of mental institutions, have produced only a 35 to 50 percent permanent rehabilitation, while for religion the ratio has always been much higher."

Mrs. Hays said that the success of Alcoholics Anonymous is largely due to that part of its formula in which the alcoholic is advised to go to church. She added:

"Men or women who follow God and the Bible rarely if ever become or remain drinkers, and alcoholism is impossible if one does not drink alcohol."

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

College President Visits Conferences

Apportionment Gifts Appreciated

L. E. SMITH, PRESIDENT

The five conferences constituting the Southern Convention of Congregational Christian Churches have held their annual sessions beginning with the Valley Virginia Central Conference on Tuesday, October 30 and closing with the North Carolina and Virginia Conference on Thursday, November 8. All these were one-day sessions with the exception of the Eastern Virginia Conference held in Suffolk on Wednesday, October 30 and Thursday, November 1.

The plan to have these conferences to hold their annual sessions in quick succession may be a convenience to some, but to me it seems to work a hardship on others. For instance the Convention office is to receive reports at the last minute, make their final report to conferences that must be correct, must of necessity be a hurry up job. When you travel from one community to another, it is pretty trying on the ones of us who are expected to attend and participate in all sessions. I don't know how it was with others, but the whole time I felt that I was under pressure. It is different, of course, when you attend only one conference, but when you attend five, that is entirely a different question. I don't know whether I have been on the "leapty-dip" or a "flying trapeze," but an any rate I felt like I had been through the wringer.

Then too, when trying to size our plan to hold one day sessions in all of our conferences in quick succession, I find myself wondering if a program of this type will lend itself to efficiency and constructive planning for the church for the ensuing year. I do not wish to be classed as objecting to the program, but I do wish to raise a few questions in the minds of us who feel the responsibility for forward looking plans for our churches individually and collectively. We must see the program as a whole, determine the goals that we wish to achieve and make sure of the sanity and effectiveness of the plans laid.

Personally, I enjoyed every session of each of our conferences. I did not have the opportunity of seeing the Eastern Virginia Conference in action other than a very brief moment. The other conferences, I remained through the major part of the program. I think they were most interesting and very successful. I am sure that some of them were the very best sessions that I have had the privilege of experiencing during a full quarter of a century. I would like to congratulate the Convention and Conference officials on the fine work they have done during the conference year that has now come to a close. I am sure that we shall lose no time in starting the machinery that will put into successful operation the plans laid for the conference year we are now entering.

APPORTIONMENT GIVING

I learned from the Convention Office that practically all contributions for the college on conference apportionments are in. These contributions have been properly recorded and forwarded to the college office. The final reports show that $35,000.00 was apportioned to the churches for Elon College. Of this amount $27,362.38 has been received, leaving a balance of $7,636.62 on the apportionments for the college for 1955-56. In making this report, I am aware of the fact that our churches operate on what we call the conference year. The college make its tabulations on the calendar year. Consequently unless otherwise directed, the college will add all contributions received during 1956 to the total amount recorded above which is about the figure that the college received during 1955. This means that the total amount of $27, 362.38 given above will be increased from the college standpoint by whatever funds are received before January 1, 1957. This affords an excellent opportunity for all churches that have not paid their conference apportionments in full to make up their deficit as they wish, and I hope all may have such a desire.

$35,000.00 sounds like a lot of money and it is, but when we consider the fact that this amount will pay the current operating expenses of our college for less than three weeks out of 52 weeks it doesn't sound quite so much. If Elon College is to continue the church's college it would be wise for the church to take a bit more of the cost of operation. Personally, I feel that the churches have done a very good job and Elon College is grateful and most appreciative.

Previously Reported:	**$24,848.97**
Eastern North Carolina Conference:	
Chapel Hill	116.00
Christian Light	29.00
Pleasant Hill	37.00
Eastern Virginia Conference:	
Damascus	52.50
Hopewell	17.00
Mt. Carmel	120.00
Norfolk: Christian Temple	353.68
South Norfolk	575.00
North Carolina and Virginia Conference:	
Berea	42.00
Bethel	115.01
Bethlehem	104.00
Burlington, First	119.25
Concord	18.75
Durham	229.00
Elk Spur	10.00
Greensboro, First	194.93
Happy Home	18.29
Hebron	77.00
Kallam Grove	38.00
Mt. Bethel	55.00
Pleasant Grove	47.00
Zion	18.00
Western North Carolina Conference:	
Bennett	5.00
Randleman	12.00
Spoon's Chapel	30.00
Virginia Valley Conference:	
Mt. Olivet (R)	80.00
TOTAL:	**$ 2 513.41**
GRAND TOTAL:	**$27,362.38**

PILGRIM FELLOWSHIP MATERIALS

Ruth Dunn

It has been brought to my attention that some youth groups would like to have additional materials besides the mission and worship suggestions. The following are available from The Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts:

The Adult Adviser of the Pilgrim Fellowship — 10c

Pilgrim Fellowship Guide Book — 15c

Junior High Kit, No. 12 — $2.50

Youth Fellowship Fit, Volume 13 — $3.00

Youth Fellowship Programs, a set of six booklets — 90c each in sets of six, or $1.00 per copy.

Youth Week Packets may be obtained by writing the National Council of Churches, 120 East 23rd Street, New York 10, New York. Youth week is to be observed January 27 — February 3, 1957. It is not too early to begin planning for this observance.

Bible Reading

NOVEMBER		
22	Thanksgiving: Deut.	5: 1-21
23	Psalms	19: 1-14
24	Psalms	27: 1-14
25	Sunday: Psalms	46: 1-11
26	Psalms	103: 1-22
27	Psalms	121: 1- 8 130: 1- 8
28	Psalms	145: 1-21
29	Proverbs	3: 1-20
30	Isaiah	40: 1-11 28-31
DECEMBER		
1	Isaiah	55: 1-13
2	Advent: Luke	6: 20-49
3	John	1: 1-28
4	John	1: 29-51
5	John	3: 1-36
6	John	4: 1-38
7	John	15: 1-27
8	John	17: 1-26
9	Universal Bible Sunday: Luke	8: 1-21
10	Acts	17: 16-34
11	Romans	8: 1-39
12	Romans	12: 1-21
13	1 Corinth.	13: 1-13
14	Philippians	4: 1-23
15	Hebrews	11: 1-40
16	Sunday: Luke	10: 23-42
17	Luke	11: 1-17
18	Luke	12: 22-34
19	Luke	15: 1-10
20	Luke	15: 11-32
21	Luke	1: 1-23
22	Luke	1: 24-38
23	Sunday: Luke	1: 39-56
24	Luke	1: 57-80
25	Christmas: Luke	2: 1-20
26	Luke	2: 21-40
27	Luke	2: 41-52
28	Luke	3: 1-23
29	Luke	4: 1-15
30	Sunday: Luke	4: 16-44
31	Psalms	90: 1-17

MISSIONARY PICTURES AVAILABLE

Mrs. F. C. Lester

An album of fifteen pictures about Filipinos and another with fifteen pictures of Migrants are available by writing Miss Ruth Dunn, Convention Office, Elon College, North Carolina. These pictures are made available by the Women's Fellowship of the Southern Convention.

Each picture has a descriptive text on the back, along with a small copy of the picture, so the person showing it can have one to look at as he tells about it. The pictures are made by the Friendship Press for use with the mission studies for this year. They may be used with any age group, although they are planned for children, for they show how Filipino children and their families work, play, and worship and how migrant families in the United States work and live.

Each set costs $1.00 and may be ordered from Pilgrim Press, 14 Beacon St., Boston 8, Massachusetts, if you would like to buy a set for use by your children's group — and it might well be borrowed by the young people or women for their use.

FOREIGN STUDENTS IN CAROLINA

The North Carolina Council of Churches reports that 573 students from foreign countries and overseas territories are studying in North Carolina colleges and universities. They represent 71 countries. Last year there were 517 such students. A survey of 54 schools, says the Rev. Morton R. Kurtz executive director of the Council, brought reports showing forty schools had foreign students and fourteen had none. State College at Raleigh leads again with 137 students. The University at Chapel Hill has 85, Duke at Durham 77, Warren Wilson at Swannanoa 36, Guilford 15, Mars Hill 14, A. and T. at Greensboro 13, Bennett at Greensboro, Elon and Wingate each have 12.

United Church Women have taken the responsibility of getting these students into American homes and churches and giving them a Christian welcome. Lists of the students are available to church and civic groups through the Council of Churches office, College Station, Durham, North Carolina.

THE GREATEST NAME

"You shall call his name JESUS." St. Luke 1:31

Mary's Christmas baby has been called:

1. Son of Man
2. Great Physician
3. Teacher
4. Friend
5. Savior
6. "My Lord and My God"

What do you call him? Really?

WINTER PARK, FLORIDA Church has two services of worship each Sunday. At the 9:30 service special music is furnished by the Children's Choir and the Pilgrim Choir (young people), a story is told by the assistant minister, Rev. R. A. Potts, and preceding the sermon the choirs and other children and young people present leave for their classes. At the 11:00 service the adult choir furnishes special music and the pastor, Dr. Louis Schultz, preaches again.

In Memoriam

"Blessed are the dead who die in the Lord."

LOUDERBACK

We the members of the Newport Congregational Christian Church suffered a great loss in the passing on Aug. 12, 1956, of a leading member of our church, Charles William Louderback.

Brother Louderback's interest and devotion to the cause of Christ covered a large field of service.

Conference-wide, for many years he was chairman of the missionary committee and also served as trustee of the Va. Valley Conference. He served on many other important committees.

He was active in his church from his youth, he became a member at the age of eleven years. He was glad to serve wherever there was need.

In 1927 he was elected secretary of his church. He also served as a trustee for many years. He became a teacher of the adult Bible class forty-five years ago. He held these offices until he quietly slipped away from this life at the age of eighty years.

He will be greatly missed by his conference, church and community.

Therefore, Be It Resolved:

First: That though we deeply feel his loss, we feel that he has gone to be with Him who doeth all things well.

Second: That we express our heartfelt appreciation for his Christian life, loyalty and service to Christ and his Church.

Third: That we express to his bereaved family our deepest sympathy and our prayers that they might find comfort in the memory of his good life, and that we commend his spirit to God who gave it.

Fourth: that a copy of these resolutions be sent to his family, a copy be recorded in the minutes of the New Port Church and that a copy be sent to THE CHRISTIAN SUN for publication.

Humie Kite
Leonard Higgs
Mrs. Paul Louderback

SO MUCH TO BE TRULY THANKFUL FOR!

. . . In beautiful America, the land of plenty,
where freedom and opportunity wait for everyone.
Let us pause to count our blessings, and give our
heart-felt thanks for our Nation and our Church.

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine ev'ry flaw.
Confirm thy soul in self-control,
Thy liberty in law.
—Katharine Lee Bates, 1893

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library
X

The Christian Sun

VOLUME 108 NOVEMBER 27, 1956 NUMBER 45

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS WEEK

ictures for Children Page 3
onference Reports Page 6
onsecration Service Page 8
lon 50 Years Ago . Page 13

Organ of the Southern Con-ention of Congregational hristian Churches.
Editorial and Publication ffices at Asheboro, North arolina.
Subscription office:
lon College, North Carolina.

Come, thou long-expected Jesus,
  Born to set thy people free;
From our fears and sins release us;
  Let us find our rest in thee.
Israel's strength and consolation,
  Hope of all the earth thou art;
Dear Desire of ev'ry nation,
  Joy of ev'ry longing heart.
Born thy people to deliver,
  Born a child, and yet a King,
Born to reign in us forever,
  Now thy gracious kingdom bring.
By thine own eternal Spirit
  Rule in all our hearts alone;
By thine all-sufficient merit
  Raise us to thy glorious throne.

— Charles Wesley, 1744

Here And There Among The Churches

BURLINGTON, First Church, is having training sessions for church women on Monday evenings, had the Order of DeMolay as guests November 18, reports attendance in Sunday school of 302 November 11, and says the Loyal Men's Class will have a banquet November 30.

REV. WINFRED BRAY of Randleman has been elected as vice president of the Western North Carolina Conference to fill the vacancy caused by the resignation of Rev. Silas Madren of Albemarle, who is moving to Elkton, Virginia at the end of the year.

BAY VIEW church in Norfolk, Virginia, Rev. J. Everette Neese pastor, invites friends to a Christmas Festival December 4 and 5 to buy hand-made Christmas gifts and to a turkey supper December six. Seventy two members were received during the last Conference year, and the income was $16,533.39. A new white and gold chancel has just been completed, most of the work being done by the members.

ROSEMONT Church Bulletin for November 11 indicates that the minister, Rev. Melvin Dollar, preached that morning on "Religion Blended with Morality" and in the evening on "The Voice of Biblical Women," that attendance the Sunday before was 426 at church and 373 at Sunday school and that the total offering for that day was $899.50, and announces that Dr. G. O. Lankford was to enter a Burlington hospital November 14 for an operation, and that the Eastern Virginia C. M. A. is to meet December 4.

FIRST CHURCH, Norfolk sends an attractive NEWS bulletin which reports: A White Elephant sale November 24, $10,000 pledged for the church in 1956-57 on Stewardship Sunday in addition to Building Fund gifts, 86 members received since December 11 last year, church membership of 187 and Sunday attendance of 180, Christmas plans in the making, and 'The Treasure Chest of Gratitude" the topic of Thanksgiving Sunday sermon by Rev. James N. Pendleton who served as a Congregational minister in the North West for forty-six years, and who is the father of Rev. Olin B. Pendleton, minister of the church.

PLEASE NOTE that this paper would be delighted to tell what is planned in ALL our chuces for the Christmas season. Just a brief statement, please, as soon as you know what is planned. There will be no issue of THE SUN for December 25. Materials for the last issue of this year should be sent to the editor very soon.

THE CHRISTIAN MISSIONARY ASSOCIATION of the Eastern Virginia Conference will convene at 10:30 A. M. December 4, 1956, at First Church, Norfolk. Remember, this church has a new location. To reach it from Suffolk, travel Highway 13 to stop light on Indian River Road, turn right and go one mile.

ATTORNEY J. O. ATKINSON, Jr. writes enthusiastically about the BAYSIDE church. Since the Rev. Julius Rice went there in August church attendance has increased from about fifty-six to 114, and Sunday school attendance has jumped from about 140 to 180. The November 10 Ledger-Dispatch carried the picture of Mr. Rich and headlined its Sunday Sermon Topic section with his topic which was "Personal Religion Versus Church Religion." The Baside church will be a year old December 16.

MT. CARMEL, Walters, Virginia, will dedicate its parsonage December 2, according to its pastor, Rev. G. C. Crutchfield. The service will be in the afternoon, and a fellowship supper will be enjoyed in the evening.

VALLEY OFFICERS MEET
Mrs. F. C. Lester, President Southern Convention Women

Officers of the Valley Virginia Central Women's Fellowship met at Bethlehem church on Saturday, November 17. Four of the five districts were represented in spite of the rainy day. The president, Mrs. T. W. Good, led an appropriate opening devotional. The vice president, recording secretary, treasurer, and several department and district superintendents were present, in addition to interested women from the local churches.

Plans were made for a one-day Rally for the entire group on the fifth Sunday in March, and for entertaining the women of the Southern Convention April 30 — May 1.

Thank Offering boxes for the coming year were distributed, and the matter of apportionments discussed. A letter is to go to each society concerning these matters.

I feel that this meeting was very worthwhile. Because of distances, the Valley women often feel isolated from the rest of the Southern Convention. They are anxious to cooperate in every possible way, and to do all they can to bring the Kingdom to this earth.

ANTIOCH in Eastern Virginia has installed central heating, charged the chancel from pulpit to altar centered, carpeted the chancel, and is grading the grounds and sowing grass. Pastor G. C. Crutchfield is highly pleased with the progress of this fine old church.

Volume 108 Number 45

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

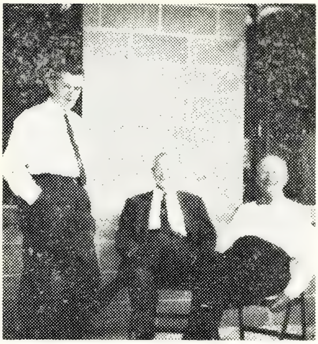
Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

Laymen Tell Story Of Moonelon

Several teams of two laymen and one young person (who attended Moonelon) are visiting the Laymen of all our churches. They are presenting "The Moonelon Story" and giving an opportunity for the Laymen of each church to share in this fine program. A loan of $35,000 was negotiated to complete our Conference Center. There is $28,000 of this to be paid. The laymen have set as their goal the complete underwriting of this $28,000 by February 17, 1957 when their Southern Convention Rally will be held at Elon College.

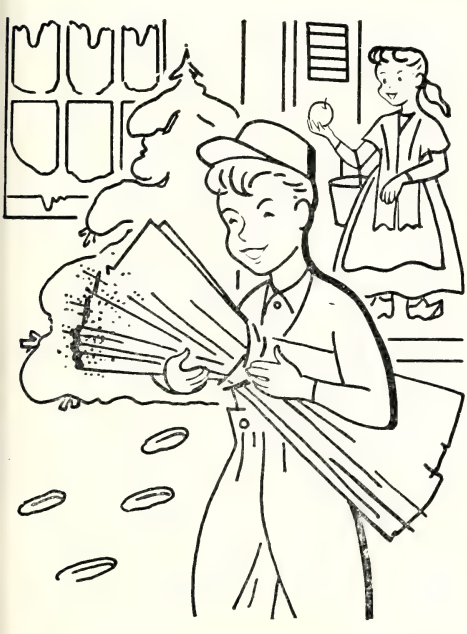
MINISTERS AT MOONELON



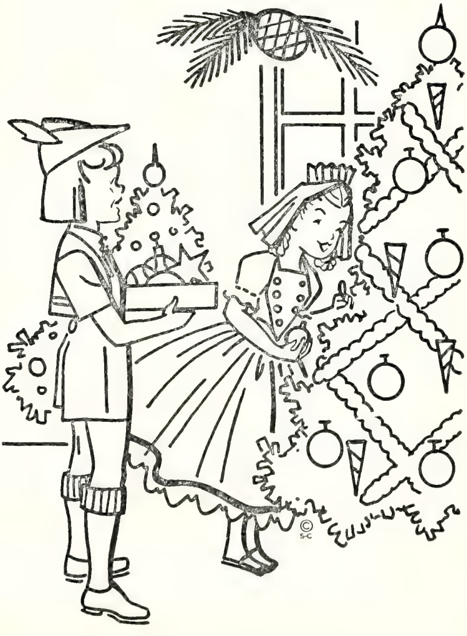
It may be true that Moonelon is intended primarily for young people, but this picture indicates that ministers find it a good place for them. Dr. W. E. Wisseman (standing) of Greensboro, Rev. O. D. Poythress of South Norfolk, and Rev. E. M. Carter of Youngsville are "taking things easy" during a ministers' retreat at Moonelon. In such fellowship ministers are refreshed.

PICTURES FOR CHILDREN TO COLOR

Christmas customs around the world will be shown during the four weeks of Advent.



Boys and girls in Belgium feed St. Nicholas' horse.



Each German child has his very own Christmas tree.

EDITORIALS

Advent

Advent is the four weeks leading up to Christmas. It is a time to prepare for the Christmas season.

Much preparation is made for Christmas in America today. In our fine little town, as in most others, there is elaborate decoration across the main streets, Santa Claus will come this year by helicopter, there will be a big parade, and the stores are already filled with attractions for Christmas. Thanksgiving is a week early, but we could not wait until afterwards to begin preparing for Christmas.

This is not Advent preparation. It is commercial. But the season is Advent, for if there had been no coming of the King, there would have been no Christmas, no time for the tinsel and the grand rush to see how much can be sold and what profits can be made.

The world was not a very pretty place in the days of ancient Isaiah. When king Uzziah died this young nobleman seems to have thought that real troubles would break on Israel, "a sinful nation, a people laden with iniquity, offspring of evildoers, sons who deal corruptly!" But he saw the Lord, "high and lifted up," and he caught a vision of better days.

"The people who have walked in darkness
have seen a great light;
Those who dwelt in the land of deep darkness
on them has light shined."

So the prophet sings until his vision clears, and then he tells of a coming child whose name should be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Concerning him he says,

"Of the increase of his government and
of peace there will be no end."

Isaiah was making ready for the advent, for the coming of one who would change the thoughts of mankind. We know better than he who that person was. It was Jesus of Nazareth, Mary's son, our Savior. It is for his coming that we prepare from December 2 until December 25 when we celebrate the anniversary of his advent into human society at Bethlehem in Judea the night the angels sang so shepherds could hear.

Isn't it strange that we spend so much time and money in preparing for a commercial Christmas that we seldom have the needed time to prepare for Christmas in the way that we should.

Human Brotherhood

Brotherhood makes a favorite topic for religious services, but it is terribly hard to practice in daily experience.

Christmas reminds one of the reality of brotherhood, and its spirit of love shames us when we do not practice it. If the good Father could love us enough to give his Son to dwell among us, surely we should love each other enough to live in peace and to show respect for all persons.

So easy is it for us to forget the meaning and necessity for brotherhood that the mention of one word can make us forget, throw us into a dither, and cause us to say things that hurt our fellows. The word, of course, is integration.

When the late Wendell Wilkie returned from around the world and told us of the great "reservoir of goodwill" towards America, we were delighted. Now people tell us the reservoir has almost run dry. The explanation can be said very simply: we do not appear to want to practice brotherhood. We want to be admired, to be praised, to have our way, to feel that we are generous when we do the brotherly thing.

The article on the next page warns against forced integration. That advice comes from an aged minister, and is worth considering. However, those of us who read Church papers might properly inquire why government should force us to practice brotherhood. We have known through the years that "a man is a man for a' that and a' that" as Bobby Burns reminds us. If anyone ever had the right to look down his nose at the common mass, it must have been Jesus, the Master. But there is no indication that he ever did. He hunted up the sick and made them well, the sinful and made them pure. Then who are we, his followers, to say ours must be an exclusive society?

This does not mean, of course, that one cannot choose his friends, companions, or life partners. It simply means that all men must be considered as brothers and treated with justice. This compulsion does not arise from government, it is the heart of religion as we know it.

Christmas Programs

Christmas calls for special programs in churches and church organizations. The old, old story must be retold, relived. A new generation is appearing, and to them the story will be as thrilling as it was to the older ones when they were children.

Saint Nicholas was a grand old saint, and our modern interpretation of him brings wonder (which is akin to worship) to children. But Christ is the center of Christmas, and he is much more attractive even to children than is Santa Claus. Give him a chance to let his spirit brood over the church at his Birthday Party, which we call Christmas.

"Everybody ought to love Jesus" says one of the songs sometimes sung in churches. That is why so much effort is put into Christmas programs. The value of the program does not depend upon the number of people who witness it, nor even the skill with which parts are performed. Success is really measured by how much love for Jesus is generated.

The number of those taking part in Christmas programs will run well into the millions. No other enterprise will likely call for so many at this season. Men, women, and children will do their share. Whether it is a little recitation, a part in a play, or the leading role in a great oratorio, the performance is important. It calls out the latent love for the Christ, God's best gift to man.

Beware Of Forced School Integration

By S. L. Morgan, Sr.,
Wake Forest, N. C.

I can believe that voluntary school integration could succeed even in the deep South, but forced integration would prove a calamity unparalleled since reconstruction days. It would bring to much of the South a flare up of racial bitterness frightful to contemplate.

The gradual integration permitted under the Supreme Court decision might well succeed in most communities by friendly agreement. A few wise leaders of both races, conferring as friends and neighbors, conceivably might agree to try out the racial intermingling of a few in the lower grades as a beginning — and as a pledge of good faith. This actually is found to work in some places with little feeling or friction.

I am altogether friendly to the avowed objective of the NAACP. I even confess I believe their demand for equal rights is just and right before the law and before God. Nor do I see any hope of persuading them to abandon their policy of forcing integration through the courts wherever possible. But I venture to warn them there is grave danger that this method of force will almost certainly in the long run backfire disastrously over much of the South; result, they would gain some victories, yet maybe lose a war! The action of certain states warns us.

WARNING OF PSYCHOLOGY AND EXPERIENCE

Several years before integration in schools became an issue, one of our noted psychologists dramatized the danger of forced integration. Dr. Henry Link in his **Rediscovery of Morals** gave a tragic instance of forced school integration in a town in New York. There were two public schools, one mixed, with 68 white and 33 Negro pupils. Other Negro pupils near by were free to enter it, for race had not yet become an issue.

It was known the larger school had room to accommodate also the pupils in the small Negro school and the Negro patrons began agitation to close the Negro school and all go the same school. Naturally there was some opposition. Feelings grew tense. It became definitely an issue of race. Newspapers fanned the flame and race feeling grew bitter. The school authorities ruled the Negro school must close and all go to one school.

After six weeks of bitter race agitation, the school opened, integration forced on it by local and state law. Friendly conference all along likely could have avoided a break.

When the school opened under pressure of law, the Negro pupils came in force — 87 of them. But only one white pupil appeared. The rest went to private schools — some parochial. Nobody won. Both sides lost more than a school — the friendship of the two races. And the bitterness engendered over race could not be outlived in a generation.

Thus a famous psychologist warns Negroes and Whites alike of the danger of resorting to courts, or of applying force at any level — local, state, or national. Neither segregation nor integration is of as great practical importance as it is for the two races to maintain the traditional friendly relation, and to improve it.

MY WITNESS TO INTERRACIAL COOPERATION

I see real hope for our settling the vexing question of segregation in schools if the people of both races close their ears to outside agitators and cultivate friendly relations between the races on the local level. I've seen it work in other matters.

Following World War I, in our large town, there was a flare-up of race feeling. A wise, cultured Negro minister and educator said to me, "I fear trouble and maybe violence as our boys come home from a war where they fought side by side with white soldiers, and had social privileges not granted them in America. Many Negro boys will feel entitled to rights not usually accorded to them at home. I see trouble in the offing. Can we not have an interracial committee to act as a buffer between the races?"

After a public meeting there were several joint meetings of the white and Negro ministers, and it was agreed to form an interracial committee. The able mayor of the town himself was a member. I think it was he that proposed to ask this wise Negro minister-educator to bring us a message on some of the friction-points in interracial relations. He did so with a wisdom and moderation that commanded the sympathy and respect of all present.

Later he told us "The Clansman" was booked to show in the largest theater in town — a powerful drama showing the awful racial bitterness of the Reconstruction days, with the Ku Klux Klan riding by night to terrorize the Negroes. At the time, the daily papers carried reports of race riots and mob violence where the show appeared in some northern cities. The mayor asked this same Negro if he had reason to fear a race riot, should "The Clansman" come to town. He said it was more than possible.

But the show already was booked. Could anything be done? I was on good terms with the theater manager, and offered to approach him. He exceeded my expectations. At once he said, "To cancel the show would cost us money, but I don't want to run any risk of fomenting trouble. I'll cancel it." And he did.

Through those dark days after World War I, I was on the interracial committee, and repeatedly saw its wholesome influence in allaying fear and friction between the races, and promoting friendly, cooperative relations.

I have a strong feeling that such an interracial committee ought to be formed in every community. It could go far to promote good will and friendly cooperation. I believe it might even do much to prevent the employment of force and so prevent fomenting racial ill-will in the discussion of segregation.

Gifts for Home

SUBSCRIPTIONS TO THE CHRISTIAN SUN

Successful Conference Sessions

Wm. T. Scott, Superintendent

I believe that the sessions of our Conferences in 1956 were the best ever. Beginning with the Valley of Virginia Central Conference on October 30, a splendid session was held at Linville church. Despite heavy rains, the attendance was good. The program was of high order. Churches were well representated by delegates. Dr. Fred Hoskins and others participating on the program brought inspiration and encouragement to us all. Much credit is due to the fine leadership of two excellent laymen in the Valley Conference for a successful conference year — Clarence A. Phillips, president, and Clayton Pugh, secretary. Mr. O. W. Andes, who has served for many years as treasurer, continues to do his effective work. The Valley churches are to be commended for the splendid way in which they have carried on their work during the year, despite the fact that they have been short on pastoral leadership.

Coming from the Valley Conference, we went to the Eastern Virginia Conference session held in Suffolk church October 31 — November 1. Attendance was excellent, and a good program showed a vigorous church in the area of the Eastern Virginia Conference. Another good layman, Mr. W. B. Williams of the Newport News church, served admirably as president, and the other officers of the conference have been steadily at work on their jobs as was revealed at the good session held there. Most of the churces of the conference have paid in full their conference apportionments for 1955-56, and there is evidence of marked growth in membership in the churches. Some new pastors have come to the Eastern Virginia Conference, and there is a bright future for our work there.

The Eastern North Carolina Conference, held on election day — November 6—at Christian Light church, near Fuquay Springs, was one of the best sessions I have ever had the privilege of attending in the Southern Convention. Rev. Carl Wallace and his

Reports To Conference

FROM EASTERN NORTH CAROLINA

REPORT ON SOCIAL ACTION

The Christian Gospel creates in us a concern for the welfare of all men, their spiritual, their social, and their physical health. Spiritually we teach in church school and from the pulpit, and we engage in programs of evangelism. Socially, we endeavor to make of our communities and our wider world society places where men grow up in love rather than in hatred or ignorance of one another. For if a man does not love his brother whom he has seen, how can he love God whom he has not seen. Physically, Christians from the earliest days have shared with the neighbor by the side of the road who was in need.

Christian Social Action endeavors to understand these needs of men and to minister to them. Although it is naturally a part of evangelism and of missions, our denomination has a special committee with this goal, and encourages the same in conferences and local churches. The E. N. C. committee is created to interest local churches in better social action, and to assist them in it.

Here are goals for your local church in Social Action.

1. A committee in each church with social service, education, and action as its objectives.
2. Subscriptions to SOCIAL ACTION (one of the best magazines of Christian social interpretation there is) and to WORKSHOP, (a practical guide for social action, sent free upon request) for the minister, the social action committee, and other interested persons, from Council for Social Action, 287 Fourth Ave., N. Y. 10, New York.
3. Action and education programs in the church school, for the church, and wider community, in the area of social action.

What are other churches doing? These things and many others:

1. Sponsoring displaced persons, for immigration to the USA (Refugee sponsorships close December 31, 1956).
2. Sponsoring discussion groups on world affairs, peace, or local problems.
3. Holding meetings for the public information (inviting local officials) about the problems of juvenile delinquency, alcoholism, poverty, sanitation, housing, the schools.
4. Taking the lead toward inter-racial understanding urging desegregation on busses, at church meetings, etc., bringing people together across the race line for community projects like recreation, better schools, or in youth conferences.
5. Sponsoring study trips to migrant labor camps.
6. Sponsoring special observances of World Order Sunday, Brotherhood Sunday.
7. Organizing help for hospitals, sewing for welfare, etc.

Social Action Materials are on display at this conference. You may subscribe to SOCIAL ACTION or WORKSHOP.

A. *Does someone in your church get SOCIAL ACTION?* B. *Do you have a social action committee?* C. *Whether or not* you have a committee, do groups in your church find ways of expressing their faith in social service and social action?

Gaylord B. Noyce, Chairman

REPORT OF COMMITTEE ON CHRISTIAN EDUCATION

Since the schedule of the Conference has been crowded with meetings emphasizing other areas of the Church program for the past year, the committee on Christian education has limited its program to a minimum of meetings.

The church school superintendents met at Shallow Well church in April to discuss the task of the superintendent. The Annual Sunday School Convention met at Beulah church in July with very good attendance. One of the main emphases was to set up leadership training schools for the churches in the areas of Henderson, Wake Chapel and Sanford.

It is needless to say that the program of Christian education is important in our local churches and conference. We continually need trained leaders and teachers for our church schools. Therefore, let's do something about it.

To further advance our program of Christian education, we make the following recommendations:

1. That our churches give special study and thought to the use of our own *denominational materials* in the church school and program of Christian education.

2. That the pastors and teachers of our young people encourage them to *attend Elon College.*

3. That each church in our Conference seek to get at least one-half of the families *subscribing to THE CHRISTIAN SUN.*

4. That the pastors, church school superintendents, and churches in the areas of Henderson, Wake Chapel, and Sanford supplement the action taken by the Sunday School Convention to hold leadership training schools in those particular areas.

G. Julius Rice, Chm.
Mrs. Carl Wallace
Dr. Hugh Hartsshorne
Mr. Reid Suggs
Mrs. C. C. Bridges

REPORT ON STEWARDSHIP

During the past Conference year the Stewardship Committee has held two meetings in the Parsonage of New Hope church. In each of these meetings Rev. Fred P. Register, our Stewardship Secretary, met with us. There were some definite plans discussed and voted upon.

The plans called for three Every Member Canvass Clinics to be held in the Conference. These Clinics were held as follows: September 11 — Liberty-Vance Church, Rt. 1, Henderson; September 12 — Hayes Chapel, Garner; Grace Chapel, Rt. 1, Sanford. We had a total of twenty churches represented, and eleven ministers.

The plans also were for the committee to offer its services to all our churches where we could be of any help. Five such meetings were held. The main emphasis being given in the form of a question. "Does Your Church Have a Good Financial Program?" A turn-over chart was used and much interest noted in each meeting. They were as follows: Aug. 24 — Mt. Gilead, Rt. 2, Louisburg; Sept. 3 — Mt. Hermon, Rt. 1, Garner; Oct. 8 — Bethlehem, Rt. 1, Vaughn; Oct. 10 — New Hope, Rt. 1, Louisburg; Oct. 18 — Beulah, Rt. 4, Zebulon.

The Bible says that "Without Vision the People Perish." We believe that the right understanding of stewardship is a vision. Many of our churches are going forward, but there are still far too many who have not caught the Stewardship Vision. They need information, training, and encouragement. Therefore we make the following recommendations:

1. That our pastors lead their people into a better understanding of Christian giving, and not merely have a fund raising campaign.
2. That each of our churches, large or small, have a church budget.
3. That each church use individual envelopes, and that they be dated.
4. That each church secure some help from the office of Stewardship and Evangelism, or from the Conference Stewardship Committee in planning their financial program, and giving the people the information they so vitally need.
5. That each church conduct an Every Member Canvass.

Respectfully submitted:
R. Eugene Tally, Chairman
Carl Ray
William Barham
B. G. Partin
William Alexander

FROM EASTERN VIRGINIA

REPORT ON STEWARDSHIP

We are happy that evidences are abroad in the conference that the spirit of Christian Stewardship is growing and bearing fruit for the Kingdom of God.

It is not known yet how the benevolent giving of our churches this year will compare with that of the past few years, but we have reason to believe there will be a favorable trend. All but five of our churches paid their apportionment in full last year. Despite this fact the overpayments of the rest of the churches carried the total giving for benevolence above the amount asked by the Convention.

There seems to be an inequity in our present methods of paying our apportionments, and we hope the churches of our conference will be willing to go along with the recommendation of your committee designed to correct that weakness so that all our interests in the apportionment table will stand on an equal basis in case we fail to meet our apportionments in full.

Your committee has sponsored Stewardship Clinics across the conference, one being held in First Church, Norfolk, one in the Suffolk church, and another in the Wakefield church. The attendance at these three clinics was spotted: that is, some churches responded with the presence of their minister and a number of laymen, while a number of the churches were not represented by the minister's presence or by laymen. Mr. Register is proving to be an excellent promotional force in this fertile field, and we hope our churches will recognize his great value to them.

We recommend:

1. That our ministers lead their churches in a year-round program of stewardship education, beginning in the lower departments of the church school, and continuing through the adult classes and other organizations. This will bring us the spiritual benefits and not just the material values. Stressing of TITHING should be one of these effective means of promotion.

2. Never have we had the high type of stewardship literature to pick from that we have now. We urge our pastors to order it in supply and keep it before our church people.

3. We urge that this conference recommend to its churches that in the paying of conference apportionments, each church, when sending in monies on apportionment, ask the Convention Office to spread it over the apportionment table percentage-wise. This is the only fair way of treating our agencies and institutions. When one is paid, all will be paid. One or two will not be left to bear the total deficit of the amount we may be short, while others get twice as much as they are apportioned by the Convention.

Respectfully submitted;
Mrs. M. F. Sherrill
O. L. Pendleton
J. E. McCauley
H. W. Lee
Jesse H. Dollar, Chairman.

associates are to be commended for an excellent program, and the presence of so many delegates and ministers gave evidence of the unity and vigor in that conference. The program was well planned and executed, and a good attendance remained throughout the one day session.

The Western North Carolina Conference met at Hanks' Chapel on November 7, where again there was excellent attendance and the program was an inspiration to all who attended. The churches were well represented, and a new growth of interest and devotion was manifested. Rev. L. M. Presnell was the able president of the Western Conference, and associated with him are a splendid group of officers and committeemen who are eagerly about their work.

The North Carolina and Virginia Conference met at Apple's Chapel, where a good attendance was registered, and a splendid program executed. Dr. Henry E. Robinson, the president, and his associates in office showed that considerable time and planning had gone into the work of the conference during the past year.

While the above has been written primarily concerning the Annual Conferences of the Convention, we might say with equal enthusiasm that the Laymen's Fellowship meetings in the Virginia Valley Conference, Eastern Virginia Conference, and in the North Carolina Conference were largely attended and the programs were good.

To the Conferences this Fall, our national fellowship brought able leadership in the persons of Dr. Fred Hoskins, Secretary of the General Council of Congregational Christian Churches, and Mrs. F. Cushing Foss. Mrs. Foss was the speaker at the Women's Fellowship meetings and Dr. Hoskins, the speaker at the regular annual Conference sessions.

We are encouraged by the opportunities in the Southern Convention. We are concerned, however lest we should fail to establish new churches and to extend the influence of our witness for Christ. We seem to be developing physical plants, and our leadership is becoming better trained, and we are called upon to match these with a new devotion to Christ and to His church. We hope that the 1956-57 conference year will be one of the best witnesses we have ever had in the churches.

Suffolk Has Good Report

Mrs. L. E. Rawles

Aiming for goals and then reaching them is very rewarding in so many ways. It helps the individual and the Fellowship. Then it helps those who are the recipients of the effort.

The Fellowship of the Suffolk Christian Church, under the leadership of Mrs. Roy Richardson, has just finished a most challenging year, and has made 14 of the 15 achievement goals. This has meant strong co-operation and much effort, and an increase in fellowship and friendship.

The Bible study has been conducted by a chosen leader in each of the ten circles, and that will be continued for the coming year.

Mrs. Jacob Woodward, chairman of Christian Family Life, had the families of the church in the Fellowship Hall to a supper, and a program following.

World Day of Prayer was observed with other denominations participating.

There were two deaths in our Fellowship and Memorial certificates were sent to their families. Two Life Memberships were also given.

Our Friendly Service gifts were sent to Flint Goodrich Hospital and to Turkey. The enthusiasm over this project was so great that we went far beyond our apportionment.

Our Thank Offering is presented each year with a special service which is impressive.

The work of the young people is progressing nicely under able leadership. Suppers are prepared each Sunday night for the young people by the Fellowship circles in rotation.

The Belgian Congo is best known in history as the place where Henry M. Stanley, under the auspices of the New York Herald, found David Livingstone, Scottish explorer and missionary, after he had been apparently lost for three years. The story of Livingstone's venture in this uncharted area and Stanley's long search for him is known the world over. Several villages in this African territory are named for each of the men, and one of the waterfalls of the region is known as Stanley Falls.

CONSECRATION SERVICE

Work Day for Christ at Elon

Call to Worship:

Give of your best to the Master,
Give Him first place in your heart;
Give Him first place in your service,
Consecrate every part.
Give, and to you shall be given;
God His beloved Son gave;
Gratefully seeking to serve Him,
Give Him the best that you have.

Let us pray:

Be with us Lord as here we bow
Be with us in our service now
Receive the gifts we bring to Thee
To send Thy light 'cross land and sea.

We are grateful, O Lord, for all the many blessings which are given unto us. May we be ever mindful of all the good things we have and be willing to share our bounty with others who are not so fortunate. This we ask in the name of Him who taught us to say when we pray "Our Father which art in Heaven, hallowed be Thy name . . ."

Hymn: "Give of Your Best to the Master" — First Verse

Scripture: Matthew 25:31-46

Hymn: "Give of Your Best to the Master" — Third Verse

Responsive Reading: No. 335 "Christian Living" (Romans 12:1-2;9-17; 20-21)

Poem: "Lamps of God"

His lamps are we
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim,
And souls are groping after Him;
And as sometimes a flame we find,
Clear shining through the night —
So bright we do not see the lamp,
But only see the light,
So may we shine — His light the flame,
That men may glorify His name.

— Author Unknown

Leader:

Our Work Day For Christ money goes toward the support of "Our Christian World Mission." What is "Our Christian World Mission"? In the Southern Convention it is the Christian work and outreach of our members and churches beyond the local church's doorstep; "a united effort of our Congregational Christian fellowship in harmony with the Protestant forces of America to bear significant witness to the Christian Gospel in the local community, the nation, and the world."

I will light our central candle which represents our total giving to "Our Christian World Mission."

Let us see how our gifts help throughout our Convention, the Nation and the World.

First:

Our gifts help in Convention Home Missions by helping churches provide funds for full time ministers, by aiding churches in erecting adequate buildings and by starting new churches.

Second:

Christian education and training are assisted through our gifts to "Our Christian World Mission." My candle represents the work of

Elon College, our Home for Children and the conference center at Moonelon. The influences of these places of training are felt throughout our Convention and nation.

Third:

Relief and reconstruction provided through Work Camps at home and abroad are helped by our contributions.

Fourth:

We help in food production and distribution for needy countries by giving to "Our Christian World Mission."

Fifth:

Exchange students are aided by our gifts. Foreign students come to our schools and colleges and some of our students study in foreign countries.

Sixth:

We help the United Nations in their striving for world peace and brotherhood.

Seventh:

Home mission work with migrants and immigrants is made possible through our gifts.

Eighth:

We help in foreign mission work, such as the mission at the Church of Christ in the Philippines and the work in the Micronesian Islands.

Leader:

As our candles have lighted this room, so the gifts which we make through our Work Day for Christ help to spread the light of Christian service and brotherhood throughout the world.

Leader:

May we now present our Work Day for Christ gifts.
Mr. Andes will lead us in our prayer of dedication of our gifts.

Prayer:

by Mr. Andes.

Leader:

Let us form our Friendship Circle, sing "Blest Be the Tie" and close with the Mizpah Benediction.

Stewardship Ideas

(General Council at Claremont, 1952, Seminar on Stewardship)

1. Stewardship is rooted and grounded in the Gospel and in the best tradition of the Church.

2. Stewardship is an essential part of the discipline of the Christian life.

3. Stewardship is the responsible expression of our gratitude to God for His goodness and grace made known to us in Jesus Christ.

4. Stewardship is a personal matter. It is best communicated by the contagious power of personal testimony and witness.

5. Stewardship in the local church deserves the continuous year-round concern of a responsible, representative and officially chosen board or committee.

6. Three especially fertile areas for Stewardship cultivation in the local church are:

a. Children and Youth

b. New Members

c. The Stewardship Visitation or Every Member Canvass

The Fate Of New Ideas

By Roy C. Helfenstein

New Ideas have always had to fight their way to acceptance, and thousands have paid with their lives for introducing a new idea to the world.

1. A world traveler introduced Tomatoes in this country as a thing of beauty rather than as an item of food — they were called love apples and for many years were considered to be poisonous.

2. The first bananas shipped to England could not find a buyer — and had to be thrown into the ocean.

3. When Coryare brought from Italy the first fork seen in London, people, who were still using their fingers at the table, ridiculed and booed the idea of such an unnecessary implement.

4. When spectacles were first introduced as an aid to sight, they were declared to be immoral, because they made things appear exaggerated.

5. When printed books were first introduced, they were regarded as a barbarous Teutonic innovation, and had "to be sold as manuscripts because of the prejudice against printing."

6. When bathtubs were first introduced in England, they were denounced as "extravagant and undemocratic."

Special taxes had to be paid for having a bathtub.

7. Windows in homes in England for many years were the basis of taxation — the more windows in a home, the higher the taxes to be paid.

8. The discoverer of illuminated gas died in ridicule because he believed in a lamp without wicks.

9. Daguerre was put into an asylum because he said he could transfer the likeness of human beings to a tin plate, — the Daguerreotype pictures so numerous a couple of generations ago.

10. When railroads first began to function, the inventor, Stephenson was branded as an impertinent grouch — dissatisfied with the speed and power of horses.
—Exhibition in Penna. 17 mile track.
—Old man seeing first engine said,
—"Never can start it: then when it started he gazed at it with amazement saying, "They never can stop it."

11. Airplanes were at first declared impossible and were called "Langley's Folly Flies." The papers described his airplane experiment as "the dream of an idiot."

12. The inventor of steamboats, passed away in poverty after spending all his money in vain attempts to convince the people of the practicability and safety of his invention.

13. Jesus was denounced by his enemies as an impostor and an enemy to truth because he taught that God could dwell in human hearts.

The first political cartoon in America was designed by Benjamin Franklin and published in his Pennsylvania Gazette on May 9, 1754. It was captioned "Join or Die" and was in support of a union of the colonies.

More Than Conqueror

Background Scripture: Romans 8.

Devotional Reading: Psalm 27:1-10.

Memory Selection: **In all these things we are more than conqueror through him that loved us.** Romans 8:37.

A RELIGION OF POWER

In the first chapter of the letter Paul wrote to the Christians in Rome, he said he was "not ashamed of the gospel of Christ, for it was the power of God unto salvation to every one that believed. . . ." That rang a bell with the Romans, for Rome was a synonym for power, military power. Rome stood for power, Rome depended on power, Rome boasted of power. But with all its power, Rome was unable to do some things that desperately needed to be done — to give men an assurance of divine forgiveness, to heal a broken heart, to sustain men in time of trouble or temptation, to give victory within, to regenerate the human heart, to give an assurance of salvation, to assure of eternal life. But Paul knew there were other kinds of power than military or material or money power. There was the power of God, the power of the living Christ, the power of the Holy Spirit. And for Paul this was the essence of Christianity and the good news. Christianity was not a farce or a form, but a force. It was a dynamic power.

We need this emphasis in our modern world. Not only because power is a magic word, but because for many people Christianity is simply a form, a creed, a certain routine way of doing things. Christianity is essentially a source of power. Through faith and obedience men can lay hold on this power that makes them more than conquerors in both the commonplace and the crises of life. Religion is meant to give wings to life, not to be a weight on life. It is a power to be used, a force to be laid hold on which enables a man to do what he ought to do, and to bear what he must bear. This is what Paul is saying in his letter to his Roman friends and to Christians of all time.

POWER TO HELP IN PRAYER

"Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings (the RSV puts it "with sighs too deep for words") that cannot be uttered." Here is an encouraging word. How few of us know how to pray as we ought! Even for ourselves! But here is the assurance that beyond and beneath and above our feeble and ofttimes foolish prayers, the Holy Spirit interprets them and aids and abets them, and knowing our deepest yearnings and desires and needs, makes intercession for us according to the will of God.

POWER TO MAKE THINGS WORK TOGETHER FOR GOOD

"And we know that all things work together for good to them that love God, to them that are called according to his purpose." Again the RSV makes these words a little clearer: "We know that in everything God works for good with those who love him, who are called according to his purpose." Put either way, it is a hard saying, a difficult verse for any man with an inquisitive mind. A thousand questions leap to the mind when it is uttered. What do you mean by all things working together for good? How about the death of an innocent child? Or a saint of God suffering and dying with cancer? Or a mother dying and leaving a brood of children uncared for? Or a thousand such things? How do these things work together for good, or how does God in such things work for good with those who love him?

A detailed answer to these questions would take up too much space and would carry us far afield. Only a general answer can be given here. What is asserted is that when a man lays hold on the power of God as we have it in Christ, then evil has lost its power to defeat, or even to hurt us. When we believe, and when we live to carry out God's purposes, we outwit defeat and evil and begin to live victoriously. It should be noted that this assurance comes to those who love God, to those who are committed to his purpose.

SUNDAY SCHOOL LESSON

December 9, 1956

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

POWER TO KEEP US

"Who shall separate us from the love of Christ?" The man answers his own question. And he draws up an imposing list of things that might be thought of as having the power to separate us from the Savior's love. Tribulation, distress, persecution, famine, nakedness, peril, even the sword! Read this list again. Think of how people might well think that God had forgotten them and that Christ had forsaken them, when they face these sinister evils. Paul quotes a passage that reflects man's bewilderment as he faces these things in a world under God. But "No" says he. He is fully persuaded — and these are the words of a man who has had it abundantly demonstrated — nothing can separate a man from the love of God which is in Christ Jesus. Nothing in this life, nothing present and nothing that can come, nothing in life and also nothing in death, can separate us from the love of God which is in Christ Jesus. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature (he was afraid he had left something out of the list so he puts this in) shall be able to separate us from the love of God which is in Christ Jesus."

Well that can mean a great deal in life if we really believe it. To be sure, it makes demands on our faith. We cannot depend on our fleeting or unstable emotions. We cannot look simply at the things which we can see. We cannot always explain what happens or what we experience. We have to believe where we cannot see, and trust when we cannot explain. But there are these words, written down in black and white for all to read. And there is a great multitude which no man can number who have taken them at their face value and have accepted them by faith and have found them true. In life's drabbest and darkest disturbing hours, they have been comforted and sustained by the assurance and by the experience that the living Christ was with them, that nothing in this life or in the life to come could separate them from his great love.

FROM EASTERN VIRGINIA

REPORT ON EVANGELISM

Your conference chairman met with the chairmen of the other conferences in two sessions led by Rev. Fred Register in our preparation for the Workshops on Evangelism and the Simultaneous Evangelistic Campaign held in the Southern Convention in March of this year.

Your conference committee held a luncheon and afternoon session in South Norfolk in February to plan for the promotion of the Workshop in Evangelism held at Bethlehem and the Simultaneous Evangelistic Services in the churches of Eastern Virgniia. All members were present.

The churches of Eastern Virginia, the Ministers' Association of Eastern Virginia, and individual ministers were informed by letters, telephone calls, and personal interviews concerning our united effort in evangelism in the Southern Convention. Your committee appreciates the fine cooperation on the part of our ministers and churches.

Your committee sponsored and arranged for a Workshop in Evangelism held at Bethlehem (Nans.) in February. Dr. Aaron Meckel, of St. Petersburg, Florida, was a featured resource leader. Materials for the Lay Visitation Program to precede the evangelistic services, posters, and other evangelism literature were made available. The attendance on the part of ministers and church members was good.

Your committee sponsored a fellowship luncheon for the Eastern Virginia ministers and guest ministers from North Carolina on March 20 at Carl Parker's in South Norfolk. Forty ministers were present.

Thirty-five churches held evangelistic services during or near the week of March 18-25 this year. Over 14,000 represented the total number in attendance. Twenty-six of our Eastern Virginia churches reporting have made the following gains in membership from November 1955 to Easter 1956: 323 received on profession of faith and 341 on letter of transfer. This reflects good work done by our churches in the area of evangelism.

Your committee would urge the cooperation and attendance of all members possible at the Workshop to be held on February 12, 1957, with Dr. Robert Spike, Secretary of Evangelism for the Board of Home Missions, as resource leader. The place is to be announced.

Respectfully submitted:
Jack Akin
Melvin Dollar
O. D. Poythress
Morris Taylor
Clyde Fields, Chairman

ROSEMONT SCOUT HUT

The new scout hut of Troop 50, located behind the Rosemont Church Parsonage, was dedicated October 28, in a special service at the Church. It was named in honor of Mr. W. P. Nothnagel, Troop Scout Master, and is to be called the Nothnagel Center. The hut has a large assembly hall, three patrol rooms, and a lavatory. The Junior Deacons, of Rosemont, sponsored the building of the hut, assisted in funds by the Church and Scouts.

During the Dedication Service, Mr. Nothnabel, having served faithfully and untiringly for many years in Scout work, was presented a silver desk set by the chairman of the Official Board, Mr. T. F. Liverman, Jr. Mrs. Nothnagel, because of her unselfish interests, was presented a container of flowers and a corsage.

The Troop was presented with a 100% banner from Boy's Life; an award for having 40% of troop class first to be presented in Seaboard District. Mr. R. M. Barbernitz, Field Executive for Tidewater Council presented these awards. Mr. H. V. Pace, Scout Executive of Tidewater Council was also present and talked to the group. There were approximately 150 people present and they were served refreshments afterwards in the social hall of the church.

DEDICATION OF EDUCATION BUILDING AT HOPEWELL, VIRGINIA

Freshmen Have Banquet At Elon

L. E. Smith, President

Elon has an unusually large freshman class this year, 330 in number. Many other students have transferred to Elon but are in upper classes.

At the beginning of the current year, the faculty inaugurated a new and longer term of orientation to acquaint the students with the college, its purpose and program. Dean Sylvia Harbert is teaching a weekly class for all freshman that will continue through the quarter. She suggested a banquet for the freshman as part of the cultural instruction and good fellowship which all desire.

The beautiful banquet room of the McEwen Memorial Dining Hall was just right for such a meeting. The freshmen prepared the tables, arranged the chairs, decorated the room, and planned for the serving of the banquet. It was a beautiful scene and a lovely occasion. It was a real inspiration to greet the three hundred freshmen who were present and to share with them this happy occasion.

The writer served as toastmaster, and talks were made by Miss Hazel Walker, Registrar, and Dean A. L. Hook. Miss Tommie Boland, a Freshman, sang to the accompaniment of Professor McCants. Mrs. Smith, Mrs. Hook, and professors Hackney and Graves were introduced. This new venture proved to be a delightful experience for all who attended.

APPORTIONMENT GIVING

The Convention plan to have Elon College share in the apportionment giving by our churches has proven to be a very wise one. At the beginning the amount contributed through this method was very small. Financial requirements for the college were likewise small. Contributions have increased through the years, for which we are very grateful. Costs for operating the college have increased much more rapidly, however. Funds for the college from this source, I fear, have not increased in proportion to the increased giving of the churches or the needs of the college. We are pleased that the gifts this year have been slightly greater than those for 1955. To date we have received from the Convention Office a total of $28,151.80. This does not include any contributions made the latter part of November or in December 1955. The amount for 1956 will be increased by any contributions made by our churches on or before January 1, 1957. This offers a splendid opportunity for those churches that have not paid their Conference Apportionments in full to do so. The apportionment for the college is still $6,848.20 short of the amount apportioned by the Convention through the Conferences to the churches.

Previously Reported	**$27,362.38**
Eastern North Carolina Conference:	
Amelia	43.00
Antioch	33.00
Christian Chapel	17.00
Plymouth	68.00
Eastern Virginia Conference:	
Rosemont (Norfolk)	96.00
North Carolina and Virginia Conference:	
Burlington, First	493.42
Western North Carolina Conference:	
New Center	17.00
Providence Chapel	12.00
Virginia Valley Conference:	
Winchester	10.00
TOTAL:	**$ 789.42**
GRAND TOTAL:	**$28,151.80**

CHAPLAIN CLOMA HOFFMAN of West Point Military Academy, who was the chaplain for the General Council sessions at Omaha, will be the speaker for RELIGIOUS EMPHASIS WEEK at Elon College December 2-7. He will preach December 2 at the 11:00 service, each morning to the college students at 10:00 and each evening at 8:00. The public is cordially invited to attend these services.

COMMUNITY THANKSGIVING SERVICE was held at the Parish House, Elon College, for St. Mark's Evangelical and Reformed Church, First Baptist Church of Elon College, Trinity Presbyterian Church, Shallow Ford and Elon College Community Church. Rev. R. M. Petersen, minister of Shallow Ford Christian Church was the speaker.

GOOD FELLOWSHIP AT ATLANTIC CITY

Mrs. F. C. Lester

Four representatives of each the Women's Guild and the Churchmen's Brotherhood of the E. & R. Church and of the Laymen's Fellowship and Women's Fellowship of our Church met at Atlantic City November 12-14 to get acquainted with each other and to begin planning for cooperative work. Miss Florence Partridge, Rev. Kenneth Kohler, Rev. Lillian Gregory, and Walter Graham, executives responsible for each of the organizations, had planned the meeting, and done a good job of it. One of the highlights was the series of Bible meditations on the Book of Job.

The history and organization of each of the four groups was outlined. Discussions centered on areas for future cooperation, and plans for this united work. Young adults came in for consideration, as did the Pilgrim Fellowship. It is hoped that the lay groups of the church will walk "far down the future's broadening way" in a new pattern of mutual helpfulness and understanding.

During the three days in Atlantic City, when this group worshipped, ate, and talked together, there were many evidences of the delightful fellowship which will be possible in the United Church of Christ.

Friends of DR. G. O. LANKFORD will regret to know that he has been a patient at Alamance County Hospital, Burlington. Best wishes to this veteran minister.

HANDEL'S MESSIAH will be presented by the Elon College Choir in Whitley Auditorium at 8:30 p.m. on December 2. The public is cordially invited to attend this annual presentation, which is the choir's Christmas gift to the community.

The science of medicine, better standards of living and more favorable working conditions have worked many wonders for the human race. The expectancy of life in Rome was only 25 years. It was 40 in the United States in 1850. By 1900 the expectancy of life had increased to 47; in 1930 it was 60, and now is 64. If the same rate of physical gain is made during the next 35 years, the average age will be 78.

How Elon Looked To A Student Of Fifty Years Ago

BY PROF. J. W. BARNEY

I got my first view of Elon College early one April morning in 1906 after an all-night ride from Washington in a dusty passenger coach.

I had previously, by correspondence, engaged a room in the home of Prof. J. J. Lincoln, principal of the Preparatory Department of the College. Prof. Lincoln and his son, Jennings, a youth of fourteen, met me at the train. After our introduction Professor Lincoln turned to his son and said: "Jennings, carry Mr. Barney to his room."

I was about to say: "That will not be necessary; I can walk," when Jennings said, "This way, Mr. Barney" and started off. And I got my first introduction to the use of the verb "carry" meaning "to accompany."

After I had left my luggage at the Lincoln residence, I was directed to "Uncle Nat" Boone's house, where I engaged board for seven dollars a month, and mighty good board it was.

Here I had my first introduction to Southern biscuits. After lunch I remarked to one of my fellow boarders that in Pennsylvaina we ate loaf bread and my mother baked only once a week. He came back with the question as to whether she followed the same plan in the preparation of the other food—that, cooked only once a week.

My next step was to arrange for some college classes. In the President's office I met Dr. Moffitt, a small man with a rather pointed chin and a brisk business-like manner. In the process of getting registered I met the other six members of the faculty: J. U. Newman, W. C. Wicker, P. J. Kernodle, W. P. Lawrence, W. A. Harper, and Robert Ramey, all of whom I was to know later as excellent and inspiring teachers.

As to buildings, I quote the following excerpt from the College Catalogue for 1905-06:

"The main building is intended for college purposes, lecture rooms, society halls, laboratories, museum, library, reading room, etc. It is a substantial brick structure, 129 feet long, 57 feet wide, three stories high, with an octagonal front 25 feet in diameter, and an observatory on top.

"A three story brick building of twenty-five well ventilated and comfortable rooms, used as a dormitory for young ladies, stands on the east of the College building." This is East Dormitory today.

That was Elon of 1906.

The catalogue might have added that a large room on the second floor of the main building served as auditorium, chapel, and church. Here on Sundays the students were privileged to hear inspiring messages from such pulpit masters as Rev. P. H. Fleming and Dr. J. O. Atkinson.

One of the most active and valuable features of the school was its literary societies—two for men and one for women. The Clio and the Philologian societies were for the men and the Psiphelian for the women. Each of these had a large, attractive and well equipped room in the main building and each provided for its members valuable training in public speaking, debate and parliamentary law. Members were fined for unexcused absences from regular meetings or for failure to perform any task assigned.

Society spirit and pride were strong and new students were vigorously "rushed" and solicited by the "old" members. The same rivalry served to stimulate academic achievement by the desire of each society to surpass the other in scholarship and in leadership in other collegiate activities.

The high spot of the year was the annual Philologian-Clio debate. Here chosen representatives from the two societies would debate some question of current interest and importance. The judges would be prominent persons from outside the college town, lawyers, doctors, business men, etc. I feel sure many Elon graduates who today are prominent in business, state or church look back upon their training in the society as a valuable factor in their success.

The segregation of the sexes was quite rigidly enforced. In the classrooms the girls were seated on one side of the room and the boys on the other. And no mingling in the corridors was permitted. At the end of a class period the girls passed, on the first bell, to their next class room; on the next bell, after the corridors were cleared, the boys passed. And woe to the boys and girls who were caught engaging in conversation in the corridors or on the college walks. They were summoned to the dean's office, lectured, and given a stern warning to avoid such offense in the future.

Now as to the number of students fifty years ago. The college catalogue for 1905-06 shows an enrollment of 21 freshmen, 14 sophomore, 8 juniors, and 13 seniors — a total of 56 in the four classes. To this may be added 65 in the Academic (Preparatory) Department-making a grand total of 121 students.

The enrollment for 1956, according to the registrar's office is 1354 students, a gain of 1100 per cent over 1906. Let's go, Elon!

—Elon Alumni News

BE GLAD

"Be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; be satisfied with your possessions but not contented with yourself until you have made the best of them; despise nothing in the world except falsehood and meanness, and fear nothing except cowardice; be governed by your admirations rather than your disgusts; covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; think seldom of your enemies, often of your friends."

This reminds us of the framed poem, written by Mr. Anonymous, and hanging on the wall of a friend's office in a distant city.

We wrote it down and have looked at it often. Here's what it says:

Wouldn't this old world be better,
If the folks we met would say:
I know something good about you,
And then treat us just that way!
Wouldn't it be fine and dandy,
If each hand-clasp warm and true
Carried with it this assurance—
I know something good about you!
Wouldn't things here be more pleasant,
If the good that's in us all
Were the only things about us
That folks bothered to recall!
Wouldn't life be much more happy,
If we'd praise the good we see!
For there's a lot of goodness
In the worst of you and me.
Wouldn't it be nice to practice
This fine way of thinking, too;
You know something good about me,
I know something good about you.

And, we might add, the man who has this thought hanging on his office wall has practiced its meaning for many years. And what a successful man he is — in so many ways!

—Burlington Times-News

Gifts To The Home For Children at Elon Gives These People A Home

Golden Anniversary

Fifty years ago when the late Rev. James Foster moved his wife and two little children into the new building which was to become the nucleus for an Orphanage of the Southern Convention, he could hardly have dreamed what that institution would be today. That one building into which they moved and used one large room for their family has become three buildings for children, and the superintendent has a beautiful home of his own (seen in the center of the picture above). The few acres owned then have become a big, productive farm. The one child in the care of the Orphanage has increased to 75 in the Church Home for Children.

Mrs. Foster, who fifty years ago cared for her two children and the other children as they came to make their home in the Orphanage, is still giving her benign influence to the Elon College community, her daughter Mary Lee lives with her mother and is a teacher, and the baby, James, who was only a few months old when they moved to the Orphanage now works in the Elon Post Office.

Superintendent John G. Truitt, one of our leading ministers, is trying with great enthusiasm and intelligence to make this Church Home For Children all that the name signifies. He tells us that an extra large offering is needed at this Golden Anniversary Thanksgiving time. He is trying with might and main to pay off all debts, keep the place in good condition, and give the children the care they so richly deserve.

THE CHRISTIAN SUN has supported the institution since its conception, and now it would like to express the sincere hope that when the year ends the goal will have been reached, and the Golden Anniversary will be not only a golden memory for the home we have so long called our Orphanage, but also that the churches will rejoice in a mission accomplished.

REPORT FOR NOVEMBER 19, 1956

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$3,154.49
Eastern North Carolina Conference			
Amelia	$39.00		
Antioch	30.00		
Christian Chapel	14.00		
Pleasant Union	50.00		
Plymouth	45.00	$178.00	
Eastern Virginia Conference			
Bethlehem (Nans), S.S.	51.09		
Rosemont	77.35	128.44	
Western North Carolina Conference			
New Center	30.00		
Providence Chapel	7.00	37.00	
Virginia Valley Conference			
Bethel, S.S.	2.00		
Winchester, S.S.	10.00	12.00	
Total			$ 355.44
Grand Total			$3,509.93

SPECIAL OFFERINGS

Amount brought forward		$4,543.33
Lawrence Smith, Winston-Salem, N. C. — Golden Anniversary Gift	$ 10.00	
Miss Gertrude Dreger, Two Rivers, Wis. — Golden Anniversary Gift	5.00	
Philathea Class, Suffolk Christian Church	5.00	
Lawrence S. Holt Trust Fund	150.00	
Happy Home Cong. Christian Church—Golden Anniversary Gift	33.22	
In Memory of Ralph K. Lasley	5.00	
In Memory of Ralph Kerr Lasley	5.00	
In Memory of Miss Lillian Waikart	10.00	
In Memory of J. A. Kimball	15.00	
In Memory of Mrs. J. M. Judd	10.00	
Thanksgiving Offerings:		
Kallam's Grove Sunday School	36.00	
Burlington Rotary Club	260.00	
R. O. Strange, Vernon Hill, Va.	35.00	
Miss Louise E. Wells, Takoma, Wash.	100.00	
Johnson's Grove Church, E. Va. Cong.	25.00	
Mrs. George B. Vick, Sr. & Miss Marcia H. Vick, Courtland, Va.	5.00	
P. K. Holt, Burlington, N. C.	200.00	
Rev. Ernest F. Brickhouse, Norfolk, Va.	25.00	

BOOK REVIEW

The Living Of These Days

The title of Dr. Harry Emerson Fosdick's most recent book — one of the most interesting autobiographies available. Published by Harper and Brothers, New York. 319 pp. $4.00. (May be ordered from Pilgrim Press.)

Reviewed by Dr. Roy C. Helfenstein

Here is a book which possesses every merit that characterizes "a real masterpiece" from the heart and pen of likely the greatest preacher in the English speaking world in the past fifty years.

The story of Fosdick's home life as boy and a youth reads like a thrilling romance. The story of his student life and of his years of service as pastor, professor, author and lecturer is a most forceful witness to Christian faith. The story of his effort as a college student to reconcile the claims of Fundamentalism with the findings of reason and common sense offers indeed a touching picture and a revelation which has much in common with the experience shared by every open-minded, sincere seeker after truth.

The story of Dr. Fosdick's call to the Christian ministry and of his preparation for his life-work, presents one of the richest human experiences ever shared with one's fellow-men. With absolute confidence he leads his readers into "the sanctum sanctorum" of his personal living.

The entire book of 319 pages portraying the aspirations, the defeats and the victories of one of America's and one of the Church's noblest sons conveys the strongest arguments for the validity and efficacy of the Christian faith.

This is a book that every minister, both liberal and conservative, should read without delay because of its superbly rich contribution to the religious literature of the life of our day by one of the greatest scholars, one of the most sincere Christian leaders, one of the noblest characters in Christian history.

"SOUL-WINNING SERMONS"

In this 100th Anniversary Year of the birth of the great evangelist, R. A. Torrey, the Fleming H. Revell Company published on November 5 the first volume of the sermons he used most frequently in his campaigns. Entitled SOUL-WINNING SERMONS ($2.50), this first volume contains thirteen inspiring messages.

The sermons appear in this new volume in the order in which they were preached. Each was prepared under a definite plan of producing definite and cumulative impressions from night to night.

These are the sermons which God has used in saving myriads of sinners all around the globe — in Japan, China, Australia, New Zealand, Tasmania, India, England, Scotland, Ireland, Germany, France, and throughout America. They offer lines of thought and methods of presentation for ministers and evangelists and a means of salvation to the unsaved.

R. A. Torrey received the Bachelor of Divinity degree from Yale, studied in Germany, and was associated with D. L. Moody and the Moody Bible Institute until he felt led to devote his energies entirely to evangelistic work. His great, world-wide revival tour with Charles M. Alexander is said to have changed the eternal destinies of nearly 60,000 souls.

By joining the 1956 CARE Food Crusade Americans can feed the hungry, share our farm abundance, make friends overseas. Every $1 puts your name and address on a 22-lb. package of U. S. surplus foods, so that the needy families CARE reaches will know you and our country are concerned with their welfare. Please care — Mail your dollars to the CARE Food Crusade, 660 First Ave., New York 16, N. Y.

(Continued from Page 14)

Mr. & Mrs. M. W. McPherson, Burlington, N. C.	25.00	
Mrs. R. C. Jarrett Hampton, Va.	5.00	
Mr. & Mrs. Horace W. Phillips, Hardeeville, S. C.	125.00	
Mr. & Mrs. J. Mark McAdams, Elon College, N. C.	10.00	
Children of the Cong. Christian Ch., Lincoln, Kans.	20.00	
A. V. Beck, Burlington, N. C.	10.00	
Mr. & Mrs. S. J. Hinsdale, Burlington, N. C.	25.00	
Mrs. Pauline J. Phillips Newman, Ga.	30.00	
C. Clarence Stamey, Fallston, N. C.	100.00	
Mrs. Dora Steele, Durham, N. C.	5.00	
Mrs. Swannie Purvis, Greensboro, N. C.	25.00	
C. M. Fields & Family, San Leandro, Calif.	5.00	
J. H. Webster, Pittsboro, N. C.	10.00	
Mrs. W. H. Ayscue Henderson, N. C.	25.00	
Doyle McFarland, Sanford, N. C	300.00	
Special Gifts	76.25	
Total		$1,730.47
Grand Total		$6,273.80
Total for the Week		$2,085.91
Total for the Year		$9,783.73

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................. as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED) (CITY) (DATE OF DEATH)

(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

The Congregational Christian Home For Children
(CHRISTIAN ORPHANAGE)
Elon College, North Carolina
JOHN G. TRUITT, SUPERINTENDENT

November 27, 1956

Dear Friends:

These are the two months – November and December – in which to contribute the "authorized special." This is an above-the-apportionment sum in the amount of $25,000.00 voted by the Southern Convention. For instance my own local church – the Elon College Community Church – is regularly apportioned for the Home for Children the sum of $418.00, if it wishes to contribute its share in full it would be $940.50.

Having paid the apportionment of $418.00, and having paid in through its members during the year $175.00, making a total of $593.00, their special Thanksgiving offering should be $347.50. This would be for the Elon Church $1.00 per member as a special Thanksgiving offering. I have faith to believe the Elon Church will do this. What about your church?

I have called on enough individuals since I came to our Home for Children to know that if I could call on each of the 10,000 families in our Southern Convention and ask them for a Thanksgiving offering as a special contribution I could get much more than the $25,000.00. I therefore believe that if the people knew the need and the privilege they would gladly give enough to maintain this Home in a proper, worthy and creditable manner. Creditable manner – a manner which would reflect credit on the Church and the Christ who said "Inasmuch as ye do it unto one of the least of these ye do it unto Me."

I cannot go to each family in the short season allowed for such, but you can help me do the "going". You are next door. Speak a good word for this Home to your fellow churchmember. Be generous yourself knowing the facts, and realizing how comparatively few of the others will learn them. This Home needs fullest cooperation now. Thank You!

John G. Truitt, Superintendent

The Christian Sun

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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Organ of the Southern Con-
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Editorial and Publication
fices at Asheboro, North
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Subscription office:
lon College, North Carolina.

VOLUME 108 DECEMBER 4, 1956 NUMBER 46

UNIVERSAL BIBLE SUNDAY

December 9, 1956

O Word of God Incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky,
We praise thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket,
Where gems of truth are stored;
It is the heav'n drawn picture
Of Christ, the living Word.

Wm. W. How, 1867

Here And There Among The Churches

DANIELEY SPEAKS TO WASHINGTON ASSOCIATION

The fall meeting of the Washington Association of Congregational Christian Churches was held in the First Congregational Christian Church of Washington, D. C., on Tuesday, November 13. Moderator Bernard Roberts of the Christ Church in Silver Springs, Maryland, presided. Committee reports, the revision of the constitution for the Association, and reports from Superintendent Joe Stine and Associate Superintendent Ellis Hemingway were on the afternoon program.

Among the items on the evening program was a message of greetings from the chairman of the Laymen's Fellowship of the Southern Convention, J. Earl Danieley. A worship service, including a meditation by the host pastor, Rev. Carl Heath Kopf, was the concluding feature of the session.

BRINKLEY SPEAKS AT NEWPORT NEWS

Laymen's Sunday was observed at the First Congregational Christian Church of Newport News on Sunday, October 21. H. D. Stalnaker presided over the service; W. H. Rankin led the responsive service; G. G. Givens offered the morning prayer; and Robert Whiley read the scripture lesson.

The address was delivered by the Honorable Parke C. Brinkley, Commissioner of Agriculture for the State of Virginia. Mr. Brinkley is an outstanding layman from the Liberty Spring church. Dr. Jesse Dollar, pastor of the church, reports that the service was a very fine one and that the speaker brought an excellent message.

HOLY NECK held open house for their new parsonage November 25. Picture of the ground-breaking was given in this paper in the early fall. Rev. R. T. Grissom is the fortunate pastor.

LOYALTY SUNDAY AT ASHEBORO is December 9 at which time pledges for the new year will be made at the morning service and absentees will be visited. Membership Sunday is December 23 when new members will be received. That evening there will be a Christmas program of music and pageant.

WINDSOR CHURCH HAS GOOD YEAR

Hattie E. Fitton

The Windsor (Virginia) Christian Church has just completed one of its most successful years, under the leadership of the pastor and his wife, Rev. and Mrs. W. A. Grissom. Thirty five members have been added to the church roll. Ours was one of the first churches in Eastern Virginia to accept its quota for Virginia Hall at Elon College. All of the women's organizations have united and formed the Women's Fellowship, which is divided into three circles. We feel that we have a wonderful missionary year ahead.

During the past year attendance at Sunday school has been unusually good. Vacation Bible School was held with more than a hundred pupils daily and thirty-five workers.

The Senior Youth Fellowship is well attended and is active in church work. Recently there has been organized a Junior Youth Fellowship.

During the summer air conditioning was installed in the sanctuary.

We are looking forward to the new year with great anticipation.

THANKSGIVING DAY SERVICE at Bayside with adult, youth and junior choirs singing and the minister, Rev. G. Julius Rice, speaking was a delightful experience for the house full of people who gathered there. This new church is one of those using the group plan for subscriptions to this paper.

REIDSVILLE CHURCH is waitir
anxiously for the coming of their ne
minister, Rev. Mack V. Welch. Th
editor enjoyed worshipping with tl
church November 25, and was muc
pleased with the efficiency of tl
ushers wearing carnations, the lea
ing of worship by Deacon Garriso
the fine music by organist and choi
the attentive audience of 175, and tl
many courtesies to the visiting mini
ter and his family.

DR. J. C. WILKINS of Haw Rive
North Carolina, has served his churc
and community faithfully for man
long years. On November 4 our Ha
River church joined with the con
munity in presenting the good Doct
and his wife a "friendship tree" wit
a hundred green (dollar) leaves. Th
fine token of esteem and appreciatio
greatly pleased the doctor who wa
just out of the hospital.

AT WINSTON-SALEM the servic
on Thanksgiving Day in our churc
was unique in that the Episcopalian
and our people were together, and a
offering was taken for the Episcopa
Thompson Orphanage and another fo
the Home for Children at Elon. Th
service was at eight o'clock, in th
morning, and a snack breakfast wa
served afterwards. Rev. Huntingto
Williams has recently come to S
Andrews in Winston from St. Georg
church in New York. He preache
Rev. John Lackey is pastor of ou
church.

Volume 108 Number 46

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

An Informative Church Bulletin

The church bulletin of the First Congregational Christian Church, Portsmouth, Virginia contains a world of information. The minister, Rev. Russ Shaffer, is to be congratulated on its make-up.

The front of the bulletin contains a brief history of Congregational Christian Churches, including statistics concerning present membership of the denomination. The back page has the "Affirmation of Faith" which, it is noted, is not a test for membership in Congregational Christian churches, but a testimony as to what the members generally believe. The church directory contains not only local officials, but lists the Superintendent of the Southern Convention, noting that the church "is a part of the Eastern Virginia Conference, one of five Conferences forming the Southern Convention of the Congregational Christian Church." Regular meetings of the church are also listed on the back page.

The morning service of worship, of course, is found on the first inside page, with announcements on page three. For the week of November 18, these were included: Conference meeting of laymen that afternoon, with local laymen invited to meet at parsonage and proceed from there; Sunday evening meeting of PF, with leaders and topic, and promise of recreation and refreshments; Monday evening session of Board of Religious Education; Laymen's Fellowship dinner and program at Sunset Manor on Tuesday; also PF. planning session on Tuesday at parsonage; special Thanksgiving service at nine o'clock with Youth Choir and other young people participating; women to be responsible for Sunday evening service, November 25, with Mrs. Gene Jeanette in charge, Mrs. George W. Amos speaking, and Mrs. Doris Stowell as guest soloist — coffee hour after this Thank Offering service.

Also, the bulletin listed six "lost" members about which the minister needed information; the suggestion that all read Paul's letter to the Galatians in November; an announcement that a nursery was provided for small children during morning worship; and a welcome to visitors.

What a lot of important information on four pages!

SUPERINTENDENT SCOTT AT SANFORD

Supt. Scott was the guest speaker at our Sanford Church on Sunday, November 25, speaking on "Our Christian World Mission." This service was a part of the preparation for Loyalty Sunday at the Sanford Church, which was observed on Sunday, December 2. Dr. Will O'Neill, the minister, and his people are making plans for the successful observance of Loyalty Sunday, which will be the beginning of their solicitation for the support of the church and its world mission for 1956-57. The service on Sunday, November 25, was especially impressive because of the presence and participation in the service of two fine young men who are preparing for the Christian ministry — Rex Thomas, a student at Elon College, and Billy Joe Willett, a student at Piedmont College, Georgia. These are two fine and promising young men who will make a place of effectiveness in Christian service as they serve in the Christian ministry.

STEWARDSHIP INSTITUTE AT WINDSOR

The week of October 1-7 was an exciting and fruitful time for the Windsor Church. The Reverend Fred Register conducted a week of Stewardship teaching that greatly enriched the life of our church. Mr. Register spoke to the women of the church in the afternoons and to the men in the evenings. Attendance was good at both sessions. The church received a great challenge to re-think Christian Stewardship.

Sunday, October 7, was the highlight of the week. Mr. Register preached at the morning worship service. Following the service the Church experienced its greatest thrill when thirty-five laymen stood at the altar and accepted the challenge by the pastor, Rev. W. A. Grissom, to go in the name of Christ and do this important phase of the work of the church.

Following the morning service, the men had lunch together at the church, then went out in pairs to visit every member. In the evening the men returned with their wives for a sharing session. Not only did this sharing session reveal a successful financial campaign but also an enthusiasm and excitement for the church that will be felt for years to come. Today our Church is stronger because Mr. Register came to us.

Bethlehem

Bethlehem is a name churches like, and well they might for it has real meaning to Christians. In our five Conferences there are five Bethlehems, but two of them are in one Conference. Only Western North Carolina has failed to join in this naming of churches.

Bethlehem in the Shenandoah Valley of Virginia looks out across the busy highway and rolling farm lands to the Blue Ridge Mountains where the wonderful Endless Caverns charm the visitor with its large openings cut by underground waters, giant boulders, and fascinating stalactites and stalagmites formed by water seeping through the ceiling of caverns, and where winding walks lead one for a mile and one-half through a wonder-land of beauty.

Since 1850 this Bethlehem has been a beacon-light by the highway of life, and a reminder of that other Bethlehem in the little land of Palestine where the Baby Jesus was born on a winter's night nineteen and one-half centuries ago.

Membership in the church is not much more than one for each year of its age, but those who share in its program are vitally concerned. For two years they have had no minister, but they have neither disintegrated nor given up. Members have assumed responsibility, the organization is functioning normally, and one of the deacons is regularly supplying the pulpits of two neighboring churches.

Both the president and the secretary of their Conference are members of this church.

It was a real joy for the editor and his family to share with this good church their Sunday school and morning service on November 18. It will be an even greater joy for some good minister to live in the new parsonage, which the church hopes to build in the near future, and to serve these fine people.

THE EVANGELICAL AND REFORMED CHURCH of Raleigh was organized November 14, 1954, and now has a membership of 81 with an average attendance at their morning service of about 95 persons. The Rev. Harold Myers is the enthusiastic and efficient minister.

REV. JOHN DOLLAR of Lanett, Alabama, died Nov. 29 and was buried Dec. 2. Fuller account later.

The Bible Speaks

December 9 is World-Wide Bible Sunday. It is the time designated for church people to think again of the values contained in the book we call the **Bible**. The program is sponsored by the American Bible Society, which is an agency of the Protestant churches of America, and which was organized in 1816. During this 140 years the Society has circulated more than 475,000,000 copies of this sacred literature.

Thirteen years ago a "Spiritual Unknown Soldier" on Guadalcanal wrote his American mother asking that his parents join with him in daily reading the same chapters from the New Testament. When this was reported to the Bible Society office in Philadelphia, the idea was shared with others, and out of this simple request from a soldier son to his parents has grown the custom of world-wide reading of designated passages of Scripture between Thanksgiving and Christmas.

For this reading a topic is selected. This year it centers around the idea that the Bible speaks to us today. It is not a dead book of ancient history, customs, and ideas. It not only has in it eternal truth, but there is a certain life to the words that will stir the human mind and heart, and set a person on a new way of life. Two rather obvious reasons why the Bible speaks today as it has in other times are set forth by the Bible Society.

In the first place, man is the same today as he has always been. He is sinful; he is good. He has the capacity to do wrong or to do right. He dreams of purity and falls into degradation. He needs the forgiveness of sins and the power to live righteously. He boasts of his own prowess while suffering from loneliness within. This is the way people have always been. The Bible tells of redeeming love, of a comforting presence, of a transforming Power that is near to us today as it was in ancient times. And when a human being experiments with this message of the Book he finds that it is all true.

Secondly, the Bible speaks today because God is the same now as always. The one who led the Israelites out of Egyptian bondage under the tutelage of Moses in that far away time is surely to be found in the Sinai Peninsula today and both the Jews and Gentiles can hear his voice thundering above the tumult. Of course we may be too busy singing the praises of a golden calf to listen to the commands of God, but the commandments are available, and those who listen can hear the voice of the Infinite not only around the shores of the Mediterranean but in all of God's good earth. God is the same yesterday, today, and tomorrow. It is not difficult to see that "those who take the sword will perish by the sword" today just as surely as they did when Jesus told Simon Peter that simple lesson in the Garden of Gethsemane nineteen centuries ago. If anyone doubts it, let him ask Germany, and many others. All the nations might well listen, for the Bible speaks. God has not changed. He will not be mocked. "The soul that sinneth, shall die" whether it be an individual or a nation, whether it lived a thousand years ago, today, or a thousand years hence. The message comes from God, the living God, whose word does not return to him without accomplishing its mission.

Because the Bible speaks it is important for churches to give it a chance to be heard. That is the reason for preachers, Sunday school teachers, devotional services, study groups, distribution of reading lists, and th publication of the Book itself. It is the reason fo churches, publishing houses, missionaries. It explain private devotions, family Bible reading, the teaching o Bible in the public schools, giving of Testaments t soldiers and sailors and members of the air forc Because the Bible will speak to human needs if it get a chance, the church people continually work at th distribution of the Word of God as found in the Old an New Testaments of our Bible. Love it, cherish i learn it, give it.

Christmas Is Coming

Imagine, if you can, a world with no Christmas How bleak, barren, and joyless it would surely be!

There would be no Christmas cards, no annual greetings from separated friends, no "jingle bells" across th snow, no lighted candles and Christmas tree, no "Silen Night" or "Little Town of Bethlehem," no Santa Clau bringing gifts to children of all ages, no highlight of th Christian year, no pageants, parades or oratorios, n star for Wise Men to follow, no Babe in the manger fo shepherds and all other humble people to worship.

If there were no Christmas, there would be n Christ whose birthday we celebrate. Then there would be no Beatitudes, no Sermon on the Mount, no story of a Prodigal Son coming home to a loving Father, no Good Samaritan lifting the wounded and supplying his needs no assurance that through physical death one enters into life everlasting.

But there is a Christmas, and it will soon be with us again. Prepare for its coming, and be ready to welcome with an eager heart the revelation of the love of the Father who gave his beloved Son.

Those Constant Calls for Help

Readers of this or any other church paper may sometimes think that the purpose for publication is to ask for money for this, that and the other thing. Those who go to church irregularly sometimes get the same impression about the reason for church services.

Do not be deceived by what things may seem to be. The real truth is two-fold.

First, there is real human need in our world. Human beings, like those who read this paper, are homeless, hungry, cold, sick, friendless, hopeless. Some of them have lived for years on endless years in makeshift camps where there is no chance to earn or to live decently. They eat and wear whatever may be given them — often it is the food we cannot eat and the clothes we will not wear. The story of these helpless millions is too familiar to need retelling.

The other side of the story is that we need to respond to human needs with love and generosity. Christmas, Christian — these words mean giving. Without our gifts, how can we be Christian?

Yes, the calls are many, perhaps far more than any one of us can answer. Some will give to our Home for Children, some to our college, some to CARE, some to CROP, some to the Aged Ministers, and all of us sharing in whatever ways we may be able, and with a sincere desire that all needs shall be supplied, we will make it true that "those who sit in darkness have seen a great light."

Committee Meetings On Race Relations

The Southern Convention has a etween the Southern Convention nd the Convention of the outh. It is an exploratory comittee to see what can and should be one to bridge the barriers between he white and Negro conventions in he South.

The Southern Convention (white) ncludes North Carolina and Virginia. he Convention of the South (Negro) eaches from New York to Texas. ost of the Negro churches are in orth Carolina and Virginia, and were argely of the Christian Church felowship.

The committee met in Raleigh Noember 23 for its initial session, and rganized with Rev. George Alley of uffolk as chairman and Rev. F. C. ester of Asheboro as secretary. A ommittee to arrange a bibliography on the whole problem of race relations was appointed. Dr. L. E. Smith of Elon and Rev. James H. Lightbourne, Jr., of Holland are to do this work. A committee to tabulate facts concerning the Convention of the South is composed of the secretary and Rev. Clay Farrell. After these studies are made, the committee will meet again for further discussion.

That afternoon and evening a group composed of representatives of our Council for Social Action and the corresponding body from the Evangelical and Reformed Church, individuals from the Southern Convention, and some leaders of the Convention of the South met for mutual consultation on what can be done to maintain friendly relations between the races in this period of adjustment following the Supreme Court decisions on desegregation. Neither the white nor the colored people represented officially their conventions.

It is believed that there are many who need help, and want it, in trying to find solutions to interracial relations. Two persons have been appointed to work as consultants in race relations in North Carolina and Virginia. This has been made possible by a grant from the Ford Foundation, and is not paid out of regular church income.

Miss Dorothy Estelle Hampton of Winston-Salem will begin work the first of January. Mrs. P. S. Puryear of Petersburg, Virginia is already at work. Both persons are highly qualified by education and previous experience to be very helpful to individuals or groups who may seek their guidance.

Leaders of our Church are keenly aware of the difficulties through which our people are going, both white and Negro. We need to maintain a Christian spirit, and to search for the best ways to live in the same communities. This is the homeland of Congregational Christians both white and Negro. There has been friendly understanding, although not much passing from one group to the other, and it is hoped that friendships can be maintained in all the groups concerned.

Southern Convention Historical Society

The Historical Society of the Southrn Convention was authorized by the onvention last May, and it is trying o find its way to usefulness among he various phases of church activiies.

ITS PURPOSE

First, there must be a place to tore and make available the history f our churches. The place selected s a large corner room on the second loor of the Carlton Library building t Elon College. The room has been repared beautifully, and cabinets, helves, etc. are being installed.

Second, historic information must e collected, catalogued, and placed n shelves or stored in cabinets so hose who wish to know our history ay find it. Annuals of the Southern onvention are on file, copies of THE HRISTIAN SUN going back to the 850's are on file (with the exception f many issues which we do not have), umerous books, and pamphlets, by ur people and telling of our activities re already in the Church History oom. Many volumes of THE ERALD OF GOSPEL LIBERTY nd other of our publications are on ur shelves. Many other valuable artiles are in our keeping.

The third purpose of the Society is o enlist the interest of our people in reserving the history of our churches. The list of members to date indicates that there is considerable interest already. It is the hope of the Society that every church will share in this interest and in the work.

MEMBERSHIPS TO DATE

At this writing, November 28, 124 people have paid their initial fee of five dollars each, and are therefore Charter Members of this new Society. They have received a very valuable book as a gift.

Five of the twenty churches in our Valley of Virginia Conference have members enrolled, a total of fifteen memberships. Twenty-three of the forty-four Eastern Virginia churches have members enrolled, a total of forty-two memberships. In Western North Carolina nine of the thirty-eight churches have nine memberships. The forty-seven churches in Eastern North Carolina have sixteen memberships in seven churches. In the forty-nine churches in the North Carolina and Virginia Conference twenty-three are represented with thirty-seven memberships.

This is a wonderful start on an important adventure. We are eager to have every church represented, and we are sure that the sixty-one of the 200 churches are just leaders who are pointing the way for others to follow. When the list of Charter Members is properly inscribed and placed in the History Room for future generations to read, EVERY church should be represented. Please, give this matter the needed consideration, and be sure that your church is represented in this Charter Membership, which will end with this year.

AN IMPORTANT GIFT BOOK

To each Charter Member is being given a copy of **Lives of Christian Ministers** by the late Professor P. J. Kernodle, father of John T. Kernodle, printer of this paper for the past thirty-four years.

This book contains a brief account of 216 Christian Church ministers. It also has the picture of thirty-four of these ministers. It is the broadest and most authentic account of ministers of our church in this area. It was printed in 1909, and we have nothing comparable since that date. To those interested in the early workers of our denomination this book is well worth the five dollars which you pay for membership in the Historical Society through 1957.

Membership fees should be sent to the Convention Office at Elon College, North Carolina.

LET'S MAKE HISTORY BY PRESERVING HISTORY.

YOUNG PEOPLE'S DIRECTORY

SOUTHERN CONVENTION

President — Alice Faye Gordon, 218 Grace St., Suffolk, Va.
Vice-President — Margaret Walker, 2493 Chapel Hill Rd., Durham, N. C.
Secretary — Martha Brittle, R.F.D. 3, Suffolk, Va.
Treasurer — Billy G. Johnson, N. C. State College, Raleigh, N. C.
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Chairman, Action Commission — A. C. Penny, R.F.D. 2, Clayton, N. C.
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Rev. R. E. Newton ,R.F.D. 1. Luray, Va.
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Mrs. W. B. Williams, 1253 - 24th St., Newport News, Va.

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Chairman, Action Commission — Melinda Powell, Fuquay Springs, N. C.
Counselor, Action Commission — Mr .Victor Capps, R.F.D. 1, Varina, N. C.
Chairman, Fellowship Commission — Winnie Watson, 307 McIver St., Sanford, N. C .
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NORTH CAROLINA & VIRGINIA

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Vice President — Frank Rich, Box 658, Burlington, N. C.
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Chairman, Action Commission — Linwood Rudd, 1718 Piedmont Way, Burlington, N. C.
Chairman, Fellowship Commission—Jo McAdams, Box 365, Elon College, N. C.
Advisors — Mrs. D. W. Shepherd, Virgilina, Va.
Miss Ruth Williams, R.F.D. 1, Haw River, N. C.

Eastern Virginia P. F. Held Plannin Conferenc

Mrs. Jack Akin

A planning conference of the Ea
ern Virginia Pilgrim Fellowship w
held in the Suffolk Christian Chur
Sunday afternoon, November 18, fr
two to four o'clock. Tom Murphy, t
newly elected president, presided. I
votionals were led by Brenda Harr
Faith chairman. Nineteen P. F.s a
swered the roll call of churches w
the adviser and president of each lo
group introducing themselves. The
was a count of 80 from the vario
fellowships besides several ministe
the counselors for the Eastern V
ginia group — Mrs. W. B. Williar
Rev. James H. Lightbourne, Jr.; M
R. E. Brittle, Young People's Sup
intendent of the Southern Conventic
Mrs. Ray Gordon, president of t
Eeastern Virginia Women's Fello
ship; and Miss Faye Gordon, pre
dent of the Pilgrim Fellowship of t
Southern Convention.

During the business session t
apportionments for each Pilgrim F
lowship group were announced;
budget of $1,500.00 was accept
with $500.00 going to Foreign M
sions, $500.00 for Home Missions, a
$500.00 for other projects such
United Christian Youth Moveme
Christian Missionary Association, e

The following goals were set f
each P. F. group in Eastern Virgini

1. Have a well-planned worsh
service at each meeting.

2. Have some organized study
Pilgrim Fellowship on the local, sta
and national level.

3. Use the Mission Study books.

4. Use the Lenten Devotions f
Young People.

5. Make quarterly reports.

6. Make quarterly payments on a
portionments.

7. Pay apportionments in full.

8. Be represented at Eastern V
ginia Pilgrim Fellowship meetings a
summer camps.

9. Study the three Commission
Faith, Fellowship, Action.

10. Send one news item to TH
CHRISTIAN SUN each quarter.

11. Contribute to Friendly Servi
projects.

12. Have at least one membersh
in the C. M. A.

13. Emphasize the decision f
church vocations.

14. Observe youth week, having

ublic service with the entire church.

15. Invite one member of the Ex-cutive Board to visit with your P. F. roup during the year.

According to the reports sent to rs. Clyde Fields, young people's uperintendent for 1955-1956, there ere only two groups that achieved ll of these goals. They were Bethle-em (Nansemond) and Great Bridge.

A letter will be sent in December to ach Pilgrim Fellowship listing these oals, apportionments, and giving ther information. It was decided to old quarterly meetings. The dates re February 17, 1957, May 19, and ugust 18.

It was voted to pay the expenses f the president to the United Chris-ian Youth Conference in Richmond ovember 30 — December 2. Others rom this area are planning to attend his conference on Christian vo-ations.

The president was authorized to ppoint a Literature Committee to lan a packet for the coming year.

The meeting closed with a prayer y Rev. James H. Lightbourne, Jr.

How We Can Aid In Hungary

Earl H. Ballou

Note: This letter dated November 13 was directed to State Superintendents and is printed in full here so all may know what is being done and how we may help in this tragic hour. Rev. Mr. Ballou is executive secretary of The Congregational Christian Service Committee. Ed.

Numerous inquiries have been reaching us by 'phone, telegram and letter as to what can be done for Hungary. These inquiries have concerned both

(a) how we are sharing in the reception and placement of the 5,000 refugees whom the President wishes admitted to this country; and

(b) relief efforts in general.

To the first question, the answer is simply that things don't move that fast. Red tape, largely governmental, has to be unwound, arrangements of many kinds have to be made, before any victims of this tragedy can be received. But when procedures are defined and the road blocks removed or ways around them discovered, **We shall give every chance possible to everybody who wants to help . . . . .** (meanwhile during these last months of the Refugee Relief Act not a few refugees from other countries are arriving whom we had not expected would be cleared so rapidly or at all, and we would welcome quite a few offers of assistance in resettling people who come from a less immediately dramatic and tragic background but are really in need of help.)

As to relief in eastern Europe: we know that our own Edgar Chandler of the World Council staff got through to Hungary with a shipment of supplies and got back safely to Geneva; we know that Church World Service made available immediately a considerable shipment of drugs and medical supplies for which TWA and European airlines gave free transportation to Austria, and nearly 4,000 blankets; that it released its stocks of relief goods in Austria for distribution in Hungary through the International Committee of the Red Cross; and made an initial cash grant of $5,000.

Church World Service has already obligated itself to expenditures of close to $20,000 of unbudgetted funds, and this is undoubtedly only a beginning.

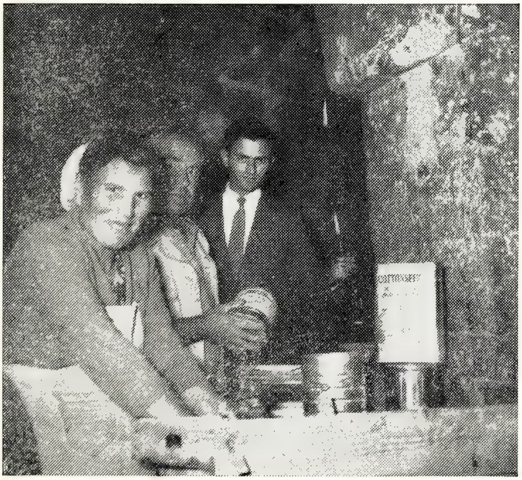
It further estimates, for example, that an additional million pounds of good used clothing will be needed this year for Hungary, for replacements of Austrian stocks, and for the increased demands of the Asia program.

At our Board meeting on November 26 I shall be much surprised if we do not make a grant of several thousand dollars towards what CWS is doing. This means that we shall be looking to our people and churches for this money. It will be part of our regular budget — one of the emergency needs for which we have to provide even when we have only faith on which to rely.

Hence the answer to a question you are undoubtedly meeting is this:

> "All contributions for Hungarian relief should be sent, plainly designated, either direct or through State Conference channels to the Service Committee, or its treasurer, (Harold B. Belcher, 14 Beacon Street, Boston 8, Massachusetts.)

They will help us meet our responsibility as Christians who live by God's grace in the free part of our suffering world.



Mr. Nicola Camberiello and his wife, together with Pastor Pasquale Perna, look over some of the relief food they have been given as gifts from the American people through the Christian Rural Overseas Program (CROP) of Church World Service. Pastor Perna, of a local church, is one of the supervisors for distribution of food-stuffs sent by Church World Service to the people of Sasso (rock city) at Matery, Italy. These ancient homes are entirely underground with the front wall constructed to close the caves. Mr. Camberiello, an Evangelical, in commenting on the living conditions here said: "We are having our purgatory now,"

Women's Activities At Newport News

The seven circles of the Women's Fellowship are all reorganized now and have started off the first month of the new church year with quite a bit of enthusiasm.

Circles 1 and 4 sponsored a very informative evening meeting on October 29 when they invited Mr. Lamar R. Stanley, former principal of our high school, to discuss the booklet "Our Rights as Human Beings." The 18 women present went away feeling they were much better prepared to attend the World Community Day Service on November 2 where they would hear Mrs. J. D. Deal of London Bridge speak on the same theme.

We were pleased with the number of our women who attended the World Community Day program; and delighted with the large amount of used clothing which they contributed for overseas relief.

Women's Fellowship Day, November 4, saw about forty of our Fellowship in attendance at our special service at 5:00 o'clock when they viewed the film, "Song of the Shining Mountain," and placed their Thank Offering boxes on the altar for the dedication service.

The next big event the Fellowship is looking forward to is scheduled for December 2 when Mrs. A. Lanson Granger, Jr. will present the home mission study theme, "Mission: U. S. A." The day's program will begin with a meeting of the executive board at four o'clock; to be followed with a short business session of the Fellowship at four-thirty. At five Mrs. Granger will begin the presentation, at six we will pause for high tea, and then have the final installment of the study at seven.

"THE CHURCH NEWS."

HELEN KENYON SPEAKS AT WARWICK

Mary H. Booth

"Opportunity Extraordinary" presented itself on November 14 when Miss Helen Kenyon, former Moderator of the General Council of Congregational Christian Churches of the United States, spoke to members of the Women's Fellowship of the Congregational Christian Church in Warwick at a Dutch Treat luncheon held at Vic Zodda's Restaurant.

Miss Keyon's talk was most informative and enjoyable. Ours is a new group made up of women with various backgrounds and coming from many sections of the country. To have Miss Kenyon give first-hand information about happenings in churches she had visited throughout the United States was especially interesting.

Learning the difference in the work handled by "The American Board" and that carried on by the "American Missionary Association" was new for some of us. Miss Kenyon also kindled an interest in "The Year Book of Congregational Christian Churches" and I think we will be wanting an extra copy or so of the new one.

ANTIOCH DEDICATES THANK OFFERING

Mrs. Johnsie Norwood

The Women's Fellowship of Antioch (R) church met on Friday evening, November 16, with Mrs. W. F. Norwood in Asheboro. The meeting was called to order by our president, Mrs. Norwood and our program was given by Mrs. Bobby Macon, with several members taking part.

We had an interesting Thank Offering dedication service and each member brought her gift box with the money going to a scholarship fund for Indian Americans. Our total amount was $19.42.

Mrs. J. C. Newell of Pleasant Ridge, our district superintendent, and Mrs. Walter Coppedge from Ramseur church visited us. They gave us some helpful hints for our society.

After our business session Mrs. Norwood served refreshments to the ten members and five visitors present. Everyone enjoyed the fine fellowship.

THANK OFFERING AT RAMSEUR

Mrs. Walter Coppedge

The Woman's Missionary Society of the Ramseur Congregational Christian Church held its Thanksgiving meeting at the home of Mrs. C. W. Craven with Miss Dorothy Craven and Mrs. Russell Craven as hostesses. Fifteen members and one visitor were present.

World Community Day Program was presented by Mrs. Ward Trogdon and Mrs. Russell Craven. The Thank Offering dedication was led by Mrs. C. E. Browne, with the offering to used for Scholarships for Indi Americans. Mrs. J. C. Newell, supe intendent of the Asheboro Distric was our guest and spoke briefly.

Plans were made to bring th Friendly Service gifts for the El Orphanage (our quota consists towels and pencils) to our Decemb meeting.

WOMEN'S FELLOWSHIP
Mrs. J. H. Booth, Jr., Editor
143 Winchester Drive
Hampton, Va.

Friendly Service Need

A recent bulletin sent out by Ma jory Martin, National Friendly Se vice Secretary, listed a number special needs. Among them were th following:

Emergency Need at Delmo Thrif Shops for good used clothing. Wor clothing, shoes, etc. ARE VER MUCH NEEDED. Old white shirt for cotton picking, and better ones fo Sunday were also mentioned. Shoe for both men and women should b wide and large.

Sisal Fibre Products. One way w can help our friends in India is b ordering the Sisal Fibre products. B so doing we make it possible for wom en to have work which enables the to support their families. Informatio about ordering the Sisal Bags may b received by writing to the Nationa Friendly Service Office — 287 Fourt Avenue, New York 10, N. Y.

Need For Money. Dr. Raymond A Dudley, the American Board Secre tary in charge of our work in Indi has just written of a new need. Thi is an Emergency Appeal which som groups of women or church schoo classes may want to answer. The re quest is for $60.00 to buy a WHEE CHAIR for an invalid young girl i the Christian Hospital at Madura "Hepzibah is a cripple due to T. B and chronic arthritis. She came, Hindu, and last year accepted Chris tianity — is radiantly happy. We be lieve a wheel chair would solve he problem so she could accept a per manent position as a needle wor teacher." Money gifts should be sen to your Women's conference treasure with instructions that it is to be use for the purchase of a wheel chair fo the crippled girl in Christian Hospita at Madura, as suggested by Dr. Dudley, and is a Friendly Service Gift.

The Riggs Write From India

Dear Friends of the Southern
Convention,

We are now in the midst of the rainy season. For us and our work this means mired roads and difficult communications. Fewer patients can get in to the hospital, and attendance at the leprosy clinics has dropped off. That should have left more time for relaxation and language study, but I seem to use up all the time I save in my smaller clinics in the greater difficulty in reaching them. The other day I walked ten miles, half of it bare-footed, because the bullock cart I was depending on was too slow! Also for two weeks Dr. Martin didn't get here, his jeep having finally been licked by the bottomless mud holes, so I had the load of his clinic work on top of my own. For that reason I had to send my assistant to one of my leprosy clinics alone one day, and therefore missed the adventure of crossing a river — usually a desolate stretch of dry sand — in which he reported water up to his neck!

More important than muddy roads to the people in all the villages around us is the fact that this rainy season is the growing season for their crops. And a good growing season it is turning out to be too, with rainfall over Madras State as a whole 47% above normal. The amount and distribution of water around here is "just right," in contrast to the floods of last year. An unexpected complication has arisen, however. Because of the wholesale redistribution of topsoil from last year's flood, the fields are full of weeds this year, and the load of weeding and cultivating is twice as great as usual. This work, of course, is mostly done by the women and children. And the demand for their labor has grown so urgent that their wages have now gone up — from six annas to eight (eight cents to ten and a half) per day. That means that all other labor costs will also increase by a third, including the cost of constructing our doctor's house, student hostel, and maternity ward. (Progress on the first two is at a standstill because of the wet weather, and the last has still not received approval from the Government.)

With the cool wet breezes and the lush landscape and good crop prospects, everybody's morale is high. But this also begins the season, just before harvest, when for the poorer people the old food supply runs out too soon, just when their bodies require more nutrition for the demands of the heavy field work. So the weakest of them begin to swell up with hunger edema, which is made worse because they are too weak to work and therefor deprived even more of food which must be saved for their relatives who are still able to go to the fields and earn. Of course we see starvation all year around, but it always reaches its peak during early winter season, just when an outsider would expect to see the least.

Last Wednesday was Nehru's birthday, which is celebrated in India as Childrens' Day, and this whole week as Childrens' Emphasis Week. Goodness knows, children and their welfare surely need emphasizing in this country! But the rewards for doing so are great. The people really love their children, despite their old traditions, and respond when attention is given to them. It seems to me I can see an ever-increasing proportion of babies and children being brought to the clinic, for treatment of their ailments, which used to be simply ignored in the past. The biggest opportunity I see for new work is to start a series of infant-feeding stations in the outcaste sections of the nearby villages, where I can give out Multipurpose Food and shark liver oil free regularly, as well as treating their skin sores and diarrheas at cost, in a concerted drive to raise the health level of a whole community of children at once.

Best regards,
Ed Riggs

* * *

Dear Friends,

With the rains and colder weather the children have finally broken out with mild feverish colds. We have had almost no illness since last April except for Martha's and Ed's dengue. The colds are bothersome, but we have so much fewer of them here than in the U. S. On that count — and several others! — I highly approve of country life. Louis had an undiagnosed fever which lasted a long time but cleared up very rapidly when Ed finally decided to try chlermycetin. From a mother's point of view it seemed to take him a long time to make up his mind!

The other big event is that Louis has really begun his second-grade course. So far he is taking the material easily, but the teaching manual says that the first lessons are review and easy material so that the student feels secure before he plunges into the harder work. Also the lessons emphasize arithmetic and composition, both of which he likes.

Joy has officially started in on first grade. I promised myself to keep her going slowly for she is still six months younger than the recommended age. It is difficult to keep the younger children out of a home "school-room." Joy plunged into her first work very eagerly for about the first three weeks, and then began refusing to come into school when I called. I finally discovered what was causing the trouble. She wanted to do just what Louis was doing. Now I begin her class by five minutes worth of second grade books and then gradually slide her into her own work.

Martha, too, wants to join in. Most of the time I have to push the door closed and lock her out of the class room. Whenever possible, tho', I include her in coloring and handwork time, because it gives her morale such a lift.

Both school and language study keep me very close to home, so I welcome my tree-side clinics and leprosy work with Ed, and also the school visits in the villages. I usually take my camera and when things are not busy I take pictures.

We have been enjoying the scrapbooks that were sent by a Santa Barbara Church. We have just passed them on to a second school to use.

Sincerely,
Fran Riggs

N. C. LIFE MEMBERSHIPS AND MEMORIALS

Mrs. Will B. O'Neill

For the previous year, 1954-1955, there were 68 Life Membership and 16 Memorials, making a total of 84.

For the year just closing, 1955-1956, there were 66 Life Membership and 21 Memorials, a total of 87.

We would call attention to the fact that while 83 societies contributed to the total missionary enterprise of our Church only 40 societies made a contribution to Life Memberships and Memorials.

We would urge upon all of our societies the importance of taking out Life Memberships and Memorials so we may give strength and significance to our project for the biennium, the Church History Room at Elon College.

Who Is Responsible?

Excerpts from a Sermon Preached in Asheboro

BY REV. MAX B. VESTAL

Scripture reading: St. Matthew 21: 28-31.

Who is responsible? This is not always an easy question to answer. Do you always act responsibly? Do I? Are we responsible Christians? Do we respond to the needs of our fellowmen? Who is responsible?

In Ezekiel we find these words: "They come to you as people come, they sit before you as my people, and they hear what you say but they will not do it; for with their lips they show much love; but their heaart is set on their gain." All too often we also express more love with our lips than we show in our lives. Our spoken faith may be high church. Our active faith may be no-church. Our Christian living depends not alone on knowing the right answers but in making the right response to God and man.

Our Scripture lesson is an interesting study in responsible behavior. The first son said flatly that he would not go. Then he repented and went to work for his father. The second promised to go, but he didn't go. Neither son is a model to be followed, although we usually commend the one who worked. There is an old Jewish tradition that the one who promised was preferable to the one who did not. These blistering words came from Jesus: "Truly, I say to you, the tax collectors and harlots go into the kingdom of God before you." Clearly, for Jesus, responsible Christian living depended upon action, not words.

Who are responsible Christians in the light of Christ's teachings?

Let us look quite frankly at the sentimental religion we sometimes let take the place of responsible Christianity. Good when in proper balance, an excess of sentiment can lead to irresponsible actions. This is seen in the over-protective mother who loves her child to death. Rich fathers often rear play-boy sons because the boys are never given responsibility.

The sentimental churchman can't say "No" to anything. He gets so involved in offices that he does nothing in any of them. For one of these there are probably fifty who like to be on committees but not chairman. It is sentimentally nice to be a member of the committee, but work is not desired.

We have reached the point where we enjoy being sentimental — we even pay for it. We go to movies and cry our hearts out because some favorite is facing death, but we are so busy that we hardly have time to say hello to the neighbor who is really facing death. Tears stream from our eyes as we watch "Strike It Rich," and we are overjoyed to see what Fab or the heart-line can do for the needy people who parade across the TV show. Yet, when the mission boards of our churches call on our heart-lines, when an appeal is made to be responsible rather than just sentimental, we may complain that missions cost too much.

Let's face it. Hadn't we rather be sentimental than responsible? We prefer to wear our religion on our sleeves where it can be seen, but where it seldom makes any difference. Our religion is often skin-deep; it bypasses the soul. It is irresponsible, sentimental, spiritual magic. If Jesus was ever critical of anything, it was of those persons who were clean like cups on the outside but like dirty cups inside.

Sentimental religion seeks to satisfy one's own longings and desires. It may be satisfied with this, seeking nothing further. Responsible religion, however, is losing one's self — one's own longings and desires — in service to the Master. Strangely enough, only then does one find the deeper satisfactions that he has sought unsuccessfully in other ways.

If you have accepted Christ, you have been called to a responsible life here and now. Your continuous response to this call determines your answer to the question, "Who is responsible?"

But suppose you have not accepted Christ. Do you escape responsibility?

Adam passed the buck to Eve;
Pilate washed his hands.
We blame Adam for the start of sin
And Pilate for condemning of the Son of Man.

Who's responsible?

The truth is, of course, that we are all called to responsible action. We can't escape it.

Ultimately, responsible action is based on the God in whom we believe. If he is really our ever-present help, if his Holy Spirit never does leave us comfortless, if his Son really did pray "not my will but thine be done," if he accepted the responsibility of the cross, then we can never expect to be called to irresponsible living by this God.

Salvation As Fact And As Process

W. R. CULLOM
WAKE FOREST, N. C.

The glib manner in which some people speak of becoming a Christian would suggest that their conception of the matter is a very superficial one. I believe, however, that even that is better than the thought of the little boy who had heard his father refer to it as being "a very solemn thing," and went out to the pasture where an old mule had been turned out to die. He saw the old thing standing with its head drooped, its eyes half closed, and looking as if it would drop the next minute. The little boy went up to the mule, rubbed its face and said, "Poor Mulie, you must have religion!" Both these attitudes toward the matter seem to me to be entirely out of place. Our Lord spoke to the Pharisee who came to him by night (John 3:1-8) as if religion were something that touches the inside of a person. And when we see this same man daring to come to his Lord when he had died on the cross to help lay the body away (John 19:19), we see that being a Christian meant taking his stand with his Lord in life and in death. Some one has said that with many who profess faith it is a matter of "dip and be done." Certainly such was not the case with the early Christians. And, if I may be personal here, it has been a matter of slow and gradual development with me. If I live to see January 15, I will be 90 years old, and it seems to me that I have hardly made a beginning. Of course I remember as if it had been but yesterday the morning I walked up under the bush arbor in Halifax County, gave dear Dr. Hufham my hand declaring that my "little faith" (Dr. Hufham's words) was centered in Jesus as my personal Savior. It seems to me now that my progress through the years has been very slow, but I can thank God that a little growth at least has come to pass. As many of my friends know, I have become thoroughly convinced that we shall continue to grow through eternity in character, in experience, in power, in life, and "in his likeness." And "so mote it be."

If the rail lines in this country were interconnected, a train traveling at 60 miles an hour, with no stops, would require 292 days to pass over all the trackage.

Higher Education In North Carolina

L. E. SMITH, PRESIDENT ELON COLLEGE

The State of North Carolina is busying itself in education beyond high school. In addition to providing increased funds for our state supported schools, it is recommending the founding of community colleges at the junior level in all the principal cities. North Carolina is generally known as a state of comparatively small municipalities. Until a decade ago it had only one city whose population exceeded one hundred thousand. The last census gave us three cities with approximately one hundred thousand each. There are, at present, six state supported institutions of higher learning. I do not have the accurate figures for the support of these schools, however, as reported, their capital improvement and current funds will run into the millions. To add to these six colleges would increase the burden to be borne by tax payers.

Our privately endowed or church-related colleges are enlarging their programs which require additional funds for capital improvement, endowments and current demands. To properly staff and provide minimum financial support would require funds that run into the millions. Two of our larger denominations, the Presbyterians and Methodists, are planning additional four year colleges. The Presbyterians are to build a new college at Laurinburg, the Methodists are to build two new colleges, one at Rocky Mount and the other at Fayetteville. To properly build and staff each of these colleges will require from seven to ten million dollars. The Baptists, in their annual state association, discussed and considered plans to erect another four year college for the Baptists to be located in the eastern part of the state.

Recently, a correspondent for the Greensboro Daily News raised the question, as in consideration of the colleges already in existence, do we need additional institutions of higher learning in the state? The author went on to say that there is such a thing as building too many colleges for the population that we now have, or are likely to have in the near future. I raise the question as to the advisability of enlarging the colleges we now have to accommodate all those who might want to go to college instead of building new colleges.

The questions raised are not only worth considering, but should be carefully considered before inaugurating a race between the state and different denominations located within the state to see which can outdo the other in the matter of providing a college education for high school graduates who want to go to college.

I am of the opinion, and I speak personally, and not for Elon College, that all high school graduates in North Carolina, or any other state, who are ambitious for a college education should be given the opportunity to see, if under favorable circumstances, they can do college work. The ambition of a young man or young woman for a college education should be the prime requisite for the admission of him or her to any college. I know that it sounds good to say that our standards are so high that no one can possibly be admitted who does not stand in the upper brackets of his class in high school. I have known many valedictorians in high school to flunk out in college in the freshman year. I have known other students who barely made passing grades all through high school and who had a hard time in perhaps the freshman and sophomore class, but who finally blossomed out to A and B students, and after graduation have made commendable marks. It depends a good bit on what a student wants to do in college and what he purposes to do after college. The test of a good teacher is not to flunk a student, but to instruct a student to the point of graduation.

The test of high collegiate standards is not to take an A-grade student and watch him through college to graduation, but to take a poor student and instruct him through college and and see that he graduates with a good education. The improvement of the mind requires skill and technique of the same degree as it does to improve a machine or a vehicle which demands efficient and technical skills. We need to educate the whole man for the whole society.

APPORTIONMENT GIVING

Eleven months out of the twelve are gone. The reports for November have been very good. This week's report, however, drops to the extreme low. Had it not been for Salem Chapel sending $25.00 our report for the week would have been blank. We are expressing special thanks to Salem Chapel church for the contribution sent in. Your contribution of $25.00, makes a total of $27,387.38. It leaves us far from the amount apportioned for the college.

December has five Sundays. Perhaps with these additional weeks we should be able to increase the amount for the year to at least $30,000.00 for the college leaving us only $5,000.00 in the red. However, I am sure many of our churches and Sunday schools have done their best for the college, all have wanted to give their full support, and, as the year comes to an end, we should be grateful for the blessings that have been given us.

May we close the year with good faith and high hopes.

Reception At Asheboro

Mrs. Roy Moore, Reporter

Members of the Asheboro Congregational Christian church welcomed their new pastor and his wife, Reverend and Mrs. Clyde Fields, with an open house at the parsonage Friday evening, November 23.

Guests were greeted in the living room by Mr. and Mrs. Hubert Beane and the honored couple. Refreshments were served in the dining room from a most attractive table with lighted candles and yellow chrysanthemums. Women of the church who served punch and cookies were, Mrs. Orva Brown, Mrs. F. L. Robbins, Mrs. J. L. Davis, Mrs. Robert Hanner, Mrs. Street Morgan, Mrs. Clifford Bowers and Mrs. John Pugh, Jr. In charge of the registry were Mrs. Alton Williams and Mrs. A. R. Cox.

The Reverend Mr. Fields began serving the Asheboro church November 1. The members are proud and happy to have him and his efficient wife in their midst. A new electric stove and automatic washing machine have been installed in the present parsonage, which is at 929 Cliff Road. THE SUN will be hearing about plans for a new parsonage and many other interesting things from the Asheboro church in the months that lie ahead.

At Our Church Home For Children

John G. Truitt, Superintendent

Thank you for the good report this week. We need the help of every church and every friend as we climb the hill toward our goal. All this year I have worked hard hoping that this Golden Anniversary year would be our best yet. And indeed it may be. We have had a good year for growing vegetables and we have harvested plenty for the summer season and filled up our large storage locker and pantries. We are most grateful for the good seasons. We have plenty of pork and cured meat, plenty of beef and wheat and corn for bread. What we need is cash to pay for the many expenses and the past due accounts, as well as the $11,500.00 note in the bank.

Your gift is not too small. Just send us whatever you can and we shall write you a note of thanks which you can use in making out your income tax returns. So whether your gift be big or little it is needed and will be much appreciated. And if we know which your church is we shall give it credit, too, if you want us to. We want to see each church make a fine record, for we are very proud of all of our churches and what they and their members are doing for us.

Sunday we were at Shallow Ford church near Elon. They have a lovely church and are beginning to build. They have a beautiful parsonage, and good minister with a lovely family. A most excellent piece of work is being done by that church. They sponsor one of our girls throughout the year and receive a Thanksgiving offering for us every fall.

Our children did their program well. They sang their songs beautifully and made their speeches in a manner which was a credit to those who trained them. I was real proud of them. By the way, if your have never had these children do a program in your Sunday School or church you would enjoy having them. Now they are looking forward to Christmas and I just know they will be blessed.

For just $1 through CARE you can send more than $8 worth of U. S. farm foods to a hungry family overseas. Mail contributions to CARE Food Crusade, 660 First Ave., New York 16, N. Y.

REPORT FOR NOVEMBER 26, 1956

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$ 3,509.93
Eastern North Carolina Conference			
Mt. Auburn, S.S.	$ 5.49	$ 5.49	
North Carolina and Virginia Conference			
Hines Chapel	115.00		
Monticello	42.92		
Reidsville, S.S.	285.00		
Salem Chapel	15.00		
Union (Va.), S.S.	5.00	462.92	
Total			$ 468.41
Grand Total			$ 3,978.34

SPECIAL OFFERINGS

Amount brought forward		$ 6,273.80
Gertrude Brown Bible Class, United Cong. Christian Church, Winston-Salem, N. C. (re-covering sofa)	$ 50.00	
Lehigh Valley Railroad Co. (dividend)	1.20	
Dr. & Mrs. M. J. W. White, Luray, Va. — Golden Anniversary Gift	25.00	
Pisgah Cong. Christian Church, Pisgah, Alabama	20.00	
Rev. Henry V. Harman, Haw River, N. C.	3.00	
P. W. & Mary Iseley, McLeansville, N. C. — Golden Anniversary Gift	25.00	
Lehigh Valley Railroad Co. (coupon dividend)	80.00	
In Memory of Ella Coltraine	5.00	
In Memory of C. W. Louderback	10.00	
In Memory of Charles T. Gregory	1.00	
In Memory of Joseph Mills Fanny	5.00	
Thanksgiving Offerings:		
First Christian Church, Reidsville, N. C.	85.54	
Miss Bronza Dockery, Reidsville, N. C.	10.00	
Burlington Rotary Club	50.00	
Dr. C. D. Johnston, Elizabeth City, N. C.	50.00	
Mrs. Clarke F. Cullers, Front Royal, Va.	10.00	
W. C. Mull, Burlington, N. C.	100.00	
Mrs. W. C. Wicker & Ruth Rogers, Elon College, N. C.	10.00	
A. L. Curling, South Norfolk, Va.	10.00	
Conover Furniture Co., Lenoir, N. C.	200.00	
Burlington Drug Co., Inc., Burlington, N. C.	50.00	
Mrs. C. S. Allen, Troy, N. C.	10.00	
J. W. Drake, Pittsboro, N. C.	50.00	
W. V. Coble, Burlington, N. C.	100.00	
Mrs. O. P. Holsinger, Harrisonburg, Va.	5.00	
Mr. & Mrs. J. A. Russell, Suffolk, Va.	50.00	
Mr. & Mrs. W. C. Dofflemyer, Luray, Va.	25.00	
Alamance Laundry, Burlington, N. C.	150.00	
Jule Pace, Mebane, N. C.	20.00	
Mrs. W. H. Garrett, South Norfolk, Va.	5.00	
J. Frank Scott, Concord, N. C.	15.00	
Miss Celeste Penny, Raleigh, N. C.	15.00	
Mr. & Mrs. John M. Holt, Burlington, N. C.	25.00	
Baker-Cammack Hosiery Mills, Inc., Burlington, N. C.	100.00	
J. C. Helmer, Newport News, Va.	25.00	
Huffman Oil Co., Inc., Burlington, N. C.	50.00	
M. R. Kersey, Dayton, Ohio	25.00	

Miss Ethel Friddle, Greensboro, N. C.	20.00	
Clyde W. Rudd, Greensboro, N. C.	25.00	
Miss Patti Adams, South Boston, Va.	15.00	
Miss Willie Adams, South Boston, Va.	10.00	
Mrs. W. A. Newman, Henderson, N. C.	25.00	
V. Lee Hanbury, Norfolk, Va.	25.00	
Mr. & Mrs. R. L. Williamson, Charlottesville, Va.	5.00	
Mrs. J. L. Burford, Winston-Salem, N. C.	10.00	
Ralph M. Holt, Glen Raven, N. C.	25.00	
Women's Fellowship, Eutaw Community Church, Fayetteville, N. C.	25.00	
Happy Home Congregational Christian Church	40.00	
Rev. Mary Frances Thelen, Lynchburg, Va.	20.00	
Mr. & Mrs. James S. Campbell, Franklin, Va.	5.00	
Mrs. C. T. Holt, Sr., Burlington, N. C.	50.00	
A Friend, Burlington, N. C.	10.00	
O. H. King, Burlington, N. C.	50.00	
Miss Ruth Miller, Burlington, N. C.	1.00	
Hope Mills Congregational Christian Church	20.15	
Mrs. Jodie Cable, Elon College, N. C.	5.00	
Bible Class, Liberty (W.N.C.) Cong. Christian Ch.	18.71	
Oak Level Christian Church	21.18	
Mr. & Mrs. Marvin Whitley, Suffolk, Va.	10.00	
Mr. & Mrs. Sam H. Scott, Winston-Salem, N. C.	10.00	
Special Gifts	116.65	
Total		$ 2,033.43
Grand Total		$ 8,307.23
Total for the Week		$ 2,501.84
Total for the Year		$12,285.57

Grow Old Usefully

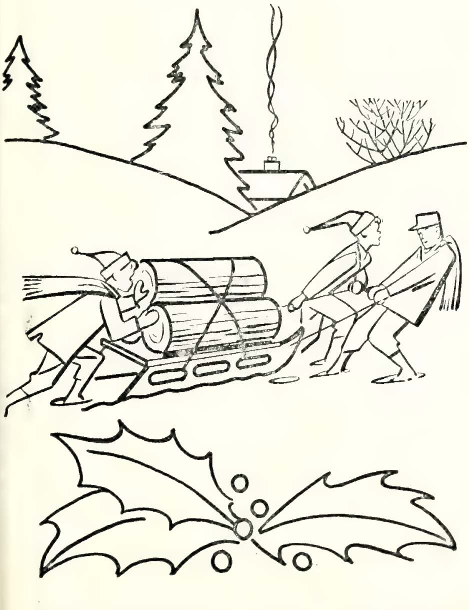
Great achievements are not limited to the early years of the individual. "Crossing the Bar", which helped to immortalize Tennyson, was written when he was 80. "Ave Maria" was written by Verdi when he was 85, and Michelangelo completed his greatest masterpiece in his 89th year. At 98 Titian painted his "Battle of Lepanto". Toscannini, master of the baton, now nearing 90, still sends pulsations of music through the chambers of the soul.

* * *

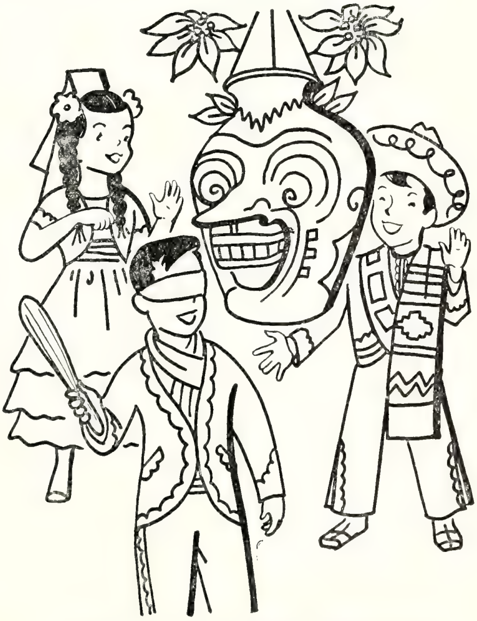
In 1875 the Post Office Department issued a series of 25 stamps to be used on newspapers and periodicals. The smallest denomination was one cent, and the largest $60.00. A new series of such stamps was issued in 1895, and these ranged in value from one cent to $100.00. The use of newspaper and periodical stamps was discontinued in 1898.

PICTURES FOR CHILDREN TO COLOR

Christmas customs around the world are being shown during the four weeks of Advent.



English Children Bring a Yule Log From the Forest



In Mexico They Break a Pinata With Goodies

The Way Of Christian Love

Devotional Reading: I John 4:7-21

Background Scripture: I Corinthians 12:27-13:13

Memory Selection: **And now abideth faith, hope, charity, these three; but the greatest of these is charity.** I Corinthians 13:13.

Here is one of the brightest jewels of the dazzling array of the gems of the Bible. It is written in prose, but it is not prosaic. It is a song, a poem, a hymn. It is immortal — men will be reading it and singing it through all the ages. It could not have been left out of this series of lessons on The Great Passages of the Bible.

The world "charity" as given in the King James Version is best expressed by the word "love" as given in the Revised Standard Version and in other versions. Charity is too small a word; it often means doling out some little gift, or even giving some big gift, to the poor. Love is more than that. And love is not some sweet, effervescent emotion. A young woman submitted some poems to the editor of a publishing house, and when asked what they were about, said that they were about love. "And what is love?" he asked. Casting her eyes toward heaven, she ecstatically replied "Love is gazing on a lily-pond at night, by the shimmering moonbeams, when the lilies are in full bloom, and. . . " "Stop," said the editor, "you are all wrong. Love is getting up cheerfully, out of a warm bed, on a cold winter morning, at two o'clock, to fill a hot water bottle for an ailing child. That is love, real love." The editor was right. The story is told of a boy in a boarding school who wrote home to his mother as follows: "Dear Mom: **They are making us write to our parents.** Love, Jack."

LOVE CONTRASTED

In the first of his great hymn of love, Paul contrasts love with some things which were highly regarded by the people of his day. There was, for instance the matter of "speaking with tongues." How the people coveted that gift! But Paul said that though a man speak with the tongue of an angel, and did not have love in his heart, he would sound like a noisy gong or a clanging cymbal. Or again people coveted the "gift of prophecy, and the ability to understand all mysteries." Well, what of it? If they had not love it was nothing. But what about giving to the poor, giving everything one had to the poor, even giving one's body as a living sacrifice? Good, but not enough. It would not amount to anything unless one had love. Love is a must. Without it, one can do nothing or give anything that really matters. It must lie at the center of life, and be the dynamic of action.

LOVE ANALYZED

Having contrasted love with very desirable things, Paul goes on to analyze it, or break it down into some of its component parts. Like a boy passing a ray of sunlight through a prism, and breaking it into the seven colors of the rainbow, he passes love through his inspired intellect and loving heart and breaks it up into certain aspects or descriptions.

1. **Love is patient.** It suffers long. Ah, the patience of a loving mother, or father. Or the patience of those who love others. Rebuffed, sometimes disdained, unappreciated, ignored, ill-treated, there are those who go on loving, patiently enduring slights, and returning good for evil.

2. **Love is kind.** Gracious, gentle, sympathetic, thoughtful, considerate of others, love is kind.

3. **Love is generous.** Love does not envy others, it does not look with discontent on the success or the good fortunes of others, it does not begrudge others, or covet what they have. It is generous, magnanimous, gracious.

4. **Love is humble.** Love does not puff itself up, does not vaunt itself, does not go around strutting like a peacock, boasting of its goodness and its accomplishment, lording it over others, feeling a sense of superiority, full of pride and selfrighteousness.

5. **Love is courteous and good-mannered.** Love does not behave itself unseemly. Love may not know all the rules in the book of etiquette, but love knows instinctively how to behave. Indeed the essence of good manners is love. A person who loves may make mistakes of the head but he will not make mistakes of the heart. The mark of a true gentleman or gentlewoman is love, for love is courteous and good-mannered.

SUNDAY SCHOOL LESSON

December 16, 1956

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

6. **Love is unselfish.** Love seeketh not her own. Love is not always "looking out for Number One." It looks not only on the things of its own, but also on the things of others. It shares, gives, seeks the welfare of others, forgets self, goes the second mile.

7. **Love is long-suffering.** Love is not easily provoked. Love takes a lot. It does not lose self-control at the slightest provocation. It takes a lot to cause it to blow its top — indeed it never does that. All of this could have been said under the heading that love is patient.

8. **Love is generous in judgements.** Love thinks no evil, it does not impute wrong motives to people, does not pre-judge them, believes what is best, sees fine possibilities in people and situations, is merciful and gracious, abstains from condemnation. Does not take delight in iniquity, is pained by scandal or scurrilous gossip, grieves over sin and wrong-doing, suffers over the sins and sorrows and sufferings of others. And it rejoices in the truth, is glad for every bit of good news, every advance of righteousness, every good work.

9. **Love is persistent and indestructible.** The words "Love never faileth" can better be translated, "Love never ends". Ideas, techniques, theories, systems, governments, life itself, all these change. But love does not change or end. It endures. Prophecies fail of fulfilment, words go into oblivion, knowledge changes. But love never ends. And it never fails. And after all other efforts fail, the way of love wins. Faith, hope, love, these three abide. They are three great words in the Christian vocabulary, the three greatest words in fact. But the greatest of these, says the inspired writer, is love.

LOVE EXPRESSED

Love as described in this immortal chapter is not easily come by, or easily expressed. There are those who read these NOTES who will feel a lack of love, both for God and for man. So often our hearts seem cool and callous and cold. But there is something that we can do about it. We can ask God in his mercy to give to us the spirit of love. His grace can warm our hearts with love. And we can develop love by practice. Love grows and develops through use and by practice. If you will open your heart to the love of God and express his love in action you will grow more and more unto perfect love.

A LETTER FROM DR. JAY

Aspers, Pa. R.1
Nov. 10, 1956

Dear Brother Lester:

Enclosed find check for $5.00 for two years subscription to THE CHRISTIAN SUN.

I took my first settled pastorate at Holland and Holy Neck, Virginia, September 1918. I then subscribed to THE CHRISTIAN SUN and have continued it to the present. I love the paper for its Christian message, and it keeps me in closer touch with my many friends and brother ministers in the South.

I congratulate you, Dr. Lester, on becoming the editor of THE SUN. You are doing a splendid job of it. Kindly remember Mrs. Jay and myself to Mrs. Lester with thanks for the splendid work she is doing. Also remember us to Superintendent Bill Scott and Professor John Barney. Barney and I were reared within eight miles of each other here in Pennsylvania.

I have been retired since October 1, 1947. For a few years after coming back to Pennsylvania I supplied churches some, but am past that now. I feel good, still drive my car on short trips, but am not able to do any regular kind of work.

God bless you in your work, and all your household.

Very truly yours,
W. M. Jay

Note: Dr. Jay will be remembered pleasantly by many as a teacher at Elon, and pastor at Holland, Holy Neck, and Winston Salem. F. C. L.

CONGREGATIONAL CHRISTIANS IN THE NEWS

The "biggest" picture to come out of Hollywood in some time is Cecil B. DeMille's new production, "The Ten Commandments." The star of this film, portraying Moses, is Charlton Heston. Mr. Heston and his wife are members of the First Congregational church of Los Angeles. Their own son, Fraser Clarke Heston, who portrays the infant Moses, was baptised there. Portraying Moses in the film meant more than acting a part to Mr. Heston. He spent two years studying Moses' character and his message.

— ADVANCE

PRICELESS THINGS

It's good to have money and the things money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things money can't buy.

— George Horace Lorimer.

In Memoriam

"Blessed are the dead who die in the Lord."

BARRETT

On June 30, 1956, God saw good to call his servant, Carrie C. Barrett, from her suffering to a perfect rest.

She was a member of Burton's Grove Christian Church, and a faithful member of the Ladies Aid Society.

She is survived by her husband, one daughter and four grandchildren.
May God give us strength to follow his will as she tried to do.

Mrs. Lillie Gay
Mrs. Helen Parsons, Jr.
Mrs. Bernice Gay
Committee

BLAND

On Sept. 23, 1956, our Heavenly Father in all his love saw fit to call from our midst brother Charlie C. Bland, a beloved member of our church, Sunday school and community. He was sexton of the church and served on the board of deacons for a number of years.

Knowing we shall miss his kindly smile and active devotion to his church, we the members of Mt. Carmel Christian Church in memory of his service resolve:

1. That we thank God for his long and useful life and submit to his will.

2. That we extend to his family our deepest sympathy and commend them to God who doeth all things well.

3. That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication and a copy placed on our church record.

Miss Louise Rose
Mrs. Loyd Bradshaw

CARLETON

Mrs. Maude E. Carleton passed to the eternal home on November 30, 1956, at the age of 86, after several years of illness. She was the mother of Mrs. F. C. Lester of Asheboro, North Carolina.

CARR

On Oct. 4, 1956, God in his infinite wisdom saw fit to call from our midst brother Thomas J. "Dink" Carr, who was a beloved member of Mt. Carmel Christian Church.

Therefore be it resolved:

1. That we be submissive to the plan and action of God who doeth all things well.

2. That we extend to the family circle our heartfelt sympathy.

3. That a copy of these resolutions be sent to the family, a copy be sent to THE CHRISTIAN SUN for publication, and a copy placed on our church record.

Miss Louise Rose
Mrs. Loyd Bradshaw

TRIBUTES TO DR. JOCKINSEN

The passing of Dr. John P. Jockinsen, pastor of the First Congregational Church, is a great loss to our community. Yet, we know that the good doctor had lived a glorious life, dedicated to the Lord and a life which had reached a peak in our community.

For it was Dr. Jockinsen who provided the spiritual guidance and led in the hard work necessary for his congregation to achieve a beautiful church on South Euclid Avenue.

His inspiration to his own congregation was outstanding, just as it was to the many people who came to know him as a minister and a friend or neighbor.

Dr. Jockinsen was one of those remarkable men who understood people; who spoke of religion as a living thing and who imparted to those who met him a wonderful sense of love for God and mankind.

He was extremely proud of his new church — a proudness which bore the humbleness of one who served as a disciple.

Dr. Jockinsen was a person of whom it can be said — "what he did he did in the Lord's name, not his own."

And now the new First Congregational Church will forever live as a tribute to a man who gave his life willingly, so that others might learn the truth and worship in a House of God — one of Sarasota's newest churches.

— Sarasota (Fla.) News

Dr. Jockinsen's service to the Florida Conference covered almost every phase of its activities, committee membership, teaching at young people's camps, as member of the Board of Directors, and Moderator. He was a leader in bringing the Conference to autonomy and self-support in 1944. Ever interested in Church Extension, Dr. Jockinsen led his church in St. Petersburg in the sponsorship of the Church-by-the-Sea at Madeira Beach. Before leaving Florida for Illinois he confided with the Superintendent his ambition someday to return to the state to organize a Congregational Church in Sarasota. By rare good fortune he was ready to come back to us just at the point when the Sarasota Church was seeking its first permanent pastor. Its lovely sanctuary and its completed organization will be his enduring monument. His interest in young people made him a leader in the move to acquire a Conference Center, and through his influence a legacy from the estate of Mrs. Fannie Tolles came just in time to pay the mortgage under which Lake Byrd Lodge had been purchased.

Mrs. Jockinsen has throughout their career given herself unsparingly to the work of the churches he served, and is much beloved in all their former parishes. She is at present a member of our Board of Directors.

— Florida Congregational News

Build a stronger, richer life...

WORSHIP TOGETHER EVERY WEEK!

You know the hymn—"How firm a Foundation?" Of course you do. But it's more than a hymn. To many it is a way of life.

The foundation is faith. Faith that gives every day a shining new quality. Faith that provides a strong shelter in time of need. Faith that sustains you in sickness and trouble. Faith that makes life a great adventure, truly worth living.

You find faith as a member of a family, as a member of a community. Worshiping together every week, with those you love, with others who believe as you do—gives you strength to carry through with hope and courage.

You can build a stronger, richer life—on a firm foundation of faith. Worship together this week . . . every week!

PUBLIC SERVICE ADVERTISING COUNCIL

The Christian Sun

VOLUME 108 DECEMBER 11, 1956 NUMBER 47

MOTTO:

essentials, Unity
non-essentials, Liberty
all things, Charity

NEXT WEEK

CHRISTMAS

ISSUE

gan of the Southern Con-
tion of Congregational
stian Churches.
litorial and Publication
es at Asheboro, North
lina.
ibscription office:
College, North Carolina.

WHAT CAN CHRISTIANS DO TO HELP HUNGARY

The Congregational Christian Service Committee joins with other church groups cooperating with Church World Service and the World Council of Churches in an effort to raise

$2,000,000

as the Protestant Churches' share in helping Hungarian refugees

The money is needed for the following purposes:

A team of workers in Hungarian refugee camps in Austria

An extensive resettlement program of refugees in America (it is expected that up to one-third of the 21,500 Hungarian refugees to be brought to America will be Protestants)

Purchase and transportation of goods to camps in Austria and elsewhere:

- **Clothing**
- **Baby supplies**
- **Medicine**
- **Vitamins**
- **Supplementary food**

Funds must be available for help inside Hungary when and if the opportunity for such assistance comes

$2,000,000 is desperately needed.

Send your contributions, marked "For Hungarian Relief" through the Southern Convention Office.

The Congregational Christian Service Committee
110 E. 29th St., New York 16, N. Y.

Here And There Among The Churches

REV. RUBEN ASKEW was ordained at Berea church (near Elon) Sunday afternoon, December 2.

AT HAW RIVER deacons and deaconesses were ordained and church officials installed during the morning service last Sunday. Group subscriptions to THE CHRISTIAN SUN begin with the new year.

A CHRISTMAS CHORAL CONCERT will be enjoyed at Suffolk Sunday evening, December 16, at 7:30 o'clock. Soloists include Mrs. Doris Brinkley Hoyt, Mrs. Joanne Ellis Alley, Miss Julianne Brinkley, Mrs. Ada Crutchfield, Miss Martha Joyner, Miss Patricia Jones, Miss Faye Gordon, J. E. Baines, Edward Kinsey, and Buster Speight. The program is under the direction of David Brown Harrell, Minister of Music of the Suffolk church. The public is cordially invited.

PARSONAGE DEDICATION at Mt. Carmel, Walters, Virginia, December 2 brought to fulfillment a seven year dream. In 1949 members began to plan for a parsonage, but ground breaking did not come until January 7, 1954. May 15 of that year the Rev. Ellis Clark and family moved into the building. At the dedication the mortgages were burned, and the Reverends H. S. Hardcastle and Ellis Clark joined with the present pastor, Rev. G. C. Crutchfield, and his people in dedicating the house that had cost the congregation $12,450.00

THE VOICE OF THE TEMPLE is an attractive ten-page monthly bulletin of the Congregational Christian Temple of Norfolk, Virginia. The December number tells of the reception of Mrs. J. F. Morgan and the Rev. Helen Line Case Herbrecht into the church membership. The latter is from First Universalist church of Junction City, Kansas. Notice is given of the resignation of the Rev. Norman M. Schlegel as Minister of Christian Education.

THE ORPHANAGE OFFERING at Palm Street November 25 was $75.00, and there were 143 people present for the morning church service, just four fewer than attended Sunday school that day.

DR. C. M. HEYMANN, pastor of our church in Hendersonville, North Carolina, is the new president of the Ministerial Association of that city. He was secretary-treasurer during the past year. There are twenty pastors of churches in the area who share in this association.

AT ALBEMARLE, North Carolina, the Rev. Clyde Fields of Asheboro assisted Rev. Silas Madren in a revival meeting the week of November 25. Near the first of the new year, the Madren family will return to Elkton, Virginia where he will become pastor of Bethel, Mt, Olivet, G., and Mt. Olivet, R. churches. These churches are looking forward to the return of this minister who took time out to serve in Albemarle for a few years.

FROM BETHLEHEM, Disputanta, comes an attractive mimeographed bulletin, which is a new venture for this church and its minister, Rev. James W. Walters. Average attendance for three months has been 89, and six have united with the church.

THE UNITED CHURCH of Raleigh observed its seventy-fifth anniversary November 25 at the morning service, and with a dramatic program in the evening giving some of the history of the church. Seventy-five years of church history — how interesting! And how valuable!

YOUNG PEOPLE BUY PULPIT FURNITURE

Naomi Higgs

Several months ago the Pilgri Fellowship of Newport Church (Va ley Conference) decided that new pu pit furniture was needed. As tl first step in this direction new chai were purchased.

Having no funds in the treasur the young people went to work earn money in various ways. Sellir Christmas cards, having a food sal and being aided by the Sunday schoo they were able to reach their goal.

The new chairs were installed r cently and on the third Sunday November they were dedicated at tl regular service by the pastor, Re R. E. Newton.

SHRUBBERY has been plant around our delightful parsonage Fayetteville where Rev. and Mrs. Ca Wallace make their home and fro which they serve a very importa community, composed in large part l personnel from Fort Bragg.

CONGRATULATIONS to Ira McDowell, newly elected county cor missioner of Randolph County, wl was chosen by his fellow-commi sioners last week as their chairma Mr. McDowell, a member of Pleasa Union church, is the treasurer of t Western North Carolina Conference

Volume 108 Number 47

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription $3.00
Two years, single subscription 5.00
Club of at least ½ church families 2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR
PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER
BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA
ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

NTICIPATING MERGER IN 1957

Home Mission Boards Plan For United Church

Home mission officials of the Con-regational Christian Churches and ie Evangelical and Reformed Church ieeting in Atlantic City, New Jersey, November 16, announced "the most ritical missions among men in this ragic and glorious generation" facing he new United Church of Christ to e formed by the two denominations ext June.

Directors and staff members of ome missions boards and commis-ions of the two churches, in a three ay planning session for a new Board f Home Missions of the United Church, gave high priority to four ome missionary projects.

The raising of a "staggering sum" s necessary, the planners reported, to make a bold, new approach to the nner city" and to establish and sup-ort city church institutions. Planning n a regional basis is required to natch "the amazing growth of huge netropolitan areas and needs of areas of declining populations," they stated n their findings.

The officials called for a "rededication" in the United Church "to the ask and challenge of mission in the field of race relations." Their program seeks abolition of racial segregation in local churches, schools, ransportation and housing.

"We single out for special emphasis he area of housing," they reported, "where racial restrictions in private and public housing continue to limit housing opportunity and perpetuate a ghetto-like pattern of community life. Our job is not only one of creating a climate of opinion among our people for better unrestricted housing but ikewise helping to implement and encourage the practice. Work with and through community organizations, exploratory pilot projects, cooperation with national church and other bodies, the creative use of research and information as tools of social change — these we conceive of as useful ways of operation and function."

A major program of experimental evangelism was recommended for the new Church, " to combat the forms of paganism and destruction in our culture" with surprising new ways and unconventionalized styles of confronting men with the Christian Gospel. Main emphasis will be on experimental projects for reaching people outside the church.

One recommended experiment is a city-wide evangelistic campaign embracing the needs of the church in the inner city, in residential communities, in missionary and suburban churches and utilizing all church activities and all means of communication common to the city.

Higher education was cited by the officials as "critical in America today." A chief objective of the new church should be to provide an adequate Christian ministry to students in church-related colleges, seminaries, private colleges and state universities. Other "immediate needs" are close oversight of financial support of higher education and "genuine concern" for faculty salaries and accreditation of church-related institutions.

The mission officials also warned their members that "we are not engaged in a hand-holding job for our church youth away from home but in a real effort to penetrate with a living Gospel the center of influence where American society and culture is being given some of its most distinctive and deepest shape and force."

A large amount of the home mission work of the two denominations is already being administered as a single enterprise, the officials reported. The two communions now publish a common curriculum for Christian education in church schools. They have recently formed a United Student Followship for Congregational Christian and Evangelical and Reformed college and university students. Their high school age youth organizations also have been united.

The findings of the planning conference were prepared by a committee headed by the Rev. Dr. Howard Spragg, general secretary for administration of the Congregational Christian Board of Home Missions.

PASTOR MOVES INTO PARSONAGE

The Rev. R. T. Grissom and family have moved into the beautiful new parsonage of the Holy Neck Christian Church. The building is located one and a half miles from the church, and four miles from Holland, Virginia. Eight rooms and bath make this a house to be enjoyed by a minister and his family.

Gifts for Home

SUBSCRIPTIONS TO THE CHRISTIAN SUN

Preparing For Christmas

Yes, we all know of that period of rushing here and there, of the fret and turmoil incident to preparing for Christmas. But it is not of that hustle and bustle that this piece is about.

God took a long time to prepare for Christmas. Some think that there are evidences in Genesis that in that early day God was considering sending his Son to the world for redemption purposes. They see these signs in the Psalms, and most certainly in the great prophets like Isaiah. Even in the gospels of Matthew and Luke the event does not burst full blast on an unprepared world. Wise men journeyed far, and Joseph and Mary considered the matter for nearly a year.

"In the fullness of time" Christ came. The Romans did not know that God was using them to prepare "the way of the Lord" when they were building roads across the world and teaching people of many nations the common language. But the Greek culture, the Roman language and roads were avenues through which the message of the Master spread. God had prepared the world for Christmas.

How can we prepare for Christmas? Things are in abundance if we wish to make a gift to a friend. Highways are open and cars, trains and airplanes are available if we wish to visit with those we love. Business will stop for a day so we can rest and seek renewal.

When all these things are done, we still say, "What lack I yet?" Well, there are weightier matters needing attention.

Personally, we need to dig deep into our minds and spirits. Has religion become merely a habit of ritual, or do we really seek to know the Lord for ourselves? Do we really adore the Babe in the Manger, the Master of men, the resurrected Lord? Are we honestly seeking to know the mind of the Master in human relations? Have we the courage of conviction, or do we tend to drift with the opinion about us? Answers to these and similar questions will help to prepare us for Christmas, and a happy Christmas it will be.

But God did not make a Christmas for shepherds and kings just because that would make himself very happy. There was something that the weary world needed that could be done; and God tried to do it. Your Christmas and mine will not be complete unless we try to do for others some of the things they sorely need.

Suffice it to say that children need to be taught to sing with the angels, that youth awaits Christian leadership, that gold and all it signifies must be dedicated to human welfare, and that bridges must be built between all the peoples of the earth so friendship can be universal. "Pea and good-will among men" have n arrived yet. Christmas gives another chance to prepare for th coming.

It may be a neighborly deed for t person of another race who lives ne the entertainment of a foreign st dent or some other stranger with the area, or it may be a liberal g to the Hungarians fleeing for the lives, or the less fortunate who ca not cross the border. It may be o of a dozen things that will bring r lease to the captive and cause tho who are in the midst of darkness see the light of eternal truth, b whatever it is that gives new hope our world, that will be our best Chris mas gift. To make that gift needs re preparation.

ONCE MORE THIS YEAR

That topic looks so final. It There will be only one more issue THE CHRISTIAN SUN in 1956.

We like to temporize, to feel th if we do not like it this way we ca change it. Final examinations sour hard, even though they may not any more difficult than the dai tests. But one cannot always tempo ize. Things come to an end, and the isn't any more.

All of this is just to let you kno there will be only one more issue this paper this year. Then we sta new on New Year's Day.

Success Awaits

The Golden Anniversary year for our Church Home for Children is rapidly drawing to a close. It will not return.

Superintendent Truitt has been telling us with great earnestness that the Home needs our help, and in larger measure than we have yet given. If one sits with "Cousin John" in the kitchen where workers and older school children eat at noon, or in the den of his lovely home, and talks intimately of the problems of caring for seventy-five children who have no parents to give them affection and care, then one begins to sense the need for the Golden Anniversary gifts for which he pleads so eloquently.

The lovely high school senior, whose picture adorns this page, needs a home until her school days are over, and she can find employment. So do the others who have not gone quite so far in school, but who are intelligent, good-looking, eager, and d pendent upon our care.

None of us would wish to say to any of the childre in our Church Home: "The time for you to leave ha come. We cannot support you longer." Neither woul we want to say to accommodating merchants that th bills cannot be paid. NO. We want all the childre to have the safety, the care, and the love they need, an we do not expect the Burlington merchants to pay th bills.

There is only one alternative. That is for us wh care to give the needed money so the children can hav the home, and the costs can be paid for us and by us It should not be a burden, but a joy. Don't forget. Th children are there, the capable workers are doing thei job, the merchants are generous, the test is with us and members and friends of the Church Home fo Children.

TRAGEDY IN HUNGARY IS CALLED

"A Dangerous Twilight"

BY MARJORIE HYER

The stream of refugees from Hungary may be only a tragic dress rehearsal for the future.

The Rev. Dr. Norris Wilson, executive director of Church World Service, voiced this opinion on his return from an on-the-spot survey of Hungarian refugee camps in Austria.

Speaking at a press conference on Tuesday, November 27, Dr. Wilson said, "The situation is now centered on Hungary. Tomorrow the flood may come from any one of the other Eastern European countries. The people with whom I talked are certain this isn't one incident that will be settled in the fullness of time."

Some of the people Dr. Wilson talked to were seated in governmental and intergovernmental offices in Vienna, Salzburg, Geneva, and London. He talked to others as they stood wet and shivering around a fire in the no-man's-land on the safe side of the Austrian-Hungarian border.

Dr. Wilson, former Associate Minister of the Missions Council of the Congregational Christian Churches, described the scene at the border as he saw it on Thanksgiving day: It was near the little village of Andau early in the morning. Several Austrian police were on hand and parked along the road were automobiles belonging to members of an Austrian Touring Club, a private organization that, like so many others, had volunteered to help the refugees. It was cold, and not yet day-light. Earlier, one of the police reported, they had heard a shot, but everything was quiet now. There were no refugees in sight. Presently three shapes loomed up in the no-man's-land. As they approached one of the Austrians went out to meet them — to see if the "shapes" were refugees or a Communist police border patrol. They proved to be refugees and in a few minutes they stood warming themselves at the fire before climbing into one of the cars that would take them to Andau to the shelter that had been set up there.

Between the time those three shapes appeared on Thanksgiving Day's dawn and four o'clock that afternoon, seven hundred people crossed the border. Most of them were young men — many of them Freedom Fighters — and they came in groups of three or four or five. While they waited to be registered or for transportation to the refugee center they had told their stories. "They liked to talk — to tell what had happened to them," said Dr. Wilson, "and their stories were universally terrible."

Dr .Wilson paid tribute to all the agencies, both governmental and private, that were helping with the refugee problem. "One of the miracles," he said, "was that governments were so quick to respond." He particularly praised the Austrian government, which has had to shoulder the heavy burden of sheltering and feeding the refugees while they await emigration. "Anyone involved," he said, "would pay first tribute to the Austrian people. They have responded marvelously." He told of one Austrian town near the border that spent so much of its municipal funds on emergency relief for the refugees that they were unable to meet the payroll of city employees.

Church officials were operating on an emergency footing — some going for 24 hours without sleep in order to take care of the needs of the refugees. The United States consulate in Vienna, Dr. Wilson reported, was working on two twelve-hour shifts a day.

The first need of the refugees is immediate food and shelter, and in many cases, warm, dry clothing. Dr. Wilson told of visiting an emergency shelter that had been set up in a school in Eisenstadt, near the border, where children and adults alike came in with their clothes frozen to their bodies. (The main escape route comes across a swanp and the end of a lake) Church World Service along with other voluntary agencies is helping to supply food and clothing to the refugees.

But the big need of the refugees is to get out of Austria. A few of the refugees, who still have families in Hungary, want to remain in Austria in hopes of being re-united with their family, but, Dr. Wilson adds, 'Most of them want to come to the United States." Western European countries have offered a haven too. Dr. Wilson pointed out that Britain, for example, is accepting refugees in unlimited numbers and added "We should do the same."

Approximately one third of the Hungarian refugees are Protestants, and of that group, two-thirds come from the Reformed tradition.

In the first days, most of the refugees were professional people. Then came a wave of farmers and people from the country. Then the people from Budapest began to arrive.

Most of the refugees which Dr. Wilson talked with were from this latter group. From one of them, a theological student, he heard an eyewitness account of the first uprising in Constitution Square in Budapest. The student's story verified newspaper accounts of the defection not only of Hungarian police but of Russian soldiers as well, as he told how the Russian tank crews in the first days shot down Communist secret police instead of Hungarian freedom fighters.

Dr. Wilson reported hearing from several different sources stories of a unique type of looting in the department stores in Budapest, wherein Russian soldiers walked in, stripped off their uniforms, put on civilian clothes and "melted" into the population.

But these incidents were far outnumbered by stories of horror and tightening controls. "Most of the refugees I talked with," said Dr. Wilson, "say 'Hungary is dead.' I am sure that if the Freedom Fighters thought there was a chance, they would not be leaving Hungary as refugees."

The Russians are replacing the troops that were in Hungary with fresh soldiers — men who have not fraternized with the Hungarian people. Some of the refugees spoke of seeing for the first Mongolian troops in Budapest. And controls are being looked to in other Eastern European nations. Dr. Wilson reported that the Roumanian border had been sealed and her troops disarmed in order to prevent a similar uprising there.

"Most observers see the Hungarian thing as the beginning of the end," said Dr. Wilson. "It is the twilight of Russia's power — and it a very dangerous twilight."

Thank Offering Service At South Norfolk

The Women's Fellowship of the South Norfolk Congregational Christian Church conducted their annual "THANK OFFERING SERVICE" at the evening worship hour Sunday November 11, 1956.

A worship center was arranged at the altar with Sallman's picture of "The Head of Christ" flanked on both sides by candles and ivy.

The following program was presented:

Organ Prelude
Call to Worship: "Into My Heart"
Invocation and Lord's Prayer
Hymn: "I Will Sing The Wonderous Story"
Scripture Response: "The Great Commission"
Hymn: "Lead On, O King Eternal"
Tithes and Offerings

After the offertory response, the Pastor, Rev. O. D. Poythress turned the remainder of the service to Mrs. J. L. Pierce, president of the Women's Fellowship, who read the Scripture lesson taken from the sixth chapter of Matthew, followed by prayer.

The film "A Gift For My Son" was shown.

After the lighting of the candles by Mrs. Pierce, Mrs. C. N. Harris gave a short talk about the Thank Offering — its significance and far-reaching results.

As the organist, Miss Gladys Hanbury, played softly "I Gave My Life For Thee" the Thank Offerings were individually carried forward and laid on the communion table in front of the worship center. Mrs. Pierce gave the dedicatory scripture and prayer.

The impressive service was brought to a close with the singing of "Blest Be The Tie That Binds," and the Benediction by the pastor.

All who attended received spiritual upliftment as well as the joy of sharing.

A NICE CHRISTMAS GIFT for the Ed Riggs, Angie Crew, Timothy Chang, Jose Dabuet, and other of our missionary and national friends would be a subscription to THE CHRISTIAN SUN. Some Sunday school class, Pilgrim Fellowship, or women's society might like to do this.

Important Events At Bethlehem

Mrs. William L. Brinkley

The Women's Fellowship of Bethlehem Christian Church, Suffolk, Virginia, observed three big events during November.

On November 2, World Community Day, we joined in fellowship with Liberty Spring, Cypress Chapel, Damascus, Oak Grove, and Eure in the lovely new church our people at Eure now enjoy. The building was filled with enthusiastic women who listened to Miss Pauline Felton, a member of the Youth Fellowship of the Eure church, review the study book on Southeast Asia. She did it very effectively. Then followed delicious refreshments in the fellowship hall of the church.

Monday, November 5, the women presented the Thank-Offering program entitled "Scholarship Aid to Indian American Youth." The dedication program, found in the packet, was presented by our President, Mrs. Harry Schadel, and the leaders of the four divisions of our Society, Mrs. W. E. Joyner, Mrs. Fred Byrd, Mrs. Edward Johnson, and Mrs. William Brinkley. Special music was rendered by Mrs. Walter Graham, Mrs. Richard Forrester and Mrs. William Brinkley, accompanied by Mrs. O. C. Bradshaw. Each member presented her mite box at the altar in this service of dedication. What fun and privilege it was counting those pennies, dimes and dollars that expressed our thankfulness to God throughout the year. The grand total amounted to $155.00.

Thursday, November 29, the four groups met in the fellowship hall to make gifts for our friendly service project — hospital gowns, layettes, bed room slippers, and many other items were made. These and other gifts will be presented in the program which is being planned by our friendly service committee, Mrs. Edgar Savage, Mrs. R. E. Luter, Jr., Mrs. O. Bradshaw, and Mrs O. L. Moore. Eac carried her lunch, and what a wonde ful time we all had! What pleasure w find in working together, in sharin and helping others at home and afa If your society has not experience this feeling of fellowship in sharin you have missed a great joy.

If any of you women have develope some new idea in Christian fellowshi please share it with us through TH CHRISTIAN SUN.

New Society At Martha's Chape

Mrs. Edward Currie

A Woman's Missionary Society ha recently been organized at Martha Chapel, near Durham. We only hav a small church and our group is smal We have about forty active membe in our church and so far have onl eight members of our women's societ We hope that as we go along we wi gain more members.

The officers of our new group ar President, Mrs. Otis Council, Route Apex; vice president, Mrs. Marie Hol Route 2, Apex; secretary-treasure Mrs. Edward Currie, 722 Arne Avenue, Durham; study chairma Mrs. Ernest Council, Route 3, Apex.

Our District Superintendent, Mr Robert Smith of Durham, has talke with me and offered to help us. seems good to us to have someone lead us until we get more used to t work.

Our pastor is Rev. Bill Sheron fro near Wake Forest. He is real good our little church. We like him ve much.

Circle Sends $100 To Ceylon

The women of Hank's Chapel have completed their year's work and are beginning their new year's work with joy. During the past year many projects have been enjoyed by every member. One that the Bertha Ridd Circle is proud of is the sending $100 in Bouneva Farlow's name the Udivil's Girls' School in Ceylon

Officers for the new year are: Mr Nellie R. Bland, president; Mrs. Els White, secretary; Mrs. Naomi Riddl chairman of Bertha Riddle Circle ar Mrs. Carrie Keck, chairman of Edit Thrift Circle. The women have pla ned their Friendly Service and Thar Offering programs which are to in November and December.

WOMEN'S FELLOWSHIP
Mrs. J. H. Booth, Jr., Editor
143 Winchester Drive
Hampton, Va.

Veterans Of The Cross

In making up your list of Christmas gifts please remember the Veterans of the Cross, those men and women who have served nobly in the cause of Christ and who are no longer able to support themselves. Churches and individuals make gifts for them at Christmas.

Appreciation is expressed by some of them in this way:

"I don't seem to have words to express my appreciation for the wonderful check the Board sent me. I do get discouraged sometimes and when I get this lovely gift it does so much for me I feel like God and people do care, and they do something about it, also. I thank you more than I can tell you."

"Your gift at Christmas was received and gratefully appreciated. We have had an unusually cold winter and the oil bill soars pretty high. Thanks to the check which was the means of a warm, comfortable home at this time. Thanks, and thanks again."

SHALLOW FORD BREAKS GROUND FOR EDUCATIONAL BUILDING

Ground was broken at Shallow Ford Congregational Christian church, near Elon College, on October 14 for the erection of an educational building and fellowship hall. The building is to be of block and brick construction, and will have about 7,500 square feet of floor space. Those participating in the ground-breaking ceremony are shown above. Reading from left to right they are:

Mrs. Odessa Penley, representing the women; Ervin Walker, representing the men; J. C. Matkins, chairman of the deacons; R. G. Brown, Jr., representing the Sunday school; Challis Isley, chairman of the board of finance; Rev. Richard M. Petersen, pastor; Dr. W. T. Scott, Superintendent of the Southern Convention; Johnnie Rudd, representing the youth; little Sandy Whitaker, representing the younger generation; Baxter Tickle, representing the older generation; LeBoyd Chrismon, chairman of the building committee; and Virgil Wyrick, chairman of the board of trustees.

Virginia Youth Attend UCYM Conference

Mrs. Jack Akin

Eastern Virginia was represented at the United Christian Youth Movement Conference in Richmond November 30 to December 2 by Miss Faye Gordon of Suffolk who is president of the Southern Convention Pilgrim Fellowship, Miss Nancy Rountree of Sunbury (Damascus) who is secretary of the Eastern Virginia Pilgrim Fellowship, and Miss Joy Ann Akin of Great Bridge who is corresponding secretary of the Eastern Virginia group. The girls were accompanied by their advisor, Mrs. Jack Akin. President Tom Murphey had planned to attend but was prevented by illness.

The theme for the conference was: "Consider Your Call." The guest speaker was Dr. John Oliver Nelson, member of the faculty of Yale Divinity School, New Haven, Connecticut. Dr. Nelson gave three major addresses: "Life as a Christian Vocation;" "Christians in Vocations;" and "Dedicated Christians."

A banquet Saturday evening at Hotel Richmond was attended by about 350 young people and their counsellors from all parts of Virginia representing the seventeen denominations which share in this phase of the work of the National Council of Churches.

The observance of Youth Week January 27 to February 3, 1957, was emphasized at the meeting. Each youth group is urged to conduct the morning church service January 27, and to hold an interdenominational meeting on the second Sunday of this important week. Packets of useful materials in planning the week's activities are available from the Council of Churches.

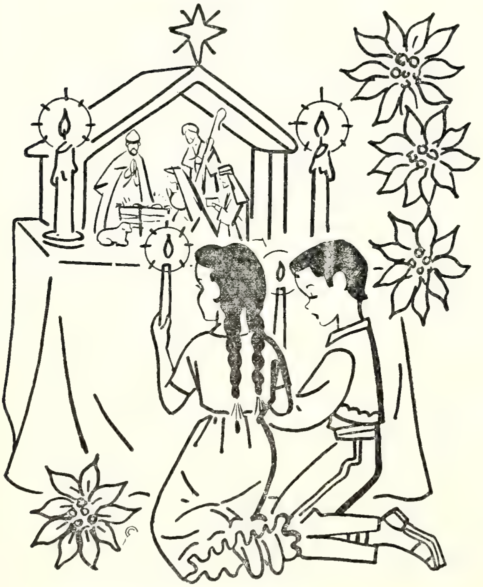
THE CHRISTIAN SUN

How do you get along without a fresh, new, newsy, well-printed, and well-edited copy of your church paper each week? The fresh news of the goings on in our churches and beyond, change of pastors, election of church officials, records of recent meetings on many levels, Sunday school lessons, the college, the Home for Children, Missions, women's and men's meetings and messages — each week, I mean, each week. Smart churches are putting it in their budget. It builds church members. It builds churchmanship. It builds churches. How can you do without it?

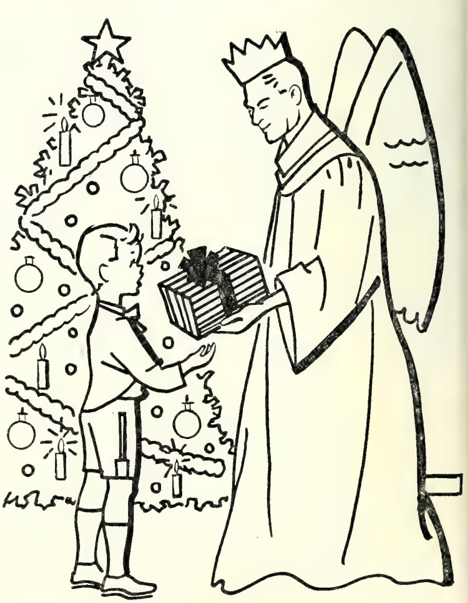
John G. Truitt
In Home for Children News Letter

PICTURES FOR CHILDREN TO COLOR

Christmas customs around the world are being shown during the four weeks of Advent.



In Spain Children Light a Candle Before a Shrine



The Kristkind Brings Gifts to Swiss Boys and Girls

Answers To Questions Frequently Asked About Pledge To The Church

REV. FRED P. REGISTER

Question: **Is giving an optional matter?** Answer: No, not for a Christian.

Q. Is it compulsory? A. No.

Q.What is the real answer? A. No one has learned to live who has not learned to give. The grace of giving is the art of living. It bears witness of a true Christian faith, a sincere Christian love, and a profound Christian knowledge. Christ gave Himself. Therefore, out of love and gratitude we are constrained to give.

Q. Does this mean I MUST give? A. No. The motive lies in the joy of Christian faith, and not in a sense of obligation. "God loveth a cheerful giver."

Q. How much should I give? A. A proportionate part of your INCOME not just your surplus, the amount to be decided prayerfully by yourself. The Bible teaches the tithe as a proportion to start with.

Q. Is my pledge important to my church? A. Yes; but more important to you. Everything you have comes from God, and by returning a part of your income to Him, you acknowledge His ownership and your stewardship. This enriches your spiritual life.

Q. How shall I make my contribution? A. The best way is once a week, as an act of worship on the Lord's Day in the Lord's House, "As the Lord prospered you." This is the New Testament suggestion, and is most practical for the giver as well as for the administrators of your gift.

Q. If I have little income, will my weekly pledge be worthwhile? A. No gift of love is small. A gift of love, in proportion to your ability—whether large or small is an outward expression of an inward INTEREST in the Cause of Christ. This is not trivial.

Q. What is the best system to follow in giving? A. Set aside a proportion of your income regularly and then disburse it as a Christian steward; in part to your church, and in part to other benevolent purposes.

Q. What proportion of my giving should go through my church? A. For the average church member, at least 70-80 per cent would probably be a fair proportion.

Q. Should I expect to have my church's budget supported by the gifts of outsiders, such as the proceeds of entertainments, dinners and innumerable special collections? A. It seems spiritually wise that gifts that support the church should come directly from those who appreciate her ministry and are vitally concerned with the work of the Kingdom. A slight increase in all pledges would soon equal what some churches receive from various other sources.

Q. Should husband and wife and other members of the family join in a family pledge? A. Inasmuch as the pledge is a spiritual expression of the individual's faith, it seems that the ideal would be for every member of the family to have a personal interest in and connection with the church through a separate pledge. It is a much needed lesson in Christian Stewardship to let each youth (who is able to sign his name) make his own pledge.

Q. If I have no income at all, what should I do? A. You can give time, service, enthusiasm and prayer and thus become a pledger and a giver. You should, however, accept a box of envelopes, and you may be surprised how regularly an opportunity for giving will present itself.

Q. How about giving service or time in place of money? A. We are stewards of time, abilities and material possessions. We are accountable for each in proportion to our entrustment. One **cannot** substitute one for the other if there is opportunity given, without limiting his own soul. Experience shows that those who are Christian stewards of their money are also Christian stewards of their time and talents, and the opposite is not necessarily so.

Q. What obligations have I to give to Missions and Benevolences of our church? A. Christ has set before the church the task of preaching and teaching the gospel to the whole world, and of ministering to the unfortunate. As members of His body, the church, we are to share in this great enterprise.

Q. What portion of my pledge should be devoted to Missions and Beneveolences? A. This is left to the option of the giver. "Thou shalt love thy neighbor as thyself." The Christian ideal is 50 per cent for "others" and 50 per cent for "ourselves."

Q. Can a pledge once made be altered? A. Pledge adjustments may be made to meet changed conditions. This applies to increasing a pledge because of improved financial conditions as well as reducing a pledge because of financial reverses. Any reduction, however, should be made carefully and prayerfully.

Your Second Job

Albert Schweitzer calls it your "second job." Elton Trueblood calls it "your other vocation." Whatever it is, our view of it doesn't seem to make sense.

We work like fiends 40 hours a week (and some of us bring bulging briefcases home to expand that time) so that we can support ourselves and our families for three-score or less.

To support our immortal souls, and insure that we are fit to guide our children in the right direction so that they in turn may find eternal life, we "work" perhaps one and a half hours a week — or even more generously, three or even five!

We know when we are hungry physically and we would be easily aware if our roof leaked; we can even spot more subtle things like anemia.

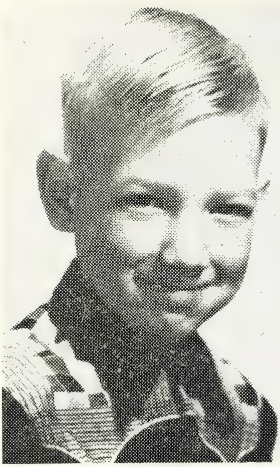
Spiritual hunger, anemia or starvation don't seem so easily spotted, and we don't even like being told we are in an unhealthy condition — we're afraid of the "Doctor's" bill, rather than being interested in being well.

What can a bunch of hypochondriacs like ourselves do — for ourselves — for other ill people?

Come to church and find out. Talk from your heart with the rest of our people, join a study group — help start one. You are not alone — the fellow beside you wants help, too. We are reminded of the opening lines of a famous poem:

"We make ourselves a place apart
behind the words that tease and flout
But Oh! the agitated heart,
'til someone finds us really out."

—Charles Pike, "The Tower Bell"
Congregational Church, Verona, N. J.



A BOY

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting and attend, when you are gone, to those things you think are so important.

You may adopt all the policies you please, but how they will be carried out depends upon him.

Even if you make leagues and treaties, he will have to manage them.

He will assume control of your cities, states and nation.

He is going to move in and take over your churches, schools, universities and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of your home, community, the nation and of humanity is in his hands.

He will be either an asset or a liability to your country.

So it might be well to pay him some attention.

AUTHOR UNKNOWN

CONFERENCE COMMITTEES FOR 1957

VALLEY OF VIRGINIA

Executive — Clarence A. Phillips, Robert A. Whitten, Mrs. Shirley White, Owen W. Andes.
Missions — R. O. Rothgeb, K. B. Dofflemyer, C. A. Pugh, Stanley Lohr.
Ministry — Robert A. Whitten, Silas E. Madren, Cameron D. Hayes, Emerson J. Rohart, Clyde O. Koon.
Stewardship and Apportionment — E. A. Showalter, Shirley White, Ernest Green.
Evangelism — Silas E. Madren, Mrs. Madeline Comer, J. J. Lam.
Christian Education and Religious Literature — Mrs. E. J. Rohart, Mrs. Clyde Miller, Mrs. Clarence A. Phillips.
Laymen's Fellowship — Nelson Liskey, O. W. Andes, W. C. Voorhees.
Social Action nad Moral Reform — Mrs. Robert A. Whitten, Miss Dorothy Foltz.
Sunday School — Raymond Andes, President of Sunday School Convention.

EASTERN VIRGINIA

Executive — W. B. Williams, George D. Alley, James H. Lightbourne, Jr., G. Chapman White, Shirley T. Holland, Frank R. Hamilton.
Ministerial Education — H. S. Hardcastle, George D. Alley, James H. Lightbourne, Jr., Jesse H. Dollar, R. E. Brittle.
Apportionments — Letcher Eley, Floyd Turner, G. C. White, Ellis N. Clark, Mrs. Raye V. Knight.
Home Missions — Mills E. Godwin, Jr., Tucker G. Humphries, Melvin Dollar, Mrs. Garland Spratley, W. A. Grisson.
Foreign Missions — J. Everette Neese, Mrs. Ray F. Gordon, Raymond Grissom, M. E. Taylor, Stanley S. Snead.
Evangelism — Jack T. Akin, O. D. Poythress, Melvin Dollar, Russ Shaffer, H. R. Phelts.
Christian Education — A. Lanson Granger, Jr., Mrs. Jack T. Akin, W. R. Savage, Rufus Ansley, Odell J. Powell.
Religious Literature — James W. Madren, Mrs. Wm. T. Harrell, James A. Darden, Ernest F. Brickhouse, James W. Walters.
Stewardship — Jesse H. Dollar, J. E. McCauley, H. W. Lee, Frank R. Hamilton, H. E. Crutchfield.
Social Action — T. H. Britton, O. L. Pendleton, P. D. Howell, Mrs. M. F. Sherrill, George D. Alley.
Program — Executive Committee.
Place — Mrs. I. W. Johnson.
Memoirs — R. E. Brittle, Mrs. L. W. Stagg, Mrs. Frank H. Lewis.

WESTERN NORTH CAROLINA

Executive — L. M. Presnell, Winfred Bray, F. C. Lester, Ira L. McDowell, Clyde L. Fields.
Christian Education and Literature — Gale Brady, Jack Shoffner, Miss Lola Farlow.
Evangelism — Winfred Bray, Robert Hultman, Martin Fogleman, William Comer, Clay Farrell.
Ministry — F. C. Lester, M. A. Pollard, Clyde Fields, E. Carl Brady.
Stewardship and Apportionments — Hubert L. Beane, Avery Brown, W. G. Lamb, Paul G. Wilson.
Social Action — Bill Simmons, Mrs. Sherman Maness, William Joyner.
Missions — W. H. Hughes, Jr., Mrs. Troy Hall, Gene Thomas, Mrs. F. C. Lester.
Memoirs — John Q. Pugh, H. V. Cox, J. C. Newell.

Notice For Church Treasurers

Wm. T. Scott, Superintendent

The Virginia Valley Central Conference, the Eastern North Carolina Conference, the Western North Carolina Conference, and the North Carolina and Virginia Conference at their recent session **voted to request all the churches to send the Conference Fund apportionment payments to the Southern Convention Office, along with other apportionments.** This was decided because it will simplify the payment of apportionments both for the churches and for the Conferences. At the end of each month, the Convention Office will mail to the Conference Treasurers a check covering all Conference Fund payments received during that month. This will also enable the Convention Office in reporting receipts quarterly to indicate the total apportionment payments.

Churches in the above Conferences (not the Eastern Virginia Conference) are requested to send all apportionment contributions to the Southern Convention office properly designated

LIKE STAINED GLASS WINDOWS

Observing The Christian Year Helps

HENRY V. HARMAN

ADVENT. (Sunday nearest November 30 through Christmas Eve) The Christmas New Year is the first Sunday in Advent. Advent is a time for preparing for the birth of Christ. Its themes are: (1) the coming of Jesus as a babe, (2) the second coming or second advent of Christ, (3) the continual coming of Christ into hearts "that prepare him room."

The color for Advent is PURPLE; a royal color for a King's coming.

CHRISTMASTIDE. (Christmas Day to Epiphany, January 8) We are not certain of the exact date of Jesus' birth. The early church probably chose December 25 because they thought that was the day when the sun had traveled to its farthest south point and would begin to return to warm the northern part of the world. So the birth of Christ is God's new creation to warm the sin-filled hearts of men.

The color for Christmastide is WHITE; the color of purity and joy.

EPIPHANY SEASON. (Epiphany, January 6, to Ash Wednesday). The Greeks celebrate Christmas at Epiphany for that was the time the wise men came to see Jesus. It was on this day that God (in Jesus) first showed or "manifested" himself to the non-Jewish or Gentile people.

The color for Epiphany is GREEN; for green in the color of growth and here begins the growth of the gospel to all nations and races of men.

LENT. (The forty days — not counting Sundays — before Easter.) Lent is a period of preparation for Easter by repentance and confession. The good Roman Catholic, for example, eats no meat during Lent. For Protestants it is a time of evangelism and spiritual growth. The forty days remind us of the forty days Jesus was tempted by the devil.

The color for Lent is PURPLE, the royal color, except that for Good Friday the color is BLACK.

EASTERTIDE. (Easter Sunday to Pentecost.) Easter is the great day of the Christian year. On this day Christ rose from the dead to give us the victory over sin and death. Strictly speaking, Eastertide lasts only forty days until Ascension Day when Jesus left his disciples and ascended into heaven (Acts 1:9). However, our churches do not make much of Ascension Day.

The color for Easter and for Ascension is WHITE; for joy and victory.

PENTECOST. (The seventh Sunday after Easter.) Pentecost is the Birthday of the Church, for it was on this day (Acts 2:1) that the Holy Spirit filled the disciples and gathered them together. Protestants are making more use of this day to remind themselves of the unity of the Church and of its final victory.

The color is RED; red for the flame of the Holy Spirit and red for the blood of the martyrs who have died for the Church.

TRINITY SEASON. (From the Sunday after Pentecost until Advent) The three major days, Christmas, Easter, and Pentecost show us the three ways God reveals himself to us: as creator, as redeemer, and as Holy Spirit. The next Sunday after Pentecost (Trinity Sunday) then has been used by the Church to put these all together and remind us that God is One even though he shows himself in more than one way. As the half of the year before Trinity (Advent through Pentecost) celebrates God revealing himself to us; so the half of the year after Trinity is for our commitment to God through faith, our growth in Christian living.

The color for Trinity Sunday itself is WHITE; for the remainder of the season it is GREEN, again the color of growth.

The Unnecessary "Even"

LUTHER A. WEIGLE

The adverb "even" is used 1032 times in the King James Version of the Old Testament, and in 928 of these cases there is no corresponding word in the Hebrew text. This surprising fact is due in part to the disposition of translators in 1611 to write "even so" for "so," "even as" for "as," and "even unto" where we should now say "to" or "up to" or "as far as." It is due chiefly, however, to their use of "even" to introduce an additional word or words intended to explain more clearly or fully some preceding word or words. The word "even" was for them a sign of equivalence or identity; it meant that the person or thing or subject referred to in what followed was the same person or thing or subject referred to in what preceded.

For example, "the men of the city, even the men of Sodom" means "the men of the city, the men of Sodom" — the same persons are meant by the two phrases (Genesis 19:4). So also "the man, even Lot" means "the man Lot" (19:9). "Jacob set up a pillar, even a pillar of stone" (Genesis 35:14) has no "even" in the Hebrew. In such cases, the word "even" has a function similar to "namely" or "that is."

The use of "even" in this colorless sense is now obsolete, and it has become a misleading feature of the King James Version. "Even" is now used to indicate an extreme case or something not to be expected. So the reader of Genesis 10:21 is likely to wonder what was the matter with Shem to occasion the statement that "even to him were children born." So too "even with Isaac" (21:10), "even before he came near" (37:18), and "even by the God of thy fathers" (49:25) are stated more accurately if the "even" is omitted.

The revised versions omit the inserted "even" in most cases. In Genesis, for example, the King James Version uses "even" twenty-six times of which twenty-one were cases of insertion without a corresponding Hebrew word. The Revised Standard Version retains "even" only in 27:34, 38 and 46:34.

The use of "even" in the King James New Testament is more restrained, and the cases of sheer insertion are not many. Yet the revised versions are more cautious. I have had occasion to examine this in the gospels of Matthew, Mark, and Luke and in 2 Corinthians and 1 Thessalonians. In these five books the King James Version uses "even" eighty-eight times, and the Revised Standard Version reduces this to twenty-seven. In 1 Thessalonians 3:13, "God, even our Father" is now translated "our God and Father." Compare also the two versions of 1 Thessalonians 2:19.

The Word Becomes Flesh

Devotional Reading: Isaiah 9:2-7.

Background Scripture: John 1:1-18; Luke 2:1-20.

Memory Selection: **The Word was made flesh, and dwelt among us.** John 1:14.

THE WORD

John wrote his gospel in a world which was profoundly influenced by Greek thought and patterns. And the central idea or principle in Greek thinking was what they called the "Logos" or the "Word". They thought that there was some organizing, dynamic force in the world, some divine word, or reason, or principle, which was immanent in the world, giving it meaning and unity. But this "Logos" or "Word" was impersonal — it was a principle, not a person. So when John begins his gospel he makes "a point of contact" between himself and his readers, Jews and Greeks, who thought in terms of the "Logos" by using that word. His gospel begins "In the beginning was the Word". He does not use the words Jesus Christ until much later in his prologue. He writes at first in terms of the Word, and then he states that Jesus Christ was the Word. And he says some interesting things about the Word.

THE WORD HAD EXISTED FROM THE BEGINNING. From the beginningless beginning, there was the WORD. It is existed with God. It was from the beginning with God.

THE WORD WAS WITH GOD AND THE WORD WAS GOD. John asserts that this Word, which later he calls Jesus Christ was with God and was God — he shared God's companionship, as He embodied God's character. The impersonal Word of the Greeks, was indeed a living Personality, God himself.

THE WORD WAS THE CREATIVE FORCE IN THE WORLD. The Word was with power. He shared with God in the creative act of creation, and with God in the sustaining process of preservation. "All things were made by him, and without him was not anything made that was made."

THE WORD WAS LIFE AND LIGHT. Here was the source of light and of life. From the beginning He had been nurturing the spirits of men and lighting up their ways. He not only created all things, He gives life to all things. And although there was much darkness in the world, the darkness had not been able to put out the light. God's love is unwearied, His patience indiscourageable, His mercy endless. Across the centuries He had been seeking His children to bring them light and life.

THE WORD WAS REJECTED BY SOME. "He came unto his own and his own received him not." John does not say why. Was it because He was so different from what they expected the Messiah to be? Was it because they were preoccupied with other things? Was it because He interfered with their way of living and made new demands on them? Probably all three, and more. We may be sure that the people of Christ's day rejected him for the same reasons that people reject him today.

THE WORD WAS RECEIVED BY SOME, AND HE BROUGHT POWER TO BECOME THE SONS OF GOD. "To as many as received him, to them gave He power, or the authority to become the sons of God." There were those who did open their hearts to him, and He mediated a new life to them. Life took on new meaning, new dignity, new direction, new dimensions. The Living Word made men alive again in Christ, by a new creative act of God.

THE WORD BECOMES FLESH

"THE WORD WAS MADE FLESH, AND DWELT AMONG US." These are some of the most profound and moving words in all literature. Here is stated in a few words the central doctrine of the Incarnation. What is John saying? He is saying that this Eternal, Living, Invisible, Word was clothed upon with living flesh, and came down to live among men in this world. What was a disembodied spirit took upon itself a body of flesh and blood. God came down in the likeness of a man. That which had seemed to be nothing but a principle, became a PERSON. The character of God was seen in a man, at once God and Man. The Jesus Christ who lived among the Jews and the Greeks of that day was the incarnation of the Word of the Greeks. He was the Word. In him, men saw the face and the features of the Eternal. Back of the universe there was something more than mere cosmic power; there was a living, loving Person. This is what John is trying to say as best he can under the limitation of words. Perhaps a simple illustration will help. I have in my mind a word, or an idea. No one can see it, or know it. But I speak that word or idea. I say the word "mother". But that is still an abstraction, although one would instinctively think of his mother. I go further and show you a picture of my mother, or draw a sketch or her. But that is still an inanimate, somewhat abstract thing. And then I introduce you to my mother. I say "I want you to meet my mother." And that which at one time was only an idea or a word in my mind, suddenly becomes flesh and becomes alive. Furthermore, I can talk to you about love and service and sacrifice, and forgiveness, and picture them to you as ideals and virtues. They are abstract and impersonal. But there are those of us who have seen these and other virtues become flesh in our mothers and fathers and friends. It is when a word or an idea becomes flesh that it really functions.

SUNDAY SCHOOL LESSON

Decembeer 23, 1956

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

And thus it was with the Incarnation. God had spoken to his people through Nature, and History, and the Prophets. Last of all He spoke to them through His Son. The Word Became Flesh. God was in Christ. Christ was like God. God spoke through Christ. This is the meaning of the Incarnation.

THE WORD WAS FULL OF GRACE AND TRUTH. Jesus Christ is altogether lovely, the fairest of ten thousand. As John wrote these words of his prologue many years after Christ's earthly ministry, he thought back upon the Master's life, and two great words stood out — His Grace, and His Truth. There was a winsome-

—Continued on Page 15

Terrell Is New Alumni Secretary For Elon

William Brown Terrell, a graduate of Elon College with the Class of 1925, a former president of the college's General Alumni Association, has accepted appointment as the new executive secretary of the alumni organization and will come to Elon to assume his new duties on January 1.

Announcement of his appointment and acceptance came jointly from Dr. Leon E. Smith, president of the college, and from James F. Darden, of Suffolk, Va., president of the Elon Alumni Association. He was originally to have assumed the post September 1, but he was obligated in his present position as superintendent of Warren County Schools until the close of the calendar year.

The new alumni secretary received the A. B. Degree, Magna Cum Laude, at Elon's 1925 commencement and then went on to graduate study at the University of North Carolina. Since that time he has had more than thirty years of service in North Carolina public schools, all of it in administrative posts.

His first school assignment was as principal of the Tryon High School in Gaston County from 1925 until 1928, after which he returned to Elon College and spent fifteen years as principal of the Elon College High School. In that position he remained in close contact with the college itself.

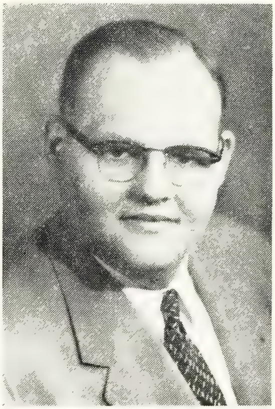
He accepted the position as principal of the high school in Wadesboro, N. C., in 1943 and two years later was elevated to the superintendency of the Wadesboro City Schools. He held that post until 1948, when he became superintendent of the Warren County schools system. He has continued in that post and has resided in Warrenton for the past eight years.

During his tenure as head of the Warren County schools Mr. Terrell has been very active in both county and community life. He has been a leader in lay activities of the Wesley Memorial Methodist Church in Warrenton and has held several offices in the Raleigh Methodist District. He has also been a leader in American Legion and Masonic activities and has been a recognized leader in Boy Scout work in the Occoneechee Council.

Mr. Terrell and his wife and small son are to move to Elon College to make their home when he assumes the alumni secretary duties.

Danieley Attends National Meeting

Chairman J. Earl Danieley of the Southern Convention Laymen's Fellowship attended the annual meeting of the board of directors of the National Laymen's Fellowship of Congregational Christian Churches at the Shoreland Hotel in Chicago, Illinois, December 7-9.



Dr. Danieley, who was elected to the board at the General Council meeting in Omaha, was in charge of the opening devotional service on Friday. On Saturday the board held a day-long joint meeting with the national board of directors of the Churchman's Brotherhood of the Evangelical and Reformed Church at which time plans were made for a joint meeting of the laymen, after the merger, to be held at Oberlin College in August 1957.

Considerable time was spent in discussing plans for the "Churchmen's Fellowship" of the United Church of Christ. Following final separate meetings of the individual boards on Sunday morning, the boards met jointly at the Chicago Theological Seminary for the Communion Service at eleven o'clock, which concluded the sessions.

RELIGIOUS EMPHASIS WEEK

West Point Chaplain Speaks At Elon

The Rev. Cloma A. Huffman, B. D. chaplain of the United States Military Academy at West Point, N. Y., was the guest speaker at the annual series of Religious Emphasis Week services on the Elon College campus.

The Religious Emphasis Week observance got underway Sunday morning when the visiting minister delivered the sermon at the 11 o'clock worship of the Elon College Community Church, and the program continued with two or more services daily throughout the week that closed on Friday, December 7th.

The visiting minister, who holds the rank of major in the United States Army, is widely known as one of the outstanding Congregational Christian ministers in America, and he was received and heard with pleasure during his visit to the Elon campus.

He was a member of the Southern Baptist Convention until a few years ago, but he has since become affiliated with the Congregational Christian Church, and he served with distinction as the chaplain of the General Council of Congregational Christian Churches at its meeting in Omaha, Neb., last June. His voice at that tumultous session was a guiding light in the discussions of the merger with the Evangelical and Reformed Church, which is to be consummated next summer.

In addition to his appearance at the regular 11 o'clock worship service on Sunday, the Rev. Huffman also spoke at a meeting of the Student Christian Association held in the Elon Parish House at 5 o'clock Sunday afternoon.

After a special meeting with members of the Elon College faculty held in the office of Dr. Leon E. Smith at 7:30 o'clock Monday morning, the speaker has conducted a twice-daily series of services on the campus, all of them in Whitley Auditorium.

He spoke to the entire Elon student body in the daily chapel services from 10 until 10:45 o'clock each morning and also brought vital messages in services each night at 8 o'clock. He has been available for individual conferences and interviews with students throughout the week.

Church Home Children Are Our Church Children

John G. Truitt, Superintendent

Dear Friends;

The Congregational Christian Church of Newport News, Va., is an inspiring one. For one thing it has a large and enthusiastic congregation, and another it has three beautifully vested choirs whose leadership in worship is commensurate with the beauty of their vestments; and it has a minister with a good spirit and good training who leads his congregation well. I supplied the pulpit for Dr. Dollar while he was away attending the funeral of his brother, Rev. John D. Dollar, Lanett, Alabama.

It did not seem necessary to me for me to apologize for figuratively placing a child in their midst. I read to them the 23rd Psalm. I suggested to them that we hear it as from the lips and heart of a homeless child. I called their attention to the beautiful educational equipment, lovely classrooms, corridors, chapel and kitchen. I reminded them that their boys and girls churchwise had everything, and that they might well be justly proud of their most excellent equipment and program. I reminded them also that their girls and boys had their fathers and mothers — a priceless possession — and their good names, "rather to be chosen than great riches."

I went one step further, I reminded them that the churches of the Southern Convention were by their own organization, plans and purposes, compacted together to provide for their "other children" and not to neglect them, or overlook them, or betray the trust they put in us all as they read "the Lord is my shepherd, I shall not want."

When some of the members of that congregation read this letter they will wonder, even as I do now, why it took so many words to say the above. If all the churches, however, fully realized the fact that these children are their Sunday School-and Church children, and their home-and food-and-training children they would see to it that the funds were sufficient.

REPORT FOR DECEMBER 3, 1956

MONTHLY OFFERINGS

Amount brought forward	$ 3,978.34
No Report This Week	
Grand Total	$ 3,978.34

SPECIAL OFFERINGS

Amount brought forward		$ 8,307.23
New Hope Church, Roanoke, Alabama	$ 5.00	
South Congregational Church, New Britain, Conn. (Christmas gift)	10.00	
Mrs. H. C. Simpson, Greensboro, N. C. — Golden Anniversary Gift	5.00	
Chester H. Roth Co., Inc. (dividend)	37.50	
Ruth Faucett Circle, Lakeview Christian Church (Christmas gift)	10.00	
In Memory of Mrs. Alice Chewning	10.00	
In Memory of Victor A. Warren	10.00	
In Memory of Louis A. Arant	5.00	
In Memory of Miss May Morse	5.00	
Thanksgiving Offerings:		
Angie Crew Circle, Union Ridge Church	25.00	
Trollingers Florist, Burlington, N. C.	5.00	
Newlin Hardware Co., Inc., Burlington, N. C.	30.00	
Hopedale Christian Church	15.07	
J. I. Goodman, Concord, N. C.	10.00	
Primary & Intermediate Depts., Church of Wide Fellowship, Southern Pines, N. C.	7.00	
Clifton Walker, Durham, N. C.	2.00	
Hope Mills Cong. Christian Church	25.00	
Grace's Chapel Church, Sanford, N. C.	107.95	
J. W. Scott & Co., Greensboro, N. C.	5.00	
Rev. B. J. Howard, Chapel Hill, N. C.	10.00	
S. G. Womack, Greensboro, N. C.	100.00	
Needham's Grove S.S., Seagrove, N. C.	27.00	
Concord Christian Church, Burlington, N. C.	25.00	
Tire Sales Co., Burlington, N. C.	50.00	
King Electric Co., Burlington, N. C.	25.00	
B. A. Cobb, Franklin, Va.	2.00	
South Norfolk Christian Church	303.00	
C. B. Ellis Music Co., Burlington, N. C.	15.00	
Burlington Rotary Club	200.00	
Miss Georgia Bradley, Mebane, N. C.	20.00	
Jack L. Cozart, Randolph Air Force Base, Texas	10.00	
Spoon's Chapel Christian Church	23.00	
C. A. Hall, Burlington, N. C.	50.00	
T. R. Humphrey, Elon College, N. C.	100.00	
Frank Collier, Burlington, N. C.	10.00	
Sykes Foundry & Machine Co., Inc., Burlington, N. C.	75.00	
Rev. J. A. Henderson, Henderson, N. C.	15.00	
G. E. Rountree, Sunbury, N. C.	25.00	
Ladies' Benevolent Society, Cong. Church of Christ, North Leominster, Mass.	5.00	
Mr. & Mrs. Egbert Truitt, Glen Raven, N. C.	25.00	
Mrs. A. L. Lockwood, Anderson, S. C.	10.00	
Erwin A. Holt, Burlington, N. C.	100.00	
Wm. H. Morgan, Boone, N. C.	5.00	
Mr. & Mrs. J. E. Branch & Dottie, Garner, N. C.	30.00	
Special Gifts	505.06	
Total		$ 2,094.58
Grand Total		$10,401.81
Total for the Week		$ 2,094.58
Total for the Year		$14,380.15

SUNDAY SCHOOL LESSON

(Continued from Page 12)

ness about his spirit, a beauty about His character, a reality about his life that awakened awe and wonder and worship. His interest in children, His regard for womanhood, His respect for personality, His concern for people, His compassion on the underprivileged, His passion for the lost, His spirit of love — this Man was full of grace and truth. There was a glory about him that was unmistakably the glory of God himself.

THE WORD REVEALED GOD. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared him." This is a daring statement to make, but John made it. But Jesus himself made it. He told his disciples "He that hath seen me, hath seen the Father." What is God like? He is like Christ. That should suffice us.

In Memoriam

DAVIDSON

On October 11, 1956, God in His infinite wisdom, saw fit to call to His eternal reward, Peter Elisha Davidson, one of our beloved members of Holy Neck Congregational Christian Church.

He was a man of simple tastes, friendly spirit, strength of character. He was a consecrated Christian. In his quiet and unassuming manner he often did many good deeds in an unknown way. He has left a goodly heritage, and although he is with us no longer, his good works will follow him.

We are grateful to God for what his life has meant to his family, church and community.

Therefore, be it resolved:

First: That we humbly submit to the Father's will, knowing he doeth all things well.

Second: That we extend to the family our heart-felt sympathy and earnest prayers.

Third: That his kindly spirit and consideration for others be an inspiration and example to all who knew him.

Fourth: That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication, and a copy be recorded in the minutes of the church.

Mrs. Emmet Piland
Mrs. Harvey Worrell
Mrs. W. John Norfleet
Committee

Virginia Valley Conference

REPORT OF THE EXECUTIVE COMMITTEE

The Executive Committee and Stewardship and Apportionment Committee met at Bethlehem Church, June 26, 1956.

The meeting was called to order by the President, Clarence Phillips; the only item of business passed by the Executive Committee was the approval of the date of annual conference, as suggested by the southern convention office. Date Monday 29th, 10:00 a.m. and to close Tuesday, October 30th, at noon.

The meeting was then turned over to Rev. Fred Register who brought a thorough explanation of apportionment formula for the Valley churches. After some discussion and explanation it was approved and motion to present same to annual conference.

The executive committee met at Bethlehem church Oct. 9th, 1956.

The first item of business was the change and approval of annual conference from two days session to one day session Oct. 30, 1956, at Linville Church, Linville, Va. A program was arranged and speakers were chosen. The session to begin at 9:30 a.m.

REPORT OF MISSIONS COMMITTEE

The outlook for our conference during 1956 has not been very sunny.

With more than a third of our churches without pastoral leadership, the situation has been rather disheartening. Perhaps to a large degree, we have been responsible for this deplorable situation. Have we not allowed ourselves to become the victims of circumstances, because of our indifference regarding our Christian responsibility?

It has been stated many times on the conference floor that, "There are great potentialities in the Valley for much stronger churches." If this be true (and we believe it is), then we have not been "Good and Faithful Stewards" in using what God has entrusted to our care and use.

Your Missions Committee is vitally concerned about this deplorable condition into which we have drifted and in the following resolutions and recommendations we present a challenge for action.

Resolved — That we dedicate ourselves anew to the task entrusted to the churches of the Virginia Valley Conference. That we continue trying to secure ministers, until all of the churches in the conference are supplied.

We recommend:

1st — That as an aid in awakening the membership of our churches to their Christian responsibilities and opportunities, that our church leaders, especially our ministers and Sunday school teachers, emphasize more strongly the teachings of Christ on Stewardship.

2nd — That as a concrete and tangible project for the conference year of 1957, we encourage and assist the members of Wissler's and Wood's Chapels by appropriating the sum of $500.00 to their Building Fund. for the purpose of erecting an adequate church building on the site which has been secured by them on highway No. 11, north of New Market: the money to be turned over to them at the discretion of the executive committee.

Your Missions Committee feels that money invested in such projects is a good investment, and as an example we refer you to the Mt. Lebanon Church.

We further recommend — That our conference ask the Mission Board of the Southern Convention, to give all possible financial aid to this project, and that if necessary, our superintendent assist in securing a loan from the Church Building Loan Society.

Respectfully submitted,
R. O. Rothgeb

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

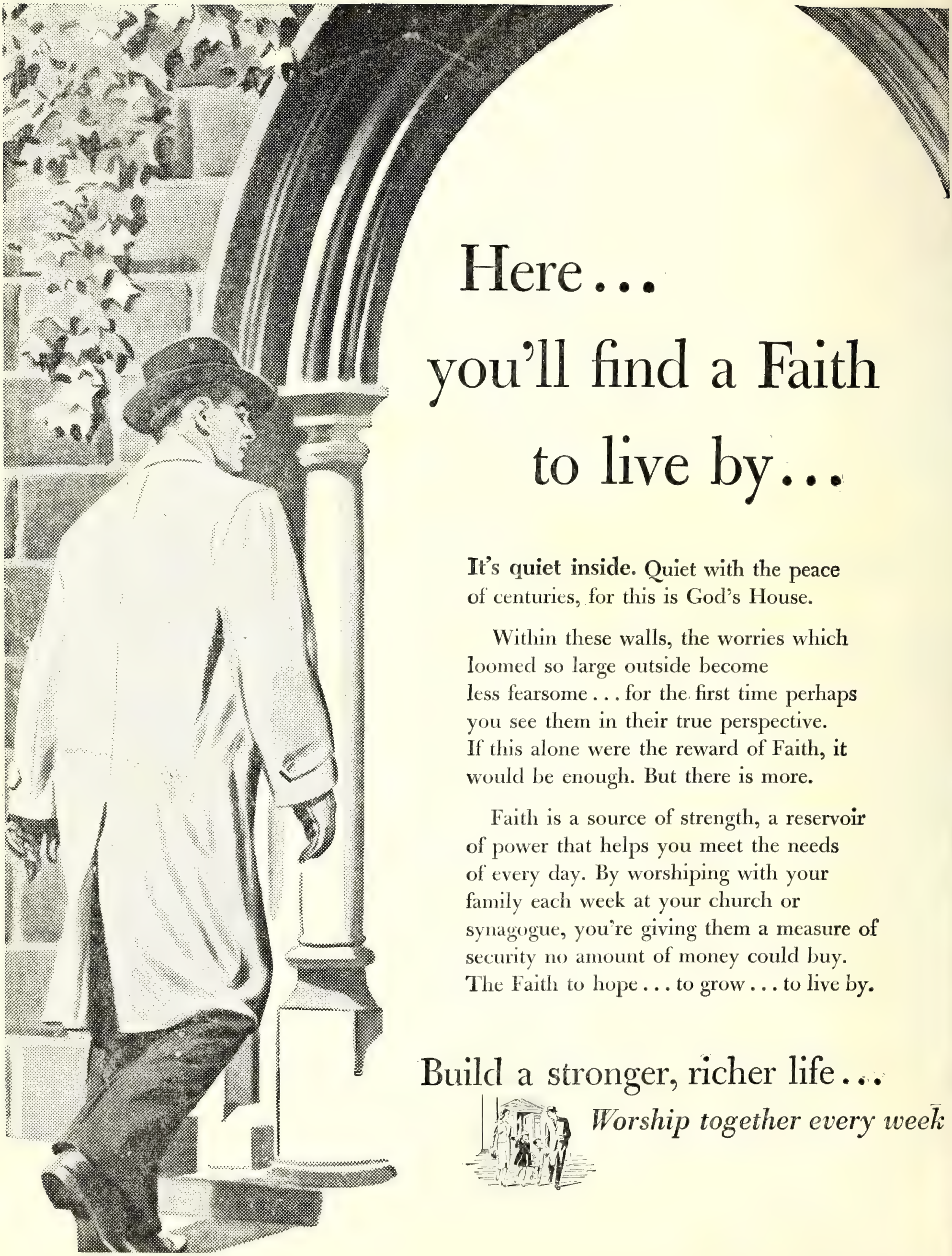
Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....



Here . . .
you'll find a Faith
to live by . . .

It's quiet inside. Quiet with the peace of centuries, for this is God's House.

Within these walls, the worries which loomed so large outside become less fearsome . . . for the first time perhaps you see them in their true perspective. If this alone were the reward of Faith, it would be enough. But there is more.

Faith is a source of strength, a reservoir of power that helps you meet the needs of every day. By worshiping with your family each week at your church or synagogue, you're giving them a measure of security no amount of money could buy. The Faith to hope . . . to grow . . . to live by.

Build a stronger, richer life . . .

Worship together every week

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library

The Christian Sun

Elon College Library

VOLUME 108 DECEMBER 18, 1956 NUMBER 48

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

MERRY
CHRISTMAS

rgan of the Southern Con-
ntion of Congregational
istian Churches.
ditorial and Publication
ices at Asheboro, North
olina.
ubscription office:
n College, North Carolina.

Christmas As Seen In The Christian Sun Through The Year

EARLY ISSUES of this paper give but little attention to Christmas. In 1853, when Rev. W. B. Wellons was editor, this is what was said:

"In order that our boys may have an opportunity to join in the festivities of the season: and taking a little respite from constant labor and toil: we shall issue no regular paper next week."

"The time has now come kind reader, brother, sister, friend, that we must shake hands for a while. We expect to speak with you again when the season of Christmas is over."

The present editor understands how the Reverend Mr. Wellons felt when he wrote:

"The 10th volume of the Christian Sun closes with this number. In retrospecting the past, we feel thankful, that we have under many disadvantages, been able to present our readers with a Weekly issue of the SUN for the past twelve months. Over the errors which have appeared in our issues, and our own many foibles: we hope our kind patrons and readers, will throw the mantle of charity and forbearance.

"May the lives of each, and all of them be long and prosperous: and 'when days and months and years are past,' they may each, and all find a home in heaven."

The Origin Of Christmas

Christmas is of post-apostolic origin. It did not exist among the early disciples. The first reference to it was 150 years after the birth of Christ, and not until fifty years after that is it again mentioned. It was even opposed by some of the church fathers as improper and out of accord with the character of the Master. The first recorded claim that December 25 is the time for Christmas was in the year 354.

But though the custom of celebrating the advent of our Lord into the world cannot claim the sanction of Holy Scriptures or the endorsement of men under the influence of inspiration, it is a beautiful one, and it is not surprising that is has been so universally adopted. On the contrary, we think it would have been strange if some observance had not sprung up among the followers of Jesus. We are much given to celebrating the birthdays of our human benefactors, and why should we not commemorate the natal day of Him who came to bring life and immortality to light, and to Whom we owe all that is best in time and in eternity?

C. B. Riddle, Editor, 1916

A CHRISTMAS PRAYER

Dear Jesus, Prince of God, all hail! Thou whom the Father didst send, of whom the angels sang, whom now we worship and adore, gifts to Thee we bring, gifts for use. O make them Thine, we pray. Love only, Father, brought to earth Thy Son, the Holy Babe in manger laid. Bow our heads, bend our knees, lift our hearts, loose our tongues, that, to Him, the Prince of peace, the conquering King, the lowly Savior, universally and eternally shall ascend the honor and homage and praise and thanksgiving due his holy name. For His sake. Amen.

Dr. J. O. Atkinson, 1930

MORE THAN A HOLIDAY

Christmas is more than the celebration of a Holiday, the keeping of a Christmas Festival, or a time for good will. It is the crystallization of a divine purpose, the entrance of the reign of peace, the rescue of a lost world, the entrance of light into the night of despair. The toyworld, bookworld, cardworld, musicworld, furr
ture and bandying world, the scho
and the nation all pause under tl
compulsion of a spiritual force ar
listen again to the song of angels ar
the shout of children. Yes, a litt
child shall lead and age with trer
bling lips and tear-filled eyes will
thrilled again with sensations
youthful joy. Parents, grandparent
brothers, sisters, babies, and friend
will all unite in the Christmas jo
The angel went away into heave
the shepherds verified the messag
and made known abroad the sayir
which was told them concerning th
child. Jesus came close to man in H
childhood, and man keeps closest
Him in the babies of the world.

Dr. W. W. Staley, 1922.

A MEANING OF CHRISTMAS

As if to meet the understanding
the simplest mind, the Christm
story is told in simple, comprehe
sible terms. In Christmas thought,
minds meet on the level of the Bab
But Jesus came a Messenger
heaven for all people for all time
the form of a child.

However simple and baby-like, tl
meaning extends to the loftiest ou
reach of the spirit of man, and carri
with it the supreme expression of tl
Divine will and character. His nan
is Emmanuel, which means "God wi
us," and it embraces in human for
all the nature of Deity that mort
mind can grasp. The greatness of G
is shown in Him more than by tl
establishment and ordered mainte
ance of the universe.

Chaplain H. E. Rountree, 1930

Volume 108 Number 48

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Fletcher C. Lester, Editor
840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	$3.00
Two years, single subscription	5.00
Club of at least ½ church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN
Elon College, North Carolina

[illegible] REV. DANIEL W. KERR
[illegible] THE LAST IN JUNE AND DECEMBER
[illegible] NORTH CAROLINA
ENTERED AS [illegible] MATTER AT THE POST OFFICE,
ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956.

Christmas Now

The humble shepherds heard angelic songs;
The Wise Men saw a star; a Child was born.
What now shall Christmas mean to men forlorn,
Who now beneath the burden of their wrongs,
Embittered by their fetters and their thongs?
Have done today with trash and tinsel — torn
And tattered stuff that clutters Christmas morn.
This Christmas bring the gifts for which man longs.
Be brothers; build a commonwealth for all
Where peace, goodwill, and courage rule the State.
Make life secure that none may need to fall
Beneath the crushing blows of adverse fate.
Obey the Angel Song. Get rid of war.
Destroy race hatred. Follow now the Star.

— C. Rexford Raymond, 1936

CHRISTMAS A HOLY DAY

Christmas is a great holiday. It should be a great religious festival. Childhood welcomes the day; middle life should honor its significance and respect its history. It commemorates the birth of a Child. On that day the Lord Jesus Christ should be crowned King of kings and Lord of all the earth. Christmas Carols and great Anthems of Praise are a sacrilege when offered in the name of an ordinary child of human parents. The Child Jesus is either an idol or the Lord. In the lowly manger, he was as Divine as when he hung upon the Cross. Lifted from the bed of straw, He was the Son of God as truly as when he arose from the dead. He did not BECOME the Son of God by a process of growth, education and development, he WAS — and he IS — the Son of God by birth.

I. W. Johnson, 1952

PATHWAYS TO A HAPPY CHRISTMAS

There are two clear-cut, open pathways straight to a happy Christmas.

First is the pathway of appreciation. There is no one who reads these lines who is so poor but what he could be poorer; no one so "bad off" but what he could be "worse off;" no one so unfortunate but what he could be more unfortunate. Appreciation for what one has is an open pathway to a happy Christmas.

The second pathway to a happy Christmas is the pathway of service, and this pathway leads not only to a happy Christmas but to a happier Christmas. . . Your happiness this Christmas will be determined by the thought you give in planning for the happiness of others, in providing for the happiness of others, in providing for their needs and their welfare.

Rev. Roy C. Helfenstein, 1930

THE GIFT OF PEACE

From the very beginning God planned that the children of men should live in contentment, happiness and peace. . . God intended the garden (of Eden) to be an abode of peace.

The Bible abounds with references to the peace of God.

The heavenly host which appeared with the angels who announced the birth of Jesus to the shepherds, sang of God's peace which had come to dwell among men.

The tragedy of human history is that men have missed the way of peace.

Peace is an attitude of mind, a quality of spirit, and the flowering of a kind heart. . . A nation can enjoy peace only when it recognizes the rights of other nations as equal to its own.

Peace rests upon the unfaltering faith in the power, goodness and love of the Eternal God.

Perfect peace demands commitment to the way of life that is revealed in Jesus Christ.

Christmas should be the time for breaking down the barriers that separate man from man, class from class, race from race, and nation from nation. Families get together at Christmas, and family love and loyalty is strengthened. Church members get together and sing carols and nativity hymns, and their hearts rejoice. All the members of the Household of God should be very close together at Christmas, for it celebrates the coming of the Prince of Peace.

Dr. Stanley C. Harrell, 1955

"Hark, the Herald Angels Sing," the most popular of all Christmas carols, by Charles Wesley was inspired by the pealing of bells on Christmas morning.

LIGHT IN DARKNESS

Gaylord B. Noyce

"The true light that enlightens every man was coming into the world."

The essence of man's spirit is that inner light of his, that "image of God" which makes him able to seek goodness and truth, able to worship — in short able to respond to God. And the tragedy of life is that in so many of us, the light is nearly eclipsed by the self-concern and the pride which show themselves on the small scale in genuine unfulfillment, and on the large scale in the seething animosities of our present world.

The essence of Christmas is to find that light incarnate in Christ in such intensity that the eclipsing shadow is penetrated "from the other side" so to speak, and man's own soul can grow again in the freedom given us by such an Advent.

Without that stable-birth 2,000 years ago how dim would be the light. With it, grim as is the present prospect for the world's peace, difficult as is a personal fulfillment in hectic days, how transcendent a hope we have. "For in him was life and the life was the light of men." And this light shines even now in our darkness, and "the darkness has not overcome it."

That this life may become our light, let's genuinely keep Christmas.

REMEMBERING

In the Christmas issue of THE CHRISTMAS SUN for 1951, Editor Robert Lee House wrote a provocative editorial which began thus:

"Birth and Death at Christmas

"Birth and death are connected by life. As we celebrate the birth of Christ, the fact of death is ever before us — his death and that of others. Christmas reminds us of those who have died since last Christmas. Some will think of relatives, dear ones, without whom Christmas cannot be quite the same. We think of those who have lost their lives in Korea since last Christmas. Then we remember that Christ lived only to die at an early age."

At this Christmas season we remember Robert Lee House, who was one of those great spirits who died at an early age, and other editors of THE CHRISTIAN SUN, like J. O. Atkinson and Stanley C. Harrell, who have passed to their reward leaving behind them volumes of the printed word that others, reading, might relive the history of our Church through their writings.

The Christmas Story

It came to pass that there went out a decree from Caesar Augustus, that the world should be taxed. Joseph went up from Galilee, out of the city Nazareth, unto the city of David, which is called Bethlehem, to be taxed wi Mary, his espoused wife.

She brought forth her firstborn son, wrapped him in swaddling cloth and laid him in a manger; because there was no room for them in the i

There were in the same country shepherds abiding in the fields, keepi watch over their flock by night. And, lo, the angel of the Lord came up them, and the glory of the Lord shone round about them; and they we sore afraid. The angel said unto them:

"Fear not: for behold, I bring you good tidings of great joy, which shall to all people. For unto you is born this day in the city of David a Savi which is Christ the Lord."

"Glory to God in the highest, and on earth peace, good will toward me

From St. Luke 2:1-14

Hopes And Fears Are Met

"The hopes and fears of all the years are met in thee tonight" sang Phillips Brooks in 1868 when he thought of the first Christmas night in Bethlehem, in the land of Judah. "For Christ is born of Mary."

At Christmas we will sing again this beautiful poetry and music, and love it as multitudes have done since 1906. But in some new sense there may be a message for our struggling world.

In our time the hopes and fears of all the years have really met. And they are in deadly struggle.

Since the angels sang above the Judean hills in that long ago winter's night, people have dreamed of "peace on earth" that would reach all mankind. They have remembered with pathetic yearning that the Christ Child has been called the Prince of Peace, and that of his government there would be no end. So the prophets have believed, and witnessed.

But all the while men have prepared to kill each other. Great strides have been made through "all the years" until today we have what may properly be called the ultimate weapon, the means by which the human family can be destroyed. With the weapons, and perhaps to get support for their making, hatred has been developed, and fear is the natural consequence. Our fears are not like those of the shepherds on the hills of Palestine that Christmas Eve. They were surprised, bewildered, and awed. Worship was a natural reaction for them, for they were assured of the presence of God. But our fears are of another sort. We are afraid of our fellows, and what they may do to us, and to all the other peoples of our world.

Beautiful Bethlehem is the way some of us think of the town in which Jesus was born. But the thousands of refugees who have lived on the hills hard-by for many years doubtless think of the place not as one of hope and beauty. To them it has been a place of escape from persecution, and a place for hope to die. Beyo the hills may have been heard within the month t sound of guns and bombs; the hum of planes beari "deadly pestilence" or more human refugees fleeing fro destruction. Palestine today is not a place of peace a prosperity. It is a home of hate, poverty, fear.

But let us be reminded that when the hopes and fea of the ages meet, and they are met today as nev before, some of us think, hope has a chance to win. Ho knows its enemy now, and it knows the Power that se it into the world. Hope is God's good gift. It breath in the Babe of Bethlehem. It spoke in the words of t Master. It suffered under Pontius Pilate. It triumph on Easter Morn.

The hopes of the world center in Christ. There no one contending for His place. The Prince of Pea has no rivals. The army of the Lord needs no sword and the volunteers are busy in every land.

Christmas challenges us to face our own hopes a fears, to consider the direction in which they lead u We are the messengers of hope in our world, as she herds were witnesses to the birth of the baby Jesu We are the volunteers whose business it is to overco fear with hope and to supplant hate with love.

Until The New Year

This special Christmas edition is our last unt January 1, 1957. All who work to make the pap possible wish for all the readers a very happy Christm season. The paper will go into about 3.000 homes. It our hope that some message will make your holida a bit more happy and holy than they might otherwise b

And so, until, the New Year, in the words of immort Tiny Tim: "God bless us, every one."

Some churches pay their apportionments, and othe serve the world by their gifts that go through t apportionment channels. What is the difference?

Go to Church on Christmas

FAMILY RELIGION

Worship is the golden cord binding families together. Church is a good place for the family to unite in worship of God. Christmas calls us all to the central place of worship — for the shepherds it was a cattle stall — for us the church.

Not many of our churches have the custom of Christmas Day services. One wonders why. Why do we make Christmas the great festival of the year, the commerical high-tide, and the busy season for churches and then have no service of any kind in the church on Christmas. Many churches look like deserted and dreary places on the day we keep in memory of the Christ. Why?

If there is no service in your church on Christmas Day, why not take the family and visit where there is a service. If there is service in your church, of course you and the family will worship together — and you will find that is delightful and helpful.

Christmas Sundays, and the other special services, do much to mold Christian character, and to strengthen the unity of the family, when families worship together.

CHRISTMAS STORIES

There are many beautiful Christmas stories that are so much the part of our culture that they should be known by everyone. Each Christmas it is a keen delight to read them again, or hear someone tell them. Among these famous stories are "The Other Wise Man" by Henry Van Dyke, "Why the Chimes Rang" by R. M. Alden, "The Bird's Christmas Carol" by Kate Douglass Wiggins, and "A Christmas Carol" by Charles Dickens.

In the light of the Christmas tree, with the family all gathered around, the reading or telling of one of these stories will bring great joy to the family. Try it.

CHRISTMAS CAROL SINGING

It is an excellent thing for young people to go Christmas carolling, to sing for the shut-ins and older people. Both the singers and the listeners are delighted, enriched, made happier.

But it is also equally fine for the family to sing together. The old organ has practically passed out of the home, and there are many outside interests to attract attention and demand time, but it is still a delight for the family to sing together in the home "Silent Night," "It Came upon the Midnight Clear," "O Little Town of Bethlehem," and many other beautiful carols known and loved around the world. The television singers may show more talent, but the home-singing will do the family more good.

GOD'S DESIGN FOR LIVING

The composer sat listening while an amateur violinist murdered his composition. After its close the composer took the violin, and from the instrument there poured forth in all its beauty his dream of harmony and composition. Finishing, he added quietly, "That is what I intended." So God took the initiative and in the incarnation he poured forth into our world, at Bethlehem, in Galilee, on Calvery and at the empty tomb, the purity, the beauty and the harmony and power of his own divine quality of life; and in that perfect life of love he said, "That is what I intended when I made man — not as a god but with the regal dignity of a son of God; Man under God with dominion over nature."

T. T. Faichney
— In THE PULPIT

REMEMBER THE MISSIONARIES

When it is Christmas here it is Christmas everywhere. In Europe and America we have celebrated it longer and more persistently than in many other parts of the world. While we have our family parties, church parties and worship services, across the world people of all nations and races will join in similar observances.

More than three hundred missionaries of our Church, scattered to the four corners of the earth, will be sharing with the people of their adopted country the fellowship of the saints as they, too, remember the birth of Jesus. They are far from home. They know not the luxuries we enjoy. They stand on the border line between nations and races to extend friendship and love in the name of Immanuel. They are our friends, our comrades.

In our rejoicing, and in our prayers, it is fitting to remember them. They send us their greetings by way of the throne of grace. We can meet them in the manger-place. Say a prayer for your missionary friends, for all those who in far places bring beauty, health, truth, goodness. They hold the golden cord that binds the world together about the feet of God.

December 7, 1941, Angie Crew was working in the Valley of Virginia when she heard via radio of the attack on Pearl Harbor. Now she is busy, perhaps too busy, in the land of cherry blossoms, her beloved Japan. Think of others you know: call their names and recall what you know about them; give them your love across the ether waves of the world. Join in the songs that they sing, and that they teach others to sing. Then in very truth it will be Christmas everywhere, everywhere.

The Christmas Rose, which blooms at Christmas time, was long considered a remedy for insanity.

It is a Christmas custom in Poland to spread hay under the table cloth at dinner.

Mrs. J. L. Foster of Elon College
The first "Mother" at the Christian Orphanage, now 88,
Writes a poetic Christmas stor

THE LITTLE GRAY LAMB

Tonight as a family we gather,
As the Christmas season draws near —
The time of stories and carols,
That thrill us always to hear.

I had a request from my pastor,
"Will you a poem find
Conveying the thought of Christmas?"
I puzzled o'er this in my mind,
For poems are for poets only
And not for such as I,
Whose thoughts run in prose lines —
But I had a mind to try.
As I thought of the many stories
I'd told in days gone by,
A favorite was "The Little Gray Lamb,"
Asked for when Christmas was nigh.
And so, I'll make you a poem,
Recalled from the days long ago.
To the Little Gray Lamb you must listen,
For the legend says, "Truly, 'tis so."

This lamb was born to its mother,
Who loved it as all mothers do;
She nourished it there on the hillside,
And the little lamb grew and grew,
'Til one day a strange thing happened —
He found his coat was not right!
The other lambs in the sheep fold
Had coats of glistening white.
His was so different from them,
So colorless and gray.
While they would gambol daily,
Close to his mother he'd stay.
Altho' they tried to be friendly,
With the lambs he would not play;
He grew sad and sorrowful,
Because his coat was gray.
How he wished the sun would help him,
As it sent its golden rays
O'er the calm Judean hillside,
Where the sheep were wont to graze.
At night he'd beg the starshine
To change his coat of gray;
And in the morning, flowers,
That grew along the way.

One night when all was peaceful,
The little lamb could not sleep.
He heard some strange sweet music
That awakened not the sheep.
But the shepherds on the hillside
Heard the angels, sweet and clear
As their voices rang in chorus:
"Christ is born!" It filled the air.
The music was so lovely
The lamb grew calm and still,
As he listened to the message
Of Great Peace and Goodwill.
"Let us go," the shepherds whispered,
"It isn't very far,
In Bethlehem town we'll find him,
If we're guided by the star."
So rising very quickly
In the gray and coming dawn,
They noticed not the gray lamb
Following them that morn.
They reached the holy manger,
Where the Christ Child lay,
The lamb in wonder gazing
At the baby on the hay.
Now his gray coat seemed no matter,
As humbly he knelt
Beside the Baby Christ Child —
Only humility he felt.
In peace and blissful quiet
The Baby stretched out his arm,
And rested on the lamb's head,
As if to keep it from harm.
And now the little gray lamb,
All rested from the touch,
Found it did not matter
About his coat — not very much.

Worshipful, the Shepherds,
Hastened on their way;
Left the little gray lamb,
Joyful to stay.
When finally the Baby
Removed his tiny hold,
The lamb crept out quietly
Back to the fold.
And as the sun was rising,
Bringing morning light,
He gazed in wonder at his coat.
Behold! Yes! You guessed it!
It was dazzling white!!

Are you waiting for His touch
That has the power and will
To calm the mind and fill your heart
Beyond all human skill?
Then, "It isn't far to Bethlehem town,
It's anywhere that God comes down,
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The homes of folks like me and you."

(Written for Advent Worship Service
at Elon College Community Church, Dec. 9, 1956)

A CHRISTMAS LETTER

Dear Friends:

As a pastor it has been my custom to write a special letter to members and friends at Christmas. The letters have gone to persons known and loved, comrades in work and worship, friends at a distance. It has been one of the great joys of being a minister.

As an editor the situation is different, but a letter may yet be appropriate, or at least excusable.

It is pleasant to think that the 2,920 subscribers are all my friends, and that members of their families are, too. At Christmas I shall think of all these families, and wonder about their joys and sorrows, hopes and fears. What gifts will each receive? And what will they give? Will they be glad in heart because Jesus had a birthday on earth?

It was not easy for me to change from being pastor to serving as an editor. Strangers have recognized me as a minister, but it will doubtless take a long time for anyone to see any symptoms of me being a writer. However, the work is becoming a bit more natural, and it may be that after a long while success will crown sincere efforts.

This issue will have much more color than the others. It is Christmas, and we like to dress up. If the colors happen to clash, or the arrangement is not perfect, please remember that those of us making the paper have been doing it only half a year. Next Christmas we will try to do better.

We are greatly pleased that many new subscribers have been added to the list this fall. And we are equally disappointed that a considerable number have let their subscriptions lapse. It is the sincere hope of all who share in making and mailing the paper that we may continue to come to your homes.

Thank you, one and all, for the fine cooperation you have given us. News has come from many sources. Churches have entered subscriptions for all their families. Kind words have been heard in many places. Invitations have come to visit churches and conferences. All of these things are greatly appreciated, and help to make life happy.

This is a wonderful time to live. Changes come so thick and fast that one must keep alert, or be lost in the skirmish. Social customs change, old alliances crumble and new ones are made almost over night, freedom is in the air again and people everywhere are eager to breathe it, the superabundance in America is finding needy refugees ready to consume it, "isms" that have been so boastful are finding their contentions challenged by the success of moral character and Christian ideals. From this observation post it appears that a new day is really dawning in the East and the West. It just could happen in our time that Christ will become the conquering King of the earth, and the birthday of Jesus be celebrated by all peoples who on earth do dwell.

Let me introduce my family, all of whom join me in trying to give you a good paper and in very best wishes for a happy Christmas. Emily, the good wife, teaches a private first grade, serves as president of the women of the Southern Convention and shares in related national organizations, and feeds the family. Elizabeth, the teen-age daughter, plays clarinet in the high school band where she is a sophomore. Dorothy is cake-baker for the family and her school teacher. Harry plays trombone and basketball in grade school and still does some study as well as look at television. All the children make very satisfactory grades, their father thinks, perhaps because they rate higher than he did during school days. The recent death of Mrs. H. B. Carleton, mother and grand-mother, adds a tinge of sadness mingled with joy to the family at this Christmas season. It reminds us that we are not earth-bound, that angels still sing to those who listen, that life is eternal.

Now from all of us to all of you, a very, very merry Christmas, one that will send you singing into the New Year, make you triumph over difficulties and sprinkle all your days with beauty, truth, and goodness.

Asheboro, North Carolina.

SPECIAL Christmas Services

BEVERLY HILLS showed Advent pictures on the ninth and sixteenth; the twenty-first there will be a children's program and visit by Santa Claus; and Sunday evening the 23rd there will be the annual Communion.

BURLINGTON minister invites parents to have their babies christened at the morning service next Sunday.

UNITED CHURCH in Raleigh had a Christmas party Sunday afternoon at four sponsored by the Sunday school council which closed with the "manger service" and the presentation of gifts for adopted welfare families. That morning the minister gave his Christmas story sermon, and the choir rendered a Christmas cantata. Christmas Eve the midnight candle and carol service will begin at 11:15 and will mark the night of the Nativity in quiet simple reverence.

RICHMOND planned a Sunday school Christmas party for December 23, with the Women's Fellowship sponsoring it, the Tri M Club buying the tree, and the Pilgrim Fellowship doing the decoration.

AT ELON the minister has spoken on the "Book of the Centuries," and the "Church of the Centuries." Next Sunday the topic is "The Man of the Centuries." Family night was observed at the parish house December 9 with carols, worship, and the poem given on page 10. There was a pageant last Sunday evening with "White Gifts." Next Sunday evening there will be the "Hanging of the Greens." Extra music for each service was given by college and community choirs. Christmas morning there will be Communion at 8, 8:30, 9, and 9:30.

BETHLEHEM, Disputanta, planned to present a pageant with music by the choir.

AT ASHEBORO members will be received at the morning service next Sunday and a musical program by the four choirs will present "The Story of Christmas."

AT SUFFOLK next Sunday morning there will be the reception of members and Christening of infants. Christmas Eve at eight o'clock there will be a candle light service of worship. The Christmas Choral Concert was December 16.

[illegible] Congregational Christians joined with Baptists on December 16 in giving a cantata, "The Story of Christmas." Friday night the Church School will present the pageant, "Why the Chimes Rang" and give a treat to the children. Sunday morning they will have their Christmas Worship Service and Carol Sing.

[illegible] GREGATIONAL CHRIS[illegible] PLE has had a "White Gift" service, and numerous Christmas parties, including one for the Sunday school on the twentieth. The Sunday school Christmas pageant will be given at five o'clock next Sunday afternoon.

SAMPLES ONLY are these brief statements of what is being done in the two hundred churches of the Southern Convention at this Christmas time. Imagine the number who are taking part in the programs, think of the thrill that comes to those who through music and drama approach the manger of Jesus, and consider the difference that Christmas makes in the lives of people. We are not yet perfect, but Christmas helps to inspire us to try to be.

SO LET US PRAY

For the Christmas celebrations around the world —
that there may not be this year so much empty show in it, but more joy, more consciousness of good news to be shared, "for unto us is born a Savior."

For Christmas in all lands —
that day by day throughout this year the joy of the Lord may be in their faces, that men may see it, that the abundance of this joy "may abound to their liberality," as they try to share with others their good news.

For the area where Jesus Himself lived on earth, Palestine — that strife may cease there, that the groups living now in so terrible dissonance may learn instead the joy of our Lord and express Him better in their lives.

For all missionaries, who are trying day by day to live in joy the message of Jesus to their fellow men. More specifically, for any one missionary whom you know personally, that Christ's joy may be in him — full, overflowing, to bless the lives about him.

For your own church —
that there the joy of the Lord may be increasingly known and told and shared.

For peace on earth, good will among men.

— Ruth Isabel Seabury, 1936

THE HEART OF CHRISTMAS

[illegible]

Christmas is a mood, a spirit, a moral and spiritual reality. It's an attitude of great moral expectation, a realization that the spiritual is [illegible]. The great secret is not in getting anything, but in giving, especially of one's self for the need and welfare of others less fortunate. Yes, the heart of Christmas is a gift, the gift of God, who so loved his world that he gave his only begotten Son. Christmas [illegible] human experience, through a lit[illegible] Babe, cradled in a manger. . . The Creator of the ends of the earth, the infinite Father of all mankind has made himself known to us, fully and gloriously. That is the miracle of Christmas, that Immanuel, God with us, is a fact of history and joy of our experience.

Christmas is the Christian's birthday. It is a time of joy and gladness, of mirth and merry meal, because. . . God is with us. . . We are not alone, homeless and friendless, because he is our Home and our Friend. This is friendship time. Gifts given and received are but tokens which, though handled by hands, can only be held by hearts. And who originated it? Who is its maker? "The Lord of all being, throned afar, whose glory flames in sun and star." . . . Only Christ makes Christmas a time of friendship, a time of great, surpassing gladness. He is the heart of Christmas, the guarantee of God's love for [illegible]

SPECIAL SERVICES AT BELEW'S CREEK

[illegible]

Sunday, December 9, was a day of inspiration and consecration for our church at Belew's Creek.

Rev. G. H. Veazey, a beloved former pastor, assisted the pastor, Rev. J. Robert Bennett, in the service.

Three babies were christened. Six members were received into church membership, two on confession of faith and four by letter of transfer. This was followed by a consecration [illegible]

We are looking forward to the new year with great anticipation.

A PRAYER FOR CHILDREN ON CHRISTMAS MORNING

Let angels sing a little song
Deep in my heart the whole day long
Let me be satisfied and glad
With every gift that I have had,
And let me think the kindly things
That are as gay as birds on wings.
In everything I say or do, dear Jesus
Let me be like you! Amen

Laymen To Meet

J. Earl Danieley

December 29 the executive committee of the Laymen's Fellowship of the Southern Convention is called to meet at the Convention Office at Elon College. The meeting will open promptly at 2:30 P. M. The president, vice president, and secretary of each Conference Laymen's Fellowship is a member of this executive committee. Officers of the District Fellowships are urged to attend. The committee also includes the Convention Fellowship officers and the immediate past president of this Fellowship. PLEASE make your plans to attend this IMPORTANT meeting.

February 17, 1957, is the date for the Annual Laymen's Rally at Elon College. Speakers will include Dr. Alford Carleton and Mr. Walter Graham.

August 23-25, 1957, is the time for the first National Convention of Congregational Christian and Evangelical and Reformed laymen at Oberlin college, Oberlin, Ohio.

Remember the latter dates, and look for further announcements in this paper.

CHRISTMAS SYMBOLS

The Trinity

The Equilateral Triangle, symbol of the Trinity: the three angles combine to make one complete figure.

The Lily

Of almost fifty Marys mentioned in the Book of Saints, the mother of Jesus is, of course preeminent (Luke 1:26-31).

The Fleur-de-Lis

One of the most popular symbols for Mary. It was selected by the French Kings as their symbol and later was used in the banner of Jeanne d'Arc.

The Unicorn

A familiar symbol of our Lord; early accepted as a symbol of purity and therefore especially related to the Virgin and the birth of Jesus.

The Manger

Suggestive of the simplicity and poverty surrounding the birth of Jesus and typical of his entire life.

The Christmas Rose

Symbol of the Nativity and of Messianic prophecy, a white hardy rose that blooms at Christmas.

THE BEST CHRISTMAS GIFT

Many of our churches will receive members on next Sunday, Christmas Sunday. What better gift could we bring to Jesus whose birthday we celebrate than a life dedicated to his service? Surely nothing we could do would be more meaningful to us, our families, friends — and to the world — than the acceptance of the Christian way of life on Christ's birthday. If you are a reader of this paper, and have never taken this important step, please think about it NOW.

CHRISTMAS EVE

When Christmas Eve is here again
And stars are shining bright,
There comes the time to read once
more
Of that first Christmas night.

So, from the Bible's open page,
By this small candle's light,
Let all the family hear again
The story of that holy night.

Hazel A. Lewis

A "Giving" Or A "Getting" Christmas

In our Sunday schools, teachers have the power to mold character that shall be free from greed and self-seeking and shall be ever more and more Christlike. Every Sunday's work in the school should see more and more of such characters.

Have our Sunday school teachers thought of it? Perhaps this month they can and will take a forward step that will carry the children a long way ahead in this direction.

Many, many of our schools have had the custom of a Christmas tree or treat with presents given by a benevolent cotton-bearded Santa to all the school. How the children look forward to it! But just think a minute. Is it to giving or getting that the children look forward? Are they in this act and exercise being trained to selfishness or unselfishness?

It is not to be said that a Christmas tree or treat is a mark of selfishness. Maybe the Sunday school has inherited the idea or tradition from the days when this exercise was the only friendliness or benevolence the children had. Then, indeed, a Christmas of giving toys, a red apple, a luscious orange, and other joy-bringers was the right sort of Christmas.

But now when many if not all the children receive from several sources more than the school gives, would it not be worthwhile to "face about" for Christmas, and help the pupils to receive that which is the greatest gift of all, the spirit of the unselfish Christ who ever gave Himself.

Why not plan a "giving" Christmas for your Sunday school? Have an exercise that brings out the needs of other children for whom Christ gave Himself, but of Whom they have never heard. Let your school give these needy ones a chance to learn of the Christ Who gave us Christmas. They have no Christmas in non-Christian lands.

Why not our schools — your school — join in a crusade of giving Christmas to those who never heard of such a glad day? Herein is true joy for your school — and seeds of real life and growth.

J. O. Atkinson in THE
CHRISTIAN SUN,
December 14, 1921

CHRISTMAS MORNING

The angel host sped last night,
Bearing the wondrous news afar,
Came in their ever-glorious flight
Unto a slumbering little star.

"Awake and sing, O Star!" they cried.
"Awake and glorify the morn!
Herald the tidings far and wide —
He that shall lead his flock is born!"

The little star awoke and sung
As only stars in rapture may,
And presently where church bells hung
The joyous tidings found their way.

"Awake, O bells! 'tis Christmas morn
Awake and let thy music tell
To all mankind that now is born
That Shepherd who loves his lambkins well."

They rang the bells as fled the night
O'er dreaming land and drowsing deep.
And coming with the morning light,
They called, my child, to you asleep.

"Awake and sing! 'tis Christmas morn,
Whereon all earth salutes her King!
In Bethlehem is the Shepherd born.
Awake, O little lamb, and sing!"

So, my child, kneel at my feet,
And with those voices from above
Share thou this holy time with me,
The universal hymn of love.

—Eugene Fields
IN THE CHRISTIAN SUN, 1916

ORIGIN OF SANTA CLAUS

It is the opinion of most people that the legend of Santa Claus had its origin in Nichols, Bishop of Myra, who lived long, long ago in the fourth century. After he died he was made the patron saint of several cities and still later he was made the special patron saint of children. In the beginning St. Nichol's Day was celebrated about the middle of the month of December as a children's festival.

Santa Claus is known by different names in different countries: St. Nicholas in Holland, Kris Kringle in Germany, and Pere Noel in France are examples.

The belief that Santa Claus comes down the chimney grew out of the old English custom of sweeping down the chimneys at New Year's in order to bring good [illegible]

Mrs. Dorothy Todd in
THE CHRISTIAN SUN
December 12, 1946

A CHRISTMAS PRAYER

O God, our loving Father, help us rightly to remember the birth of Jesus, that we may share in the song of the Angels, the gladness of the Shepherds, and the worship of the Wise Men. Close the door of hate and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing that Christ brings, and teach us to be merry with clear hearts. May the Christmas morning make us happy to be Thy children and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake. Amen.

Robert Louis Stevenson

Port Natal in the Province of the Union of South Africa, was so named because it was discovered on Christmas day, 1497.

Christmas Customs

This issue completes the set of eight pictures for children to color, showing Christmas customs in different countries. Belgian children were seen fixing food for St. Nicholas' horse, German children decorating a Christmas tree, Spanish children lighting candles before a shrine, the Kristkind bringing gifts in Switzerland, English children bringing a yule log from the forest, and Mexican children breaking a "pinata" filled with Christmas goodies. Below is the familiar scene of stockings hung up in an American home. And all children of the world unite in the custom of going to Church on Christmas.

CHRISTMAS IN HUNGARY

We are remembering the many suffering people in Hungary at this Christmas season. In normal times each family would have a round coffee cake with three candles. The father would light the first candle on Christmas Eve, saying "Christ is born," to which the family would respond, "He is born indeed." The second candle would be lit at noon on Christmas Day. The warm candle would be taken to the barn by the father and put in the grain. The number of grains sticking to it would supposedly foretell what his crops would be like for the coming year. The third candle would be lit on New Year's Day. The cake would be cut on the sixth of January, with each member of the family having a slice to symbolize his share in the good fortune of the coming year.

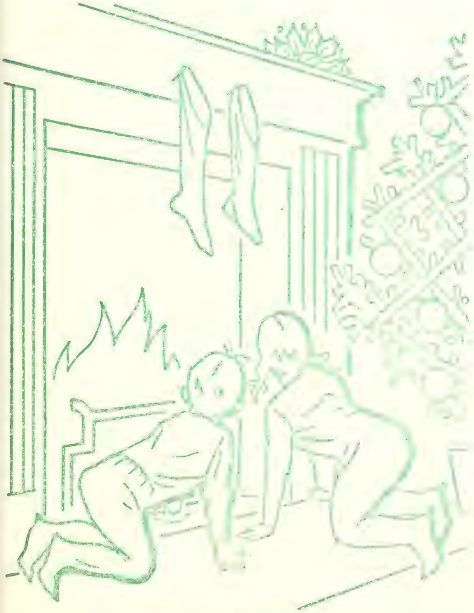
AN AUSTRIAN CHRISTMAS

The Austrians are exemplifying the Christmas spirit this year by receiving many Hungarian refugees. We remember Austria for the song, "Silent Night." The fartherest mountaineer in the Austrian Alps lights a fagot at midnight and goes to the home of his nearest neighbor. He is joined by members of that household bearing lighted torches, who go on to the next house, gathering people as they go until they reach the village. The villagers join them and all take their lighted tapers to the village church where they sing, "Christ the Savior is Born."

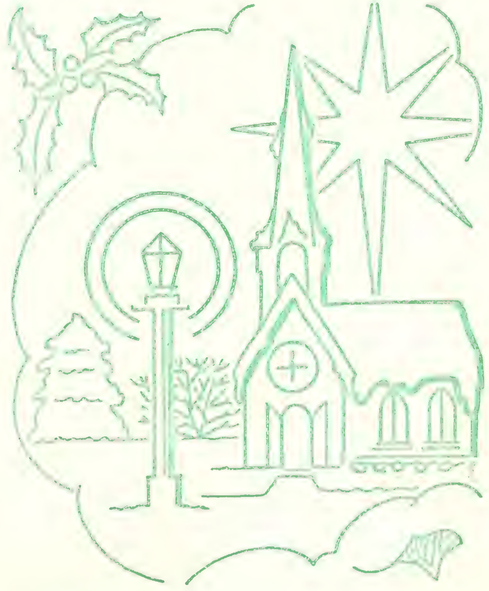
CHRISTMAS IN THE PHILIPPINES

Protestants are studying about Southeast Asia this year, and so we think of Christmas in the Philippine Islands. There it is warm, and the Christmas entertainments can be out of-doors. Christmas carols will be sung to the melody of twanging guitars. On Christmas Eve everyone above the age of twelve eats "Colacion," composed of cooked root crops and fruit. One or two members of a family will stay home to entertain visitors, while the others will go to a friend's home for the feast, for Christmas in the Philippines is a season of great hospitality.

PICTURES FOR CHILDREN TO COLOR



American Children Hang Their Stockings By the Fire



Children of All Nations Go to Church Christmas Day

The New Heaven And The New Earth

Background Scripture: Revelation 21.

Devotional Reading: Revelation 7:9-17.

Memory Selection: And I heard a great voice out of heaven saying, Behold the tablernacle of God is with men, and he will dwell with them, and they shall be his people. and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Revelation 21:3-4.

John is trying to say what cannot be said. He is trying to describe what defies description. The best he can do is to use figurative language to present facts. In beautiful and majestic and mysterious language he tells of the ultimate conquest of evil and the eternal reign of righteousness. He describes the Church as readied for eternal fellowship with God and Christ. He sees in his inspired vision, the new heaven and the new earth, predicted by prophets, and promised in Christ. Back of the imagery of this chapter there are several fundamental characteristics of this new order, four to be exact.

A REDEEMED ORDER

The [illegible] salem, representing the new order ultimately assured by the power of God, will be composed of the redeemed of the earth. Thru faith in Christ, they have come into a state, whereby they become members of the redeemed community. They will enter into a new life far beyond their fondest dreams. They will be redeemed from the frustrations and the failures of human life. There will be no more tears, nor sorrow, nor death, nor pain, for these former things are passed away. All things have become new. And in the midst of this redeemed people will be God himself. Indeed so real will be his presence that there will be no need of a temple, the symbol of his presence. God will dwell with them, and they with God. And in his presence there will be fulness of joy, and at his right hand, pleasures forevermore. It should be noted that this new order, this new heaven and new earth comes not by man's efforts, but by God's power. The new Jerusalem "comes down out of heaven," it does not spring up out of earth. God alone can bring in the Kingdom. But man can cooperate with God in bringing in the Kingdom.

A HOLY ORDER

John makes it clear that there is nothing unclean or unholy in the new order. The fearful and unbelieving, the abominable, murderers, whoremongers, sorcerers, idolaters, and liars must remain "outside the city limits." Nothing that would defile the community of the redeemed shall enter its gates. There shall be no night there and no darkness — no opportunity or desire for evil, no selfishness, no greed, no dark road on which a man may be lost. God himself is the light thereof. There is something sobering about these words. Men and women who have not cultivated a taste for the spiritual, who have not learned that man cannot live by bread alone, who depend upon things for satisfaction, will be wholly out of place there. Indeed, they would have nothing in common with the redeemed community.

AN INTERNATIONAL ORDER

The New Jerusalem is populated, not simply by Anglo-Saxons, or Protestants, or Americans, or those of any particular nationality. It is a truly international and interracial and interdenominational community. It is big enough to accommodate all — the dimensions John gives express this in a figurative or symbolic way. All nations shall come into it. There will no longer be competition but cooperation; no longer war, but peace. Whatever else the eternal home of the [illegible] is a place big enough to hold the redeemed of God in every century and every country and a place that is characterized by the spirit of brotherliness, good-will and [illegible]

A BEAUTIFUL ORDER

When John attempts to describe the New Jerusalem, he deals in superlatives. Walls of jasper, houses, and even the streets of pure gold, gates of pearl, foundations of precious stones. Take it literally if you want to. It was not meant to be taken literally. What the inspired writer was saying was that the New Jerusalem was a place of beauty and loveliness, the gift of God to his children. Its gates shall be open by day and by night.

Our journey here on earth is a lifelong struggle between the good and the evil. It is a journey from what we are to what we ought to be. It is an effort to make the imperfect to become perfect. Man is haunted by the ideal or the dream of a better order, divinely dissatisfied with things as they are, eternally hopeful that some day he will be able to live a better life, and that the earth will become a better earth. It is not an idle dream, a ghastly mockery. This great chapter is an effort to assure us that there is a brighter and better tomorrow, that sometime we shall see the travail of our souls and be satisfied. And of course the practical point of this lesson is that we can start today and live and serve in such a way that we can help to make the dream come true. The New Year brings us the chance to make a new start. But [illegible] unless it springs from a new heart. God can help us, and we can help God. Let us forget the things that lie behind, and looking toward the things that lie ahead, let us press toward the mark and the goal of a new earth and a new heaven.

SUNDAY SCHOOL LESSON
DECEMBER [illegible]

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

When Christ Was Born

L. E. Smith

More than nineteen hundred years ago the world lay in darkness of doubt and insecurity with only hope and expectations. The hope that prophecy would be fulfilled and that Christ, the hope of the world, would be born. The expectation of that great day kept hope alive. On Christmas night while weary shepherds kept watch over their flocks, the heavens were lighted up by a mysterious light and a joyous song came out of the skies, "Glory to God in the highest, and on earth peace, good will to men. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The angels celebrated the first birthday of the Saviour. The whole world celebrates his birthday today. We do not know the exact date of his birth, but as the end of the year approaches, we happily proclaim the twenty-fifth day of December as Christmas Day, the day on which the Christ child was born. The wise men rejoiced at his coming and went in search of him. A concentrated light in the form of a shining star guided them in their search. As the star stood above him, they fell down and presented unto him gifts of gold, frankincense and myrrh. Gold as King, frankincense as Prince and myrrh as Physician.

That day the spirit of giving was born into the world and on through the years, grateful hearts have kept this spirit of giving alive.

Already, appeals are being made by word of mouth and through public press for gifts for the needy, that no one may be forgotten, that the less fortunate may share in the happiness of this joyous day, the birthday of Christ.

Send your Christmas cards with their messages of hope and peace. Sing your songs of joy and of praise. Offer your prayers of gratitude and of thanksgiving. Open your purses and present your gifts in recognition of God's great gift to the world and to us.

APPORTIONMENT GIVING

Weary travelers were returning from a long journey as they observed familiar scenes evidencing the approaching of the end of the journey. They gave a sigh of relief and an expression of joy.

Our churches and Sunday schools have been on a year's journey endeavoring to discharge their total responsibilities assigned by the church for our college, the churches' institution of higher learning. December 7 indicates quite definitely that we are approaching the end of this year's journey. There have been many bright things and possibly dark ones along the way, and what a thrill it would be if we could come to the end of the year's journey with all responsibilities met, with a total for the college of $35,000.00. It is not impossible, but at this date it seems a bit improbable. The report to date brings the total contribution to $28,574.97. We have four more Sundays to go and the last Sunday in 1956 is the fifth Sunday. What an opportunity every church in the convention has to see that during the month of December we close the year with generous contributions for the support of our college.

Joy to the world! the Lord is come:
Let earth receive her king,
Let every heart prepare him room,
And heav'n and nature sing.

Joy to the earth, the Saviour reigns:
Let men their songs employ,
While fields and floods, rocks, hills and plains
Repeat the sounding joy.

He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love,
And wonders of his love,
And wonders, wonders of his love.

— Isaac Watts, 1719

LUTHER CARLTON

The J. W. Carlton family of Richmond, Virginia was and is one of the fine families of the state of Virginia. The worthwhileness of the members of the family demonstrated itself when destruction struck Elon College with a costly fire which completely destroyed the original building January 18, 1923. The children of Mr. J. W. Carlton came to the rescue. At the most opportune time, these friends of the college stepped forth in Christian sacrifical likeness and exceeding generosity, and provided the funds for the erection of a modern and excellent library building, the cost of which was $100,000.00, and is known as the Carlton Library. In the erection of this building Messrs. P. J. Carlton, L. A. Carlton, Herbert Carlton and Mrs. Thomas Parrot, a sister, stamped their names, and the names of their family, indelibly upon the minds and hearts of all who love Elon College, and on the education buildings on the college campus. Every student that has entered Elon College since 1923 and every student that shall enroll in Elon College so long as the building stands, will be introducted to the members of this famous family and will share in the benefits of their contribution to the cause of Christian Higher Education.

Mr. Pleasant J. Carlton died years ago and was buried in the city of Richmond. Mrs. Parrot, later Mrs. Dolph Long, died in Newman, Georgia, and was buried there. Today, December 7, 1956, the funeral services were heard in Ingram Christian Church for our good friend and co-laborer, Luther Carlton. We followed his remains to the cemetery at Pleasant Grove Christian Church and laid them to rest in the family plot. May God rest his weary soul and give to him an eternal inheritance that shall not pass away.

Luther Carlton was a quiet, peaceful individual, a man of few words but of a wide vision and a great soul. He never did anybody any harm, but

—Continued on Page 15

Christmas At Our Home For Children

John G. Truitt, Superintendent

It's Christmas on our campus,
And a very pretty sight
Just to watch the children gathering
In the dancing candle light;
Were their spirits ever lighter
Or their faces e'er so bright?

Their little hearts are pounding
'Neath the tree and Christmas star
As they see so many presents
And are wondering what they are;
Those little folks are waiting
For a dolly or a car.

Oh! pray that every laddie,
Ere he sleeps whate'er betide,
Will receive his cherished auto,
Every Tom and Tim and Clyde,
And that every little 'mother'
Sleeps a dolly by her side!

Dear Friends:

The above, one of my own Christmas poems, expresses the longing of little folks that Christmas will not disappoint them. And it will not. I know that already. They will have gifts and gifts. But what I am wondering is whether or not all the friends of this Home will help to lay a solid foundation for their future by sending enough money to make and keep this the place for them it should be. To let it be otherwise is to build their hopes and their house on the sands.

In 1921 I bought the letter-opener which I hold in my hand from the bookshop at Princeton. It was beautiful then, made of copper and trimmed in the Princeton colors — black and gold. And now, although the colors have faded, it is more beautiful still because of the many letters it has opened. And Christmas cards! In 35 Christmases one can receive a lot of Christmas cards. This letter-opener stands like a gaily uniformed guard at the gate beautiful. I hope before New Year's day it will open letters to meet all the needs of this Children's Home for 1956. Whether it does or doesn't, a merry Christmas and a happy New Year to each of you!

REPORT FOR DECEMBER 10, 1956

MONTHLY OFFERINGS

Amount brought forward			$ 3,978.34
Eastern North Carolina Conference			
Clayton	$ 7.50		
Damascus, S.S.	48.00		
Ebenezer	50.00		
Fayetteville	10.00		
Hope Mills	3.20		
Liberty (Vance)	135.00		
Morrisville — Thanksgiving	26.55		
Pleasant Union	75.00		
Southern Pines	253.00		
Wake Chapel — Thanksgiving	1427.30	$2035.55	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	60.51		
Mt. Carmel, S.S. — Special	24.91		
New Lebanon, S.S. — Thanksgiving	2.74		
Norfolk, Bay View, S.S.	8.50		
Bayside — Thanksgiving	45.00		
Windsor	10.00	151.66	
North Carolina and Virginia Conference			
Apple's Chapel	40.00		
Belew Creek, S. S.	13.24		
Bethel, S.S.	9.07		
Burlington, First	670.35		
Burlington, Lakeview	37.00		
Durham — Thanksgiving	100.00		
Greensboro, First — Special	193.35		
Greensboro, First	144.90		
Greensboro, Palm St. — Special	75.00		
Greensboro, Palm St.	174.00		
Mebane — Thanksgiving	40.00		
Mt. Zion — Thanksgiving	14.27		
Pfafftown	15.35		
Pleasant Grove — Thanksgiving	22.00		
South Boston	1.30		
Tryon	60.00	1609.83	
Western North Carolina Conference			
Albemarle — Thanksgiving	48.35		
Asheboro	4.70		
Mt. Pleasant	36.00		
Ramseur, S.S. — Thanksgiving	57.10	146.15	
Virginia Valley Conference			
Bethel, S.S.	42.00		
Newport, S.S. — Thanksgiving	34.58		
Winchester, S.S.	10.00	86.58	
Total			$ 4,029.77
Grand Total			$ 8,008.11

SPECIAL OFFERINGS

Amount brought forward		$10,401.81
Mrs. Belle F. Robinson, Albany, N. Y.	$ 25.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans) Ch.	5.00	
Lehigh Valley Railroad Co. (dividend)	80.00	
Friendly Service Gift, Frankford Cong. Church, Philadelphia, Pa.	25.00	
Friendly Service Gift, Group IV, Woman's Fellowship, Union Cong. Church, Waupun, Wis.	15.00	
Friendly Service Gift, Lunenburg, Mass., Cong. Church	10.00	

H. O. Byrd, Suffolk, Va.	10.00
In Memory of Dr. C. E. Newman	5.00
Thanksgiving Offerings:	
Roger Gant, Sr., Burlington, N. C.	25.00
Shallow Ford Christian Church	100.00
Mr. & Mrs. W. G. Sharpe, Reidsville, N. C.	25.00
Martha & Spencer Love Foundation, Greensboro, N.C.	250.00
Plymouth Christian Church	5.55
Apple's Chapel Cong. Christian Church	55.47
Women's Aux., Berea Christian Church, Driver, Va.	10.00
C. E. Piland, Holland, Va.	25.00
Oak Grove Christian Church	13.00
Primary Children, First Cong. Christian Church, Norfolk, Va.	4.82
Rev. Fred L. Fagley, New York, N. Y.	10.00
Mr. & Mrs. J. R. Carter, Ruffin, N. C.	5.00
Mr. & Mrs. T. C. Farrell, Pittsboro, N. C.	100.00
Gibsonville Christian Church	21.15
Piney Plain Church	32.22
Dr. Wm. H. Stratford, Winter Park, Florida	50.00
Mrs. Luther Johnson, Winchester, Va.	2.00
Mr. Charles Apel, Morehead, Ky.	10.00
S. M. Holland, Suffolk, Va.	25.00
A Friend, High Point, N. C.	60.00
Wallace H. Owen, Gibsonville, N. C.	5.00
United Cong. Christian Church, Winston-Salem, N. C.	31.97
H. P. Hilliard, Kittrell, N. C.	6.00
J. H. Johnson, Norfolk, Va.	10.00
Cong. Church, Lake Helen, Florida	11.66
Mrs. Carroll Monger, Elkton, Va.	5.00
Union Christian Church, Virgilina, Va.	7.70
Rev. B. R. Cosby, Lynchburg, Va.	5.00
Miss Lura Kennedy, Worthville, N. C.	40.00
Pleasant Ridge (R) Missionary Society	5.00
Eure Christian Sunday School	35.00
Christmas Gifts:	
Miss Cleo Cash, Hunterdale, Franklin, Va.	2.00
Jane Webster Wright Circle, Asheboro Cong. Christian Church	14.00
Happy Sharer's Club, Greensboro, N. C.	20.00
Missionary Society, Shelton Memorial Church, Portsmouth, Va.	10.00
Frances Goodrich Fellowship, First Congregational Church, Asheville, N. C.	20.00
Special Gifts	122.90
Total	$ 1,355.44
Grand Total	$11,757.25
Total for the Week	$ 5,385.21
Total for the Year	$19,765.36

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

LUTHER CARLTON

(Continued from Page 13)

did many people a great deal of good. He was a loyal citizen, a good neighbor, a true friend, a devoted husband and a true servant of God. His going away has left a vacancy in his community, in his church, and in his home that no one else can fill.

Mr. Carlton was a member of the Board of Trustees of Elon College for years and years. So long as health permitted he was present for all sessions of the board and contributed wisdom and guidance as we sought solution of the numerous problems of the college.

In the days of financial crisis he gave generously and liberally. Not at any time did he fail to do what he considered his share. I know that he will be missed in many, many places, but not any more, save in his family circle, than in the official affairs and economic life of Elon College, his college, the college of his Church.

CHRISTMAS BEATITUDES

Blessed are they who find Christmas in the fragrant greens, the cheerful holly, and the soft flicker of candles.

To them shall come bright memories of love and happiness.

Blessed are they who find Christmas in the Christmas Star.

Their lives may ever reflect its beauty and its light.

Blessed are they who find Christmas in the happy music of Christmas time.

They shall have a song of joy ever singing in their hearts.

Blessed are they who find Christmas in the age-old story of a Baby born in Bethlehem.

To them a little child will always mean hope and promise to a troubled world.

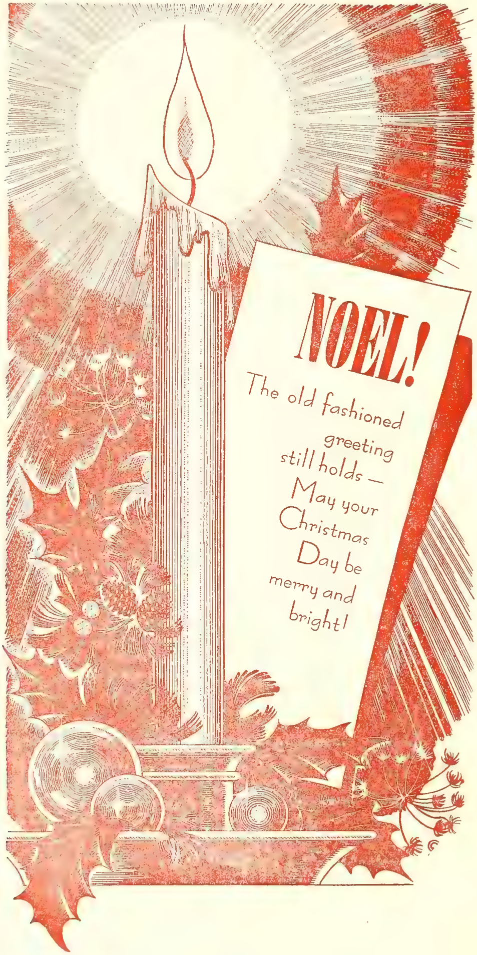
Blessed are they who find Christmas in the joy of gifts sent lovingly to others.

They shall share the gladness and joy of the shepherds and wise men of old.

Blessed are they who find Christmas in the message of the Prince of Peace.

They will [illegible] to help him bring Peace on Earth, Good Will to Men.

[illegible]


NOEL!
The old fashioned greeting still holds — May your Christmas Day be merry and bright!

NOEL, NOEL, NOEL, NOEL,
BORN IS THE KING OF ISRAEL!